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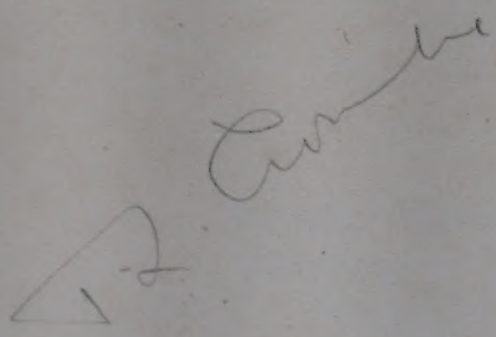

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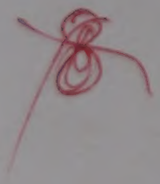

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A Theosophical Magazine,

DESIGNED TO "BRING TO LIGHT THE HIDDEN THINGS OF DARKNESS".

EDITED BY

H. P. BLAVATSKY & A. BESANT.

"THE LIGHT-BEARER IS THE MORNING STAR OR LUCIFER, AND LUCIFER IS NO PROFANE OR SATANIC TITLE. IT IS THE LATIN LUCIFERUS, THE LIGHT-BRINGER, THE MORNING STAR, EQUIVALENT TO THE GREEK φωσφόρος, . . . THE NAME OF THE PURE, PALE HERALD OF DAYLIGHT."—YONGE.

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The Devil's Own.

THOUGHTS ON ORMUZD AND AHRIMAN.

"Hail, holy light, offspring of Heaven first-born.
Or of the Eternal co-eternal beam.
. . . . . Since God is light
Bright effluence of bright essence increate."
. . . . . "Satan
Puts on swift wings, and towards the gates of hell
Explores his solitary flight." . . .

MILTON.

NO more philosophically profound, no grander or more graphic and suggestive type exists among the allegories of the World-religions than that of the two Brother-Powers of the Mazdean religion, called Ahura Mazda and Angra Mainyu, better known in their modernized form of Ormuzd and Ahriman. Of these two emanations, "Sons of Boundless Time"—*Zeruana Akarana*—itself issued from the Supreme and Unknowable Principle,* the one is the embodiment of "Good Thought" (*Vohu Manô*), the other of "Evil Thought" (*Akô Manô*). The "King of Light" or Ahura Mazda, emanates from Primordial Light† and forms or creates by means of the "Word", Honover (*Ahuna Vairya*), a pure and holy world. But

* Though this deity is the "First-born", yet metaphysically and logically Ormuzd comes in order as a fourth emanation (compare with *Parabrahm-Mulaprakriti* and the three *Logoi*, in the *Secret Doctrine*). He is the Deity of the manifested plane. In the esoteric interpretation of the Avestian sacred allegories, AHURA or ASURA is a generic name for the *sevenfold* Deity, the Ruler of the Seven Worlds; and *Hvaniratha* (our earth) is the fourth, in plane and number. We have to distinguish between such names as *Ahura Mazdâo*, *Varana*, the "Supreme" deity and the synthesis of the *Ameshâspends*, etc. The real order would be: the Supreme or the One Light, called the Eternal; then *Zeruana Akarana* (compare Vishnu in his abstract sense as the Boundless pervading All and *Kâla*, Time), the *Fravashi* or the *Ferouer* of Ormuzd (that eternal Double or Image which precedes and survives every god, man and animal), and finally *Ahura Mazda* Himself.

† *Zeruana Akarana* means, at the same time, Infinite Light, Boundless Time, Infinite Space and Fate (*Karma*). See *Vendidad*, Farg. xix. 9.

Angra Mainyu, though born as pure as his elder brother, becomes jealous of him, and mars everything in the Universe, as on the earth, creating Sin and Evil wherever he goes.

The two Powers are inseparable on our present plane and at this stage of evolution, and would be meaningless, one without the other. They are, therefore, the two opposite poles of the *One* Manifested Creative Power, whether the latter is viewed as a Universal Cosmic Force which builds worlds, or under its anthropomorphic aspect, when its vehicle is thinking man. For Ormuzd and Ahriman are the respective representatives of Good and Evil, of Light and Darkness, of the spiritual and the material elements in man, and also in the Universe and everything contained in it. Hence the world and man are called the Macrocosm and the Microcosm, the great and the small universe, the latter being the reflection of the former. Even exoterically, the God of Light and the God of Darkness are, both spiritually and physically, the two ever-contending Forces, whether in Heaven or on Earth*. The Parsis may have lost most of the keys that unlock the true interpretations of their sacred and poetical allegories, but the symbolism of Ormuzd and Ahriman is so self-evident, that even the Orientalists have ended by interpreting it, in its broad features, almost correctly. As the translator† of the *Vendidad* writes, "Long before the Parsis had heard of Europe and Christianity, commentators, explaining the myth of Tahmurath, who rode for thirty years on Ahriman as a horse, interpreted the feat of the old legendary king as the curbing of evil passions and restraining Ahriman in the heart of man". The same writer broadly sums up Magism in this wise:—

"The world, such as it is now, is twofold, being the work of two hostile beings, Ahura Mazda, the good principle, and Angra Mainyu, the evil principle; all that is good in the world comes from the former, all that is bad in it comes from the latter. The history of the world is the history of their conflict, how Angra Mainyu invaded the world of Ahura Mazda and marred it, and how he shall be expelled from it at last. Man is active in the conflict, his duty in it being laid before him in the law revealed by Ahura Mazda to Zarathustra. When the appointed time is come a son of the lawgiver, still unborn, named Saoshyant (*Sosiosh*) will appear, *Angra Mainyu and hell*

---

* The Parsis, the last relic of the ancient Magi, or Fire-worshippers of the noble Zoroastrian system, do not degrade their Deity by making him the creator of the evil spirits as well as of the pure angels. They do not believe in Satan or the Devil, and therefore, their religious system cannot in truth be termed *dualistic*. A good proof of this was afforded about half a century ago, at Bombay, when the Rev. Dr. Wilson, the Orientalist, debated the subject with the Parsi high-priests, the *Dasturs*. The latter very philosophically denied his imputation, and demonstrated to him that far from accepting the texts of their Sacred Books literally, they regarded them as allegorical as far as Ahriman was concerned. For them he is a symbolical representation of the disturbing elements in Kosmos and of the evil passions and animal instincts in man (*Vendidad*).

† *Vendidad*, trans. by J. Darmsteter. "*Introduction*" p. lvi.

will be destroyed, men will *rise from the dead*, and everlasting happiness will reign over all the world."

Attention is drawn to the sentences italicised by the writer, as they are esoteric. For the Sacred Books of the Mazdeans, as all the other sacred Scriptures of the East (the Bible included), have to be read esoterically. The Mazdeans had practically two religions, as almost all the other ancient nations—one for the people and the other for the initiated priests. Esoterically, then, the underlined sentences have a special significance, the whole meaning of which can be obtained only by the *study* of occult philosophy. Thus, Angra Mainyu, being confessedly, in one of its aspects, the embodiment of man's lowest nature, with its fierce passions and unholy desires, "his hell" must be sought for and *located on earth*. In occult philosophy there is no other hell—nor can any state be comparable to that of a specially unhappy human wretch. No "asbestos" soul, inextinguishable fires, or "worm that never dies", can be worse than a life of hopeless misery upon this earth. But it must, as it has once had a beginning, have also an end. Ahura Mazda alone*, being the divine, and therefore the immortal and eternal symbol of "Boundless Time", is the secure refuge, the spiritual haven of man. And as Time is two-fold, there being a measured and finite time within the Boundless, Angra Mainyu is only a periodical and temporary Evil. He is Heterogeneity as developed from Homogeneity. Descending along the scale of differentiating nature on the cosmic planes, both Ahura Mazda and Angra Mainyu become, at the appointed time, the representatives and the dual type of man, the inner or divine INDIVIDUALITY, and the outer *personality*, a compound of visible and invisible elements and principles. As in heaven, so on earth; as above, so below. If the divine *light* in man, the Higher Spirit-Soul, forms, including itself, the seven Ameshâspends (of which Ormuzd is the seventh, or the synthesis), Ahriman, the thinking *personality*, the animal soul, has in its turn its seven Archidevs opposed to the seven Ameshâspends.

During our life cycle, the good Yazatas, the 99,999 Fravashi (or Ferouers) and even the "Holy Seven", the Ameshâspends themselves†, are almost powerless against the Host of wicked Devs—the symbols of cosmic opposing powers and of human passions and sins‡. Fiends of evil, their presence radiates and fills the world with

---

* Ahura Mazda stands here no longer as the supreme One God of eternal *Good* and *Light*, but as its own Ray, the divine EGO which informs man—under whatever name.

† The gods of light, the "immortal seven", of whom Ahura Mazda is the seventh They are deified abstractions.

‡ Or *devils*.

moral and physical ills: with disease, poverty, envy and pride, with despair, drunkenness, treachery, injustice, and cruelty, with anger and bloody-handed murder. Under the advice of Ahriman, man from the first made his fellow-man to weep and suffer. This state of things will cease only on the day when Ahura Mazda, the sevenfold deity, assumes his seventh name* or aspect. Then, will he send his "Holy Word" *Mathra Spenta* (or the "Soul of Ahura") to incarnate in Saoshyant (Sosiosh), and the latter will conquer Angra Mainyu. Sosiosh is the prototype of "the faithful and the true" of the *Revelation*, and the same as Vishnu in the *Kalki-avatar*. Both are expected to appear as the *Saviour of the World, seated on a white horse* and followed by a host of spirits or genii, mounted likewise on milk-white steeds†. And then, *men will arise from the dead* and immortality come.‡

Now the latter is of course purely allegorical. It stands in the occult sense, that materialism and sin being called death, the materialist, or the unbeliever, is "a dead man"—spiritually. Occultism has never regarded the physical personality as *the* man; nor has Paul, if his Epistle to the Romans (vi-vii), is correctly understood. Thus mankind, arrived "at the appointed time" (the end of our present *Round*), at the end of the cycle of gross material flesh, will, with certain bodily changes, have come to a clearer spiritual perception of the truth. Redemption from flesh means a proportionate redemption from sin. Many are those who *seeing will believe*, and, in consequence, *rise* "from the dead". By the middle of the Seventh Race, says an occult prophecy, the struggle of the two conflicting Powers (*Buddhi* and *Kama Manas*) will have almost died out. Everything that is irredeemably sinful and wicked, cruel and destructive, will have been eliminated, and that which is found to survive will be swept away from being, owing, so to speak, to a Karmic tidal-wave in the shape of scavenger-plagues, geological convulsions and other means of destruction. The Fifth Round will bring forth a higher kind of Humanity; and, as intelligent Nature always proceeds gradually, the last Race of this Round must necessarily develop the needed materials thereof. Meanwhile, we are still in the Fifth Race of the Fourth Round only, and

* In verse 16th of *Yast* XIX, we read: "I invoke the glory of the Ameshâspends, who all seven, have one and the same thinking, one and the same speaking, one and the same doing, one and the same lord, Ahura Mazda". As an occult teaching says: During each of the seven periods (Races) the chief ruling *Light* is given a new name; *i.e.*, one of the seven *hidden* names, the initials of which compose the *mystery name* of the Septenary Host, viewed as one.

† *Nork* ii. 176. Compare *Rev.* xix., 11-14, "I saw heaven opened, and behold, *a white horse*, and he that sat upon him and the armies followed him *upon white horses*".

‡ *Yast* XIX. 89 *et seq.*

in the Kaliyuga, into the bargain. The deadly strife between spirit and matter, between Light and Goodness and Darkness and Evil, began on our globe with the first appearance of contrasts and opposites in vegetable and animal nature, and continued more fiercely than ever after man had become the selfish and personal being *he now is*. Nor is there any chance of its coming to an end before falsehood is replaced by truth, selfishness by altruism, and supreme justice reigns in the heart of man. Till then, the noisy battle will rage unabated. It is selfishness, especially; the love of *Self* above all things in heaven and earth, helped by human vanity, which is the begetter of the seven mortal sins. No; Ashmogh, the cruel "biped serpent", is not so easily reduced. Before the poor creature now in the clutches of Darkness is liberated through Light, it has to know itself. Man, following the Delphic injunction, has to become acquainted with, and gain the mastery over, every nook and corner of his heterogeneous nature, before he can learn to discriminate between HIMSELF and his *personality*. To accomplish this difficult task, two conditions are absolutely requisite: one must have thoroughly realised in practice the noble Zoroastrian precept: "Good thoughts, good words, good deeds", and must have impressed them indelibly on his soul and heart, not merely as a lip-utterance and form-observance. Above all, one has to crush *personal vanity* beyond resurrection.

Here is a suggestive fable and a charming allegory from the old Zoroastrian works. From the first incipient stage of Angra Mainyu's power, he and his wicked army of fiends opposed the army of Light in everything it did. The demons of lust and pride, of corruption and impiety, systematically destroyed the work of the Holy Ones. It is they who made beautiful blossoms poisonous; graceful snakes, deadly; bright fires, the symbol of deity, full of stench and smoke; and who introduced death into the world. To light, purity, truth, goodness and knowledge, they opposed darkness, filth, falsehood, cruelty and ignorance. As a contrast to the useful and clean animals created by Ahura Mazda, Angra Mainyu created wild beasts and bloodthirsty fowls of the air. He also added insult to injury and deprecated and laughed at the peaceful and inoffensive creations of his elder brother. "It is thine envy", said the holy Yazatas one day to the unholy fiend, the evil-hearted, "Thou art incapable of producing a beautiful and harmless being, O cruel Angra Mainyu". . .

The arch-fiend laughed and said that he could. Forthwith he created the loveliest bird the world had ever seen. It was a majestic peacock, the emblem of vanity and selfishness, which is self-adulation in deeds.

"Let it be the King of Birds", quoth the Dark One, "and let man *worship him and act after his fashion.*"

From that day "Melek Taus" (the Angel Peacock) became the special creation of Angra Mainyu, and the messenger through which the arch-fiend is invoked by some* and propitiated by all men.

How often does one see strong-hearted men and determined women moved by a strong aspiration towards an ideal they know to be the true one, battling successfully, to all appearance, with Ahriman and conquering him. Their external *Sąlves* have been the battle-ground of a most terrible, deadly strife between the two opposing Principles; but they have stood firmly—and won. The dark enemy seems conquered; it is crushed in fact, so far as the animal instincts are concerned. Personal selfishness, that greed for self, and self only, the begetter of most of the evils—has vanished; and every lower instinct, melting like soiled icicles under the beneficent ray of Ahura Mazda, the radiant EGO-SUN, has disappeared, making room for better and holier aspirations. Yet, there lurks in them their old and but partially destroyed vanity, that spark of personal pride which is the last to die in man. Dormant it is, latent and invisible to all, including their own consciousness; but there it is still. Let it awake but for an instant, and the seemingly crushed-out personality comes back to life at the sound of its voice, arising from its grave like an unclean ghoul at the command of the midnight incantator. Five hours—nay, five minutes even—of life under its fatal sway, may destroy the work of years of self-control and training, and of laborious work in the service of Ahura Mazda, to open wide the door anew to Angra Mainyu. Such is the result of the silent and unspoken but ever-present *worship* of the only beautiful creation of the Spirit of Selfishness and Darkness.

Look around you and judge of the deadly havoc made by this last and most cunning of Ahriman's productions, notwithstanding its external beauty and harmlessness. Century after century, year after year, all is changing; everything is progressing in this world; one thing only changeth not—*human nature*. Man accumulates knowledge, invents religions and philosophies, but himself remains still the same. In his ceaseless chase after wealth and honours and the will o' the wisps of novelty, enjoyment and ambition, he is ever moved by one chief motor—vain selfishness. In these days of so-called progress and civilization, when the *light* of knowledge claims to have replaced almost everywhere the *darkness* of ignorance, how many more volunteers do we see added

* The Yezidis, or "Devil Worshippers", some of whom inhabit the plains of ancient Babylonia, to this day worship Melek Taus, the peacock, as the messenger of Satan and the mediator between the Arch fiend and men.

to the army of Ahura Mazda, the Principle of Good and Divine Light? Alas, the recruits of Angra Mainyu, the Mazdean Satan, outnumber these, daily more and more. They have overrun the world, these worshippers of Melek Taus, and the more they are enlightened the easier they succumb. This is only natural. Like *Time*, both the boundless and the finite, *Light* is also twofold; the divine and the eternal, and *the artificial light*, which paradoxically but correctly defined, is the *darkness of Ahriman*. Behold on what objects the best energies of knowledge, the strongest human activity, and the inventive powers of man are wasted at the present hour: on the creation, amelioration and perfection of war-engines of destruction, on guns and smokeless powders, and weapons for the mutual murder and decimation of men. Great Christian nations seek to outvie each other in the discovery of better means for destroying human life, and for the subjecting by the strongest and the craftiest of the weakest and the simplest, for no better reason than to feed their peacock-vanity and self-adulation; and Christian men eagerly follow the good example. Whereon is spent the enormous wealth accumulated through private enterprize by the more enlightened through the ruin of the less intelligent? Is it to relieve human suffering in every form, that riches are so greedily pursued? Not at all. For now, just as 1,900 years ago, while the beggar Lazarus is glad to feed on the crumbs that fall from the rich man's table, no means are neglected by Dives to hedge himself off from the poor. The minority that gives and takes care that its left hand remains ignorant of what its right hand bestows, is quite insignificant when compared with the enormous majority who are lavish in their charity—only because they are eager to see their names heralded by the press to the world.

Great is the power of Ahriman! Time rolls on, leaving with every day the ages of ignorance and superstition further behind, but bringing us in their stead only centuries of ever-increasing selfishness and pride. Mankind grows and multiplies, waxes in strength and (book-)wisdom; it claims to have penetrated into the deepest mysteries of physical nature; it builds railroads and honeycombs the globe with tunnels; it erects gigantic towers and bridges, minimizes distances, unites the oceans and divides whole continents. Cables and telephones, canals and railways more and more with every hour unite mankind into one "happy" family, but only to furnish the selfish and the wily with every means of stealing a better march on the less selfish and improvident. Truly, the "upper ten" of science and wealth have subjected to their sweet will and pleasure, the Air and the Earth, the Ocean and the Fire. This, our age, is one of progress,

indeed, an era of the most triumphant display of human genius. But what good has all this great civilization and progress done to the millions in the European slums, to the armies of the "great unwashed"? Have any of these displays of genius added one comfort more to the lives of the poor and the needy? Is it not true to say that distress and starvation are a hundred times greater now than they were in the days of the Druids or of Zoroaster? And is it to help the hungry multitudes that all this is invented, or again, only to sweep off the couch of the rich the last-forgotten rose-leaves that may uncomfortably tickle their well-fed bodies? Do electric wonders give one additional crust of bread to the starving? Do the towers and the bridges, and the forests of factories and manufactures, bring any mortal good to the sons of men, save giving an additional opportunity to the wealthy to vampirize or "sweat" their poorer brother? When, I ask again, at what time of the history of mankind, during its darkest days of ignorance, when was there known such ghastly starvation as we see now? When has the poor man wept and suffered, as he weeps and suffers in the present day—say, in London, where for every club-visitor who dines and wines himself daily, at a price that would feed twenty-five families for a whole day, one may count hundreds and thousands of starving wretches. Under the very windows of the fashionable City restaurants, radiant with warmth and electric lights, old trembling women and little children may be seen daily, shivering and fastening their hungry eyes on the food they smell each time the entrance door is opened. Then they "move on"—by order, to disappear in the dark gloom, to starve and shiver and finally to die in the frozen mud of some gutter. . . .

The "pagan" Parsis know not, nor would their community tolerate, any beggars in its midst, least of all—STARVATION!

Selfishness is the chief prompter of our age; *Chacun pour soi, Dieu pour tout le monde*, its watchword. Where then is the truth, and what practical good has done that light brought to mankind by the "Light of the World", as claimed by every Christian? Of the "Lights of Asia" Europe speaks with scorn, nor would it recognise in Ahura Mazda a *divine* light. And yet even a *minor* light (if such) when practically applied for the good of suffering mankind, is a thousand times more beneficent than even infinite Light, when confined to the realm of abstract theories. In our days the latter Light has only succeeded in raising the pride of Christian nations to its acme, in developing their self-adulation, and fostering hard-heartedness under the name of all-binding law. The "personality" of both nation and individual has thrown deep roots into the soil of selfish motives; and of

all the flowers of modern culture those that blossom the most luxuriously are the flowers of polite Falsehood, Vanity, and Self-exaltation.

Few are those who would confess or even deign to see, that beneath the brilliant surface of our civilization and culture lurks, refusing to be dislodged, all the inner filth of the evils created by Ahriman; and indeed, the truest symbol, the very picture of that civilization is the last creation of the Arch-fiend—the beautiful Peacock. Truly saith Theosophy unto you—it is *the Devil's Own.*

THE man to whom the universe does not reveal directly what relation it has to him, whose heart does not tell him what he owes himself and others —that man will scarcely learn it out of books.

THERE is in the curious and kindly operation of animal instincts something which, whosoever studies and does not believe in God, will not be aided by Moses and the prophets. In these instincts I perceive what I call the omnipresence of the Deity, who has everywhere spread and implanted a portion of His endless love, and has intimated, even in the brute, as a germ, those qualities which blossom to perfection in the noblest forms of man.

THERE is no more lovely worship of God than that for which no image is required, but which springs up in our breast spontaneously, when nature speaks to the soul, and the soul speaks to nature face to face.

THE contemplation of the architecture of the universe in the infinitely great and the infinitely little of which it is composed, leads us inevitably to the conclusion that at the bottom of the whole an *idea* lies, according to which God in nature and nature in God from eternity to eternity works and shapes forth all things. Observation and reflection bring us continually nearer to these mysteries.

TRUTH is a torch, but a terrible one; oftentimes so terrible that the natural instinct of us all is to give a side glance with a blinking eye, lest, looking it fairly in the face, the strong glare might blind us.

PLATO is not so much a citizen of this world, as a blessed spirit, whom it has pleased for a certain period to make his lodgment here . . . . he communicates to us, in a kindly way, the fundamental truths which he has brought with him from another sphere. . . . . His tendency is always upwards, possessed constantly with a longing to return to his divine home. Every word that he utters has reference to a totality of the good, the beautiful, and the true, the growth of which in every human breast it is his grand object to promote.

"MAN must always in some sense cling to the belief that the unknowable is knowable, otherwise speculation would cease.

"THE universal and the particular are one. The particular is the universal seen under special conditions."

"At all times it is the individual that preaches the truth, not the age. It was the age that gave Socrates hemlock for his supper; the age that burnt Huss. The age is always the same."

GOETHE.

Is Theosophy Pantheism?

II. The Eternal *(continued)*.

IN this descent of Consciousness from Atma-Vidya to Avidya, the latter being Mahamaya, followed—after an incalculably enormous interval of time, where activities enter into full play, constituting (subjectively) *Maya*, which is differentiated Avidya—followed, I say, by a return from Nescience to Superlative Wisdom, involving new experiences (resultant of the period), the constant illusion of, more or less, centralized Consciousness—constant, albeit differing in degree—is that there are *two* mysterious forces at work—two Unknowables—one manifesting in the deeper recesses and processes of Mind, the other through its grosser faculties in relation to Body. This, though discussed in many and different ways, underlies every doctrine of Ditheism, Magianism, Manichæism, or Two principles. It is no less an illusion, and on a much vaster scale, than that which possessed Mankind prior to the *re-discovery* of the laws governing the Solar System, and which still obtains among the unlettered, and *is still expressed* among the lettered, in common parlance, respecting our Luminary, which "goes down", "rises", etc. Aye, there *are* two principles, but they are in the Modes, and *Knowable*, as others are. Yet, there is no such thing as an "Evil Principle". Evil is not an *ens per se*, but *per accidens*, the origin of which is the *perturbation of principles*, a perturbation caused by the correlated *consciousness*, not by that which gives it form, Matter. (*Non est in rebus vitium, sed in ipso animo*, Senec., Ep. 17. See also Aristot., *Metaph.*, viii, 9 § 3.) Principles have their respective laws, and consequently Mind correlated therewith; and evil comes from an *undue interaction of principles*, which means a *descent* of Mind from the plane that, *for the time being*, constitutes its lawful *esse*.

The three Modes of Force correspond, in another dress, to what Indian Philosophers term *Satwa*, *Raja*, and *Tama*. But the presentation of these "qualities" or "properties", as they are called, varies according to the particular School.

It should be well understood that when I say the Modes of Force are *indestructible*, this refers to their *essential* powers, not to their *formal* powers. The latter *end* with every cosmic period, whilst the *Forces* (not such as we know of, or can imagine,) subsist (as unmanifested resistance, pending equilibrium) for manifestations at the next period, of *forms* differently characterised from those of the past, and resulting from the last experiences (whence originate the Architypes), signifying a progress for *Consciousness*: whereas Force neither recedes nor advances in its limits—that is, taking its

two states (unmanifested *resistance* and manifested *activities*) as a whole. PROGRESS is only such in the light of Time. Pure consciousness is merely its *power*, not its *actuality*. Hence pure consciousness does not progress, *as such*. Wherein, then, lies progress? In FORM, which holds so important a share in Aristotle's metaphysical speculations. Progress is an illusion; it is *Maya*. Progress has no meaning beyond its relation to a period of Time. *Matter* being the result of Forces, its *forms* are the result of Will, or Consciousness vehicled by Matter. Both Matter, as such (save a vestige), and the Forms it may have assumed during a cosmic period, come to a termination with this. At the following period, Matter is developed again, under new types. Progress is in *Variety*, not in *degrees of Knowledge*, when one cosmic period is compared to another. But if a cosmic period is contemplated in itself, then the *real* progress is in *Knowledge*. Is this pessimism? I think not.

In conclusion. If the *whole* of the Universe were once reduced to a non-modal state, this would put an end to the Changeable for ever. The Forces being thus totally dead-locked, as it were, their formal powers (pure consciousness) would be lost, for the want of an *alterant cause*, seeing that the Unchangeable is none such (for a negative affirmation is allowable). An alterant cause—be the circumstances what they may—is only to be found in a *modal state*. Its indestructibility is in its own law; but *this is so*, because there is a higher law which cannot be accounted for by Reason, but only postulated.

I close this section with a text or two from Theosophical works in support of its main doctrine. We read in the *Isa Upanishad* (sloka 5) of the YAJUR VEDA: "It moves, It moves not; It is far, It is near; It is in all, It is out of all". (I translate from Pauthier's French translation.) What can this apply to, if not to that which, having in itself no relation to things, signifies some unutterable relation of things to it?

Says Kreeshna: "But know that I am not in those natures which are of the three qualities called *Satwa*, *Raja* and *Tama*, although they proceed from me: yet they are in me. The whole of this world being bewildered by the influence of these threefold qualities, knoweth not that I am distinct from these and without decline" (BHAGWAT GITA, Lec. 7). The words, "they proceed from me . . . they are in me" should not be taken literally, confronted as they are with the others: "I am not in those natures", and especially the concluding sentence: "I am distinct from these and *without decline*". To be "without decline" is tantamount to the Changeless. Kreeshna is made to say (in other places) some things that do not agree with this, but they are evidently allegorical.

Madame Blavatsky, after speaking of the "Great Breath", or "Breath of the One Existence", which *never ceases* (pages 14 and 55, vol. 1 of *The Secret Doctrine*), adds, at pag. 55: "But the 'Breath of the One Existence' does not, all the same, apply to the *One Causeless Cause* or the 'All Be-ness'

(in contradistinction to the All-Being, which is Brahmâ, or the Universe)." This *One Causeless Cause* is precisely the idea underlying what I have styled the Eternal or Unchangeable; and with such an explicit affirmation from the first authority in Europe, regarding matters esoteric, it would add no weight to my argument if I cited other writers, who, moreover, are sometimes open to a certain vagueness which leads to doubt as to what is really meant.

III.—The First Cause.

Force is not an entity *per se*, but the synthesis of *three* Modes, in which are all principles, actual or potential. Modes are the reality, "Force" the cumulative symbol of the three inseparables. For instance, Mode 1 = force x, Mode 2 = force y, Mode 3 = force z; while $x + y + z$ = Force. Each is subject to its own law, involved in the general law.* These laws do not vary essentially, but they do formally. The tendency of each Mode is discoverable, despite of the changes it undergoes in the complicated web-work of Evolution. Whether we consider the starting-point of a cosmic period, its terminal point, or any of its intervening cycles (of which our actuality is one), any manifestation, whatever it be, every element in its *simplest* form (a depth to which Science has not yet reached), each and all, is equal to $x + y + z$, in combinations of degree differing *ad infinitum*. Except during the opening and closing cycles (where mediumship is only partial, and obeys another, or rather the unmodified, law), one pole of Will is in *one* or *two* Modes, while the other is in *two* or *one;* that is, a *medium* is indispensable between the two poles. At the two extremes of the period, the Modes—saving only a vestige of activity—are in *threefold* equilibrium. This is the culminating point. The first phase, or first *major* cycle of the cosmic cycle, ends with the dissolution of that equilibrium. During the following cycles, all equilibriums are *twofold*—one Mode against two, or *vice versa*—till, at the opening of the last phase, or seventh major cycle, the Modes begin once more to fall into the state of reciprocal equipollency, the culmination of which marks the end of a universe, and commencement of its successor.†

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* No one, I trust, will suppose that I mean to intimate that any force operating in the physical world, can give the slightest clue to the nature of Modes in the earlier phases of Evolution, although deriving therefrom. Consciousness was their dominant power, until, not overwhelmed, but vastly modified by physical matter, the development of which was their own work.

† The law is simple, though on account of side-issues, its showing is complex. I have tabulated the processes down to the physical state, through $24\frac{1}{2}$ *cosmical* stages (sub-cycles), each embracing the two aspects of action and re-action, and $24\frac{1}{2}$ *telluric* stages. This great descending arc being shown, the other reveals itself *ipso facto*, as based on the same law *reversed*, the whole constituting, according to the division adopted—which can be *extended*, but not reduced—49 cosmical, and as many telluric subcycles. The case cannot be shown in *cycles* alone: it must be based on, at least, a *secondary* order of *subcycles*, both sub-orders, and the containing cycle, embraced in the *maximum* cycle, which is "cosmical" or "telluric", according to the stand-point. In fact, *four* aspects are required for a showing of the law in question, which, to my mind, gives the reason of Gravitation (and why it should not be looked on as *universal*), as well as of other phenomena not yet explained.

In view of what has been stated elsewhere, not much remains to add respecting the First Cause. It is signified by two planes of existence, the non-modal or inactive state, and a vestige of the modal or active condition. Of the *seven* cosmic principles, the five *lower* are latent (involved in the non-modal state, which is potential only as concerns principles). The two *higher* principles are manifested in the modal plane—that is to say, the First principle, also called the Seventh, and the Second, also called the Sixth. This couple is *inseparable;* and while their inseparability explains why they are never *completely* unmanifested, the cause of this effect being the *tri-modal* nature of Force—Modes *ever being unequal to each other*, save in their non-modal condition, or unmanifested reciprocal resistance—it is the *reason* of that law which cannot be explained, and must be taken for granted. That modal plane, constituting a dual principle, gives the state of the yet-to-be-developed Cosmic Ego or Soul—*ego*, in that it is consciousness centralized; *soul*, in so far as it is that which centralizes consciousness, of which later on. This is the *alterant cause*, in regard to the simultaneous processes, or twofold aspect, of objectivation (as to pure Consciousness) and disequilibrating (as to Modes), and therefore the *active* state of the First Cause, its *passive* state being the non-modal plane in that twofold aspect of *esse* and potentiality.

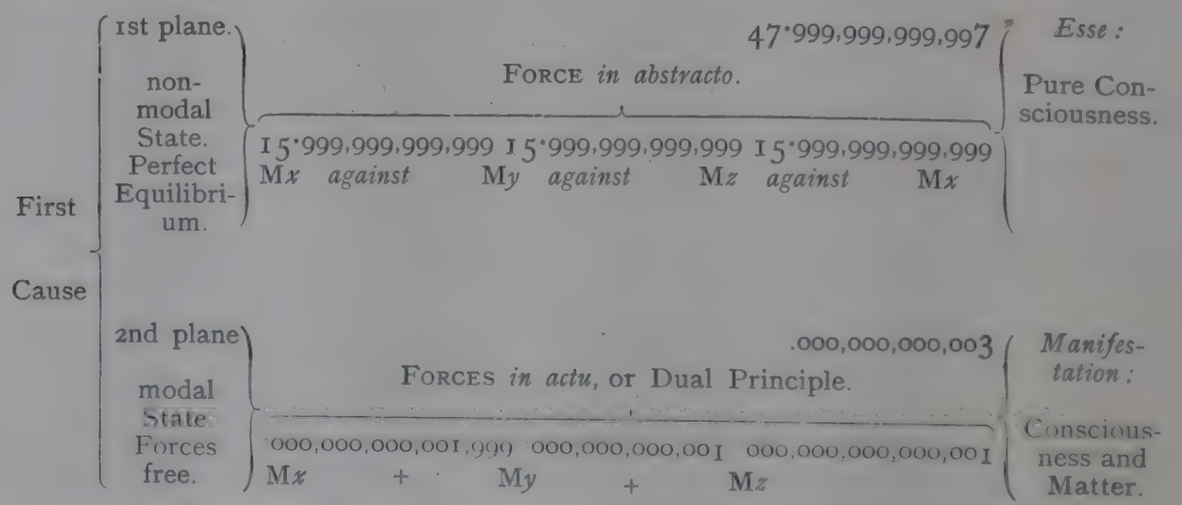
Is there a *real* Unit? Except as the Eternal, how can there be? At any rate, it will not be found in the First Cause, which is the *Duad;* and consequently this is the reason of Number, the power of Fraction being its fraction, or the *mayavic* unit, involved in the Duad. It is only by contemplating the Dual principle as *practically* forming *one*, that diversity may be regarded as having arisen from the development of the power of unity (as Porphyry expresses it) without basing the proposition on Pantheism. But then it would be building our fabric on a fiction. The First Cause is not *unity*, but *Union;* that is to say, the union of egos—the fractions in potency, as it were—raised to *one plane*. This, as concerns its passive state.

With regard to its active state, it was said above that in one aspect it is the Cosmic Ego; and, when objectively considered, the Cosmic Soul. This last I call *Matter*. What is Matter *in the ultimate?* This is one of the great problems. Mr. Herbert Spencer leaves it thus; but views FORCE as the most generalized of manifestations (*First Prin.*, ch. 3, 4 and 6). Schopenhauer says Substance is Motion *in abstracto;* and Matter, Motion *in concreto*. The latter will suffice so far; for, if Substance is anything else but Matter, it is the shuttlecock when Philosophers play with battledores. But, all said, he holds Matter to be also an abstraction (*World as Will* §4, 7 and 26; *Quadr. Root*, etc., §20, 21 and 26). Some assert that Spirit and Matter are only two phases of one and the same thing—the mythical Substance (as to Modes), and One. Spirit is no less a symbol than Force, Motion, Matter, Space, and Time; with this difference, however, that we have actual experience of what corresponds to these last,

under our physical conditions; but none whatever of Spirit, which bears only a *negative* definition. Spirit is a needless symbol, except, perhaps, if applied to the Eternal, to increase our list of synonyms, and render things less dry to the mind. Thus applied, *it can have no existence in phenomena.* At any rate, it should not symbolize *both.* As to Matter, I concur with Herr E. Von Hartmann (*Phil. of the Unconsc.*, Div. C, ch. 5) that it is Force and nothing else than Force (this is also Mr. Thomas Williams' opinion, *Lucifer*, cit, pag. 386); but in regard to its evolution, that is another question.

It is only as *consciousness* (in contradistinction to "pure consciousness") and as *matter* that the Modes of Force manifest themselves—the two aspects of Maya. "Matter" is *concentration of the Modes manifested*, a concentration which not only assumes infinite degrees, but differs in its nature threefold, that is, there are three laws within the general law. Ergo, there can be no "matter" without consciousness (in its generic sense); but consciousness declines, as concentrations increase, and rises as concentrations are relaxed. In what is called *inert matter*, consciousness does not manifest itself at all *as such;* but reveals itself all the same, and there would be no "chemical" laws, if inert matter were not a seat of consciousness, its manifestations being intermittent, as depending on external causes.

At the beginning and the end of a cosmic period—which period = *a universe*—there is or will subsist, as stated, a plane of pure consciousness, and another of consciousness and matter. Supposing the three Modes, as a total = 48, let it be formulated thus:



Here we have, *en évidence*, the oft-evoked "in abstracto", so easy to Speech, so hard to Understanding, when overlying the idea of ultimate Unity. It says that, if the expression is quite correct, based on the multiple as an ultimate, its opposite, "in concreto", will be incorrect, as applied to an essence. Force in the abstract is the state where its Modes are not *actual*, yet *real.* Real, because they *resist;* not actual, in that resistance, being reciprocal and equal, has *no effect* beyond that produced on themselves, immobility or stable equilibrium, or *objectivity* in abeyance (all things reduced to *germ*). In other words: RESISTANCE is the essence

of the Modes; as unmanifested *resistance*, they are *real*, but, such resistance having no *manifest* effect, they are not *actual*. Now, Force, which *per se* is not an entity, is *here* a reality, as Unmanifested Resistance; and this is the First (otherwise Seventh) Principle, which is real, but *never* actual *per se*. So Force *in abstracto* is the First Principle. The only actuality of this principle lies in its *inseparability* from the Second (otherwise Sixth) Principle; as also both the passive and active reality, or non-actuality (1st plane) and actuality (2nd plane) of Force reside in the *inseparability* of the three Modes, a Triad inseparable (on the 2nd plane) from the Duad, or said Dual principle (and we shall see presently that the Triad as a *principle*, or rather its power, is always *active* in the Duad). Our formulated 1st plane, being that of non-manifestation, has but one *esse*, Pure Consciousness. This answers to Unmanifested Resistance; for Force in the abstract, or the First Principle *per se*, is not "resistance" (this is the *Modes*), but its *unmanifested state*. Hence, Pure Consciousness and the First Principle *per se* are identical. Just as *pure* consciousness is not "consciousness", so that principle *per se* is not a "principle". But it is *consciousness* that (on the 2nd plane) actualizes the First Principle, *i.e.*, pure consciousness or the principle *per se* becomes a *conscious force*. So that consciousness, here, is the First Principle, the Ego, objectivizing the Second Principle, the Soul. It is only as *first principle* that consciousness can ever be called a "principle"; for being cause in respect of objectivity, it is the necessary *correlate* of the particular principle, subprinciple, or their derivations, which it objectivizes, whence come the infinite degrees and conditions of consciousness.

N.B.—Be it remarked, that my formula of the equilibrium seems to show two extremes; but of course it is understood that *half* the force M*x* resists half M*y*, whose other half resists M*z*, whose second half resists the first half of M*x*. This gives the circle, not the line, which would be absurd.

The above presentation is intended to indicate the opening of a cosmic period corresponding to the close of its predecessor. At the former it is a "sum of possibilities"; at the other, a "resultant". And, be it observed, in accordance with the law of the spiral, no formula ascribed to a period, would be adapted to the corresponding moment of another, whether preceding or following.* It does not show, but the inference is, that the 1st plane is one of pure consciousness equal to the sum of subjective centres

* The formula given is supposed to show the starting-point when the Modes on the 2nd plane are in *united harmony*, symbolized by the sign +. But if we wished to represent the ending-moment of the former period, or rather just before the end, the modal notations of both planes would have to be slightly altered, to fit in with our presentation; and the Modes on the 2nd plane—as not working in harmony, M*z* resisting the others—would stand thus: M*x* + M*y* *against* M*z*.

(answering to *latent* dynamic centres) of the ex-universe, brought to *one* level, wherein each has identified itself with the whole.*

The 2nd plane is a centre of consciousness dependent on a dynamic centre, as every such subjective centre must be, the dynamic centre being either manifest or latent—in the present case it is in *latent activity*. This corresponds to the vestige of forces (3 trillionths of an equivalent, *ex hypothesi*) not merged in the equilibrium and manifesting themselves as consciousness and matter, this last being a concentration of the Modes which I will specify as *ultra-superether*. This 2nd plane is the reason of every dynamic centre destined to manifest itself in the universe about to evolve, and the power of every centre of consciousness which will be correlated thereto; whilst the 1st plane is the power of every such dynamic centre, and the reason of every such correlated subjective centre. Hence, both planes are real, inasmuch as they are reasons; and potential, inasmuch as they are powers.

V. DE F.

(*To be continued.*)

PANTHEOS.

There is a Power divine within the heart of things
Which circumvents the universe of worlds, and brings
The soul of all created forms to final good;
Which, ages gone, did take corruption where it stood,
And slowly fashion'd it to something pure and fair;
Though good in their beginnings all creations were,
Yet growing better still, and last of all supreme,
Th' intense superlative of Nature's pure extreme.
This mighty Power is shadowed forth in him whose soul,
Reflecting God Itself, doth comprehend the whole
Of less perfected things, wherein the Light divine,
Though hid by darker veil, hath never ceased to shine;
By which all will at length but sure resolved be,
To something greatly good, harmonious and free;
Will be resolved again, ere Time its course hath run
To where in Being's dawn its circle had begun.
The Earth and sinful Man, and Heaven and That divine,
Like fibres of One Heart, will blend and intertwine!

S.

*This gives the meaning of *immortality*, and is substantially, though not formally, in agreement with the Conservation of Force, postulated by Science. Every ego is now *real* in their Union, but not *actual* as a centre; that is, the latter (dynamic centre) is not *in actu*, but is real as a subsisting power in the equilibrated Modes. In other words, the *force* which centralizes consciousness, and the *consciousness* which objectivizes force, endure throughout never-ending series of Time (*i.e.*, *Times*, for the time of a universe ends with it). Hence, in every cosmic period the *self same* centres reveal themselves in their twofold aspect (*force* as conscious matter, and *force* as materialized consciousness, signifying the two poles of Will), but manifesting other *forms* of life and matter. These centres correspond to the "*pragna* germs" of Eastern Philosophy. Whether the ego knows itself as *one among many*, or as *one not realizing the many*, its *esse*, while changing from plane to plane, never ceases an instant in the interminable chain of TIMES.

Theosophic Interest of Indian Life.

THE Western mind, from the time it came in contact with the Sacred Literature of the ancient Aryans of India, in its two main offshoots of Hinduism and Buddhism, through the channel of Theosophy, has found that it has very many important lessons to teach to general humanity in various departments of Universal Philosophy, both in its esoteric and exoteric aspects. But what impress such a grand philosophy; what impress the efforts of Avatars, of Rama, Krishna and Buddha have left on Indian life; what impress the efforts of Rishis like Vyasa, Kapila and Patanjali—the founders of the Vedanta, Sankhya and Yoga systems, the teachers and imparters of Sacred Wisdom, called by the general term Shruti—have left on Indian life; what impress the efforts of Smritikars like Manu, Yadnyavalkya and Pârâshara have left on Indian life, is a very important question that is likely to occur to the Western mind. The solution of this question cannot be had from books and papers. It can only be had from observers and students of Indian life; but the difficulties of such a task are too many to be mentioned here. The Westerns generally have better opportunities of seeing and studying the outdoor life of India than its indoor life, where alone we can find what of Vedantism there is or is not in Indian life of the present day of spiritual degeneration and decadence, of material growth and advancement in all directions. It is my object to endeavour to find a solution of this question, in a general way, and not enter into minute details. Before beginning the subject, I must define the terms "Theosophic Interest" and "Indian life". The term "Theosophic Interest" is intended to mean points of interest, worth, and legitimate claims to draw the attention of theosophic thinkers, points of importance and note to students of Theosophy. The term "Indian life" is used in a narrower and a wider sense. In the narrower sense, "Indian life" means the life of the Hindu section of the mixed population of present India, the life of Hindu India, and in that case it becomes a synonym of Hindu life. In the wider and more extensive sense, Indian life is a complex term and means the life of Theosophic India, which is to embrace the lives of the Hindu, Buddhist, Zoroastrian, Mahomedan and Christian sections of the Indian public. All these sections are found represented in the conventions held at the Theosophical Head Quarters in India. Thus we shall find that the term "Indian life" may be either used for a part or the whole, for Hindu life alone, or for the collective life of all sections of the Indian community. I shall have to use the term in either of these two senses as occasion may require. My object in the

present paper is to touch only the first factor of complex Indian life, *viz.*, Hindu life, and leave the matter of dealing with the other factors to individual students of Theosophy, belonging to the different sections which have been mentioned. Members and Brothers of other sections of the Indian community, therefore, would do well to complete this theosophic work by the addition of similar notes on their own respective sections for the information of the general theosophic public. The points of Theosophic Interest of Indian (Hindu) life are to be found in the form of Vedantic Institutions for the esoteric and exoteric public.

A. The Institutions for the esoteric public are *Japa*, *Tapa*, and *Shastradhyayana*. The terms *Japa* and *Tapa* are used symbolically for occult and Yoga training; and *Shastradhyayana* is used for the study of the six different schools of Indian Philosophy or any one of them, according to the different aptitudes of different men.

B. The Institutions for the exoteric public are *Katha*, *Purana*, *Bhajana*, and *Dharma-shastra*.

With regard to division A of these Institutions, the general public are very little concerned. It is a matter for specialists of religion, or for men who have particular aptitude for spirituality. Such persons are generally real *Sanyasis*, *Gosains*, and *Bairagis* who must be distinguished from the professional impostors that come under the same names. To the present day every province will very probably show a name or two to add to the sacred list of spiritual workers, called *Sadhûs*, who are beyond the ken, the turmoil and the bustle of the common mob. Their existence is testified to by travellers of spiritual curiosity, and at times they are found to mix with the common people; their real life and personality remain, however, a secret.

Before describing division B of these Institutions, it may be noted in passing, that among the exoteric classes of people, mere forms of Institutions A, of *Japa*, *Tapa* and *Shastradhyayana*, of one variety or another, are to be found here and there without the least substance and reality, without any touch of religious and spiritual devotion. The object with which these are performed is purely material, such as public honour and a freer sanction to carry on their own selfish pursuits in a better way and with less public opposition.

Katha.—The Institution of *Katha* or *Kirtana*, according to Puranic authority and tradition, is ascribed to *Deva-Rishi Narada*, commonly called *Narada Muni*. It is a species of lecture on subjects of religion and philosophy, accompanied with singing and music of a high and scientific kind. It serves a double purpose. The singing and music afford pleasure and raise the æsthetic and lower feelings, while the eloquent lectures on philosophy touched with lyric poetry, awaken the higher feelings, and at the same time afford religious and philosophic instruction, and the whole creates a powerful impression on the minds of the audience, at least for the time

being. The lecturer is called *Haridus* and is regarded with the reverence due to a spiritual teacher. He has round him some three or four men who form his chorus and musicians. The qualifications for *Haridus* or *Kathakari Bawa* are a general knowledge of the broad features of religion and philosophy; acquaintance with the principal writers on these subjects, ancient and modern; knowledge of the science and art of singing and music; eloquence and wit. He is specially trained for the purpose. This *Kirtana* variety of public lecture on sacred subjects has a wonderful effect in raising the lower æsthetic feelings, and also the higher feelings, by showing a striking contrast between the *paramarthic* and *prapanchic*, or spiritual and material modes of life, the statements of *Haridus* being supported by quotations from authoritative writers on the subject. Several of our modernists utilise this powerful instrument of *Kirtana* for expounding the truths of modern sciences with greater effect than ordinary lectures.

Purana.—The Institution of *Purana* was founded by *Rishi-Vyasa.* The first great religious preacher and expounder of this description was *Rishi-Vyasa*, as is very well evinced by the term *Vyasa-pitha* for pulpit. In the term *Vyasa-pitha* and the Institution of *Purana*, we have the memory of this first and great religious preacher, the founder of the *Vedanta* system, the author of *Bhagwatgita* and the eighteen *Puranas* ever before our eyes. *Purana* is a species of lecture wherein the truths of esoteric philosophy are put into exoteric form in the shape of *Kathas*, myths or parables, and the occult key is pointed out and explained in the form of discourse abounding in touches of eloquence and wit. The Institutions of *Katha* and *Purana* are intended for public teaching. The lectures of *Purana*, are given every evening by the lecturer, called *Puranic*, either in temples or private houses. The *Puranic* lives more on the charity of the people than on his profession of lecturer, as he is paid very miserably for his labours. The *Kirtana* lectures are held at particular seasons, on holidays, on festive days, on the occasions of the celebration of anniversaries. The *Haridus*, unlike the *Puranic*, lives more on his profession than on the charity of the people.

Bhajana.—The institution of *Bhajana* seems to have come down from *Shri Krishna*, inasmuch as the practice of it is more in vogue in places that are historically important for once being the scenes of action of *Shri Krishna*, such as *Dwarka*, *Dakur*, *Gokul-Vrindanan*, and *Pandhorpur*. The *Bhajana* is intended as a kind of subjective exercise in spiritual activities. It consists in repeating constantly and mindfully the names *Rama*, *Krishna*, *Hari* and other names expressive of the Highest Self; and also pieces of sacred poetry from sacred writers called *Sadhus*, adapted to singing and music. The Bhajanists of the Deccan Schools technically call the constant repetition of the names *Rama*, *Krishna*, *Hari*, &c., *Takali* of *Nâmasmarana.* The *Bhagwat-Bhaktus*, or religious devotees, perform the *Bhajana* practice constantly, but ordinary and less devoted people do it at stated times in the morning and evening. The *Maratha* saints and occult-

ists, *Dnyaneshwar*, *Tukarana*, *Namdeva*, rose to spiritual heights by the constant practice of *Bhajana*. It has a wonderful effect in concentrating the mind and drawing it away from material attractions. The *Bhajana* Institution is quite in keeping with the teaching of *Bhagwatgita*, and *Bhajana* forms one of the several items that make up *Dnyana* or occultism proper. (*Bhagwatgita*, chap. xiii., verses 5-11.) The spiritual exercise of *Bhajana* is unsectarian, and is not limited to caste or creed. It is more in vogue among the common and the vulgar who are more devoted than the refined and educated classes of Indian people. We hope that the spread and development of theosophic ideas will increase the intercourse between the East and the West, and that the people of Europe and America will witness from men of the East samples of *Katha*, *Purana* and *Bhajana* practices, the oldest, grandest and most memorable of Vedantic Institutions that have preserved the organs of vitality of Hinduism and the elements of spiritual life to the present times, even in days when the decline of spiritual India has reached the lowest point.

Dharma-shastra.—The *Dharma-Lokachara Shastra* is the greatest in importance of all Vedantic Institutions that tend to keep up the vitality of Hinduism. In it we have to find duty and public life codified and reduced to science on a religious and spiritual basis. This great Institution owes its existence to the joint labours of the whole of the adept class of India in general—the framers of *Darshanas*, *Smritis* and *Puranas*. The details of this branch of the Science of Religion can be learned from the treatises of *Manu* and other occult writers on the subject. The most important fact to be noted throughout this codification of life is that the spiritual basis is kept up both synthetically and analytically. It is here that we find the practical application of the *Karma Yoga* of *Bhagwatgita* in Hindu life more than anywhere else. In eating and drinking, in sneezing and yawning, in walking, in going out or coming in, the names of *Brahma* or *Brahmâ*, *Vishnu* and *Shiva*, *Hari*, and words expressive of the Universal Self, are pronounced and remembered, and by long use this becomes quite automatic. For example, to take instances from daily life and not from books. A patient taking medicine religionises the fact by saying he regards the medicine as the sacred and pure waters of the Ganges, which has its origin from *Vishnu*, and regards the doctor as *Vishnu*, *Hari*, *Narayan*, &c. Some religious mendicants that beg from door to door, are heard to say:—"Brother, my mind is taken up exclusively by *Rama*, by *Rama*; I see *Rama* in *Laddu* (an eatable), I see *Gopal* in *Ghee*". Again, if a thing is lost by a person he will not tell the fact in plain words to another, but only says, "*Krishnarpana*" and that will express everything. In keeping off flies from food, the action is never done without uttering the words "*Govind*, *Govind*". When a person is to give a negative answer to another, instead of using words of negation, he would say *Rama*, *Krishna*, *Govind*. Most of the names of men amongst us are names expressive of the Highest Self, either symbolical, mythological or

simple. Wherever we cast a glance at ordinary occurrences; wherever we cast a glance at matters of routine of daily life, whether to the front, to the back, to the right, or to the left, we are surrounded by spiritual associations; the composition of all our ideas is made to show that spirituality is infused in them in both the synthetical and analytical aspect of thought and life. Even the attention of most superficial observers would be drawn by these facts towards spirituality, if not at all times, at least when they are in a thinking frame of mind. It is this process of *Karma Yoga* of *Bhagwatgita* in practical life that is very interesting to students of Theosophy or Humanity in general. Such a spiritual exercise of the application of *Karma Yoga* of *Bhagwatgita* to practical life, is a practical spiritual necessity to all, and worth drawing the attention of all with a view of keeping up spiritual activity in all and for all. It is true that common people look at these things only with their physical eyes, without the least emotion of their inner and spiritual senses, but I am not addressing myself to them but to higher classes of men; to students of Theosophy. We have always to remember what our *Vyasa* and teacher of Theosophy, H. P. B., has said in the *Key to Theosophy*, *viz.*, that to the mentally dull and obtuse, Theosophy will always remain a riddle. So, likewise, our *Vyasa* of Vedantic philosophy speaks to the same effect when treating of the ignorant and common masses (*Bhagwatgita*, chap. iii., v. 26). The *Karma Yoga* and *Dnyana Yoga* of *Bhagwatgita* are strictly scientific processes and not mere statements of dogmatic religionists, as is commonly supposed. They may be put in scientific form thus:

Let S=The spiritual activity of the human organism.
M=The material activity of the human organism.
A=Activity of the whole human organism, showing the state of its functional balance in totality.

Then (1) S+M=A (*Karma Yoga*).
Here we have to understand that the balance of the whole organism is the Karmic balance of our organism which goes to preserve that of the universal organism also.

∴ (2) A—M=S (*Dhyan or Raja Yoga*).
We have a similar idea in the *Voice of the Silence*: "The Self of matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both."

(3) A—S=M (The activity of ordinary life).
In equation 1, we have the balanced state of our organism in its totality and completeness, which is effected by preserving the balance of its sub-organisms, the spiritual and material together.

In 2, spiritual activity only is sustained and the material suspended.

In 3, material activity only is sustained and the spiritual suspended.

In conclusion, I have to say that my object in placing these facts before our Brotherhood is entirely theosophic. It is the human, scientific, and theosophic importance of these facts that has led me to call the attention of our theosophic and general public to them. It is their human interest which gives them a claim to the attention and notice of general humanity.

V. C. Lonakar, F.T.S.

Bombay.

As the magician is not at any time affected by the magical illusion produced by himself, because it is unreal, so the Highest Self is not affected by the world-illusion.

The wise man should restrain the activity of the outer organs, such as speech, etc., and abide within the mind only; he should further restrain the mind, which is intent on doubtful external objects, within intelligence, whose characteristic mark is decision, recognising that indecision is evil; he should further restrain intelligence within the Great Self, *i.e.*, the individual soul, or else the fundamental intellect; he should finally fix the Great Self on the Calm Self, *i.e.*, the Highest Self, the Highest Goal.

Although one and the same Self is hidden in all beings, movable as well as immovable, yet owing to the gradual rise of excellence of the minds which form the limiting condition (of the Self), Scripture declares that the Self, although externally unchanging and uniform, reveals itself in a gradual series of beings, and so appears in forms of various dignity and power.

When a man sleeps here, then, my dear, he becomes united with the Sat, he is gone to his own (Self). Therefore they say of him, "he sleeps (svapiti), because he is gone to his own (svam apîta)". (Kh-up. vi, 8, 1.) This passage explains the well-known verb "to sleep", with reference to the soul. The word "his own" denotes the Self which had been before denoted by the word Sat; to the Self he (the individual Soul) goes, *i.e.*, into it it is resolved, according to the acknowledged sense of api-i, which means "to be resolved into". The individual soul (jîva) is called awake as long as being connected with the various external objects by means of the modifications of the mind—which thus constitute limiting adjuncts of the soul—it apprehends those external objects, and identifies itself with the gross body, which is one of those external objects. When, modified by the impressions which the external objects have left, it sees dreams, it is denoted by the term "mind". When, on the cessation of the two limiting adjuncts (*i.e.*, the subtle and the gross bodies), and the consequent absence of the modifications due to the adjuncts, it is, in the state of deep sleep, merged in the Self as it were, then it said to be asleep (resolved into the Self).

Vedânta Sûtra.

Death said: "The good is one thing, the pleasant another: these two, having different objects, chain a man. It is well with him who clings to the good: he who chooses the pleasant, misses his end."

Katha-Up.

The True Church of Christ, Exoteric and Esoteric.

I.—INTRODUCTORY.

THE method of treating a subject of vast magnitude necessarily varies with the character, the knowledge and the mental attitude of those to whom the writer addresses himself. To treat fully from all points of view of the Esoteric Church of Christ would require many volumes, countless references to ancient and modern books, some well-nigh inaccessible to the ordinary student, and a profundity of scholarship far beyond anything that I possess, probably beyond that possessed by any human being now alive: yet the materials exist, their locality is known, and some day, perhaps, they may be compiled. Meantime, however, to show the modesty of my own aim, it may be useful that I should first indicate for whom these papers are intended, or rather for whom they are not meant.

First, then, I write not for those who have been *truly* trained in the faith and doctrines of the Church, for to them all the knowledge I can impart has come in a far more perfect as well as easier way than any I could suggest. I would emphasize the word *truly*, for I mean the esoteric members of the Church, whose faith is not a blind faith, but a deep and genuine spiritual *knowledge*. I write not for the indifferent, having no desire to proselytize, least of all to gain those who have no backbone, but are washed about like jelly fish. I write not for the avowed enemies of the Church, believing as I do most fully that open hostility to any brother-man's beliefs is a bar which must be removed before any real spirituality can enter; intellectual logical argument is out of place in what regards the pure γνῶσις. Those for whom I write are the seekers after truth, pledged to no positive opinions which may prevent their accepting it, those whose inner eye is sufficiently open to understand that there are mysteries in heaven and earth which the bodily senses cannot grasp, and the logical brain cannot fathom, but of which the Divine intuitive faculty of the seer in moments of ecstacy may obtain fleeting glimpses. In a word the true and thorough Theosophist, whether member of the Society or not, who is not also an Esoteric Christian, is the reader to whom I address myself, but the little I bring, if met by an earnest wish on his part to find and to follow the truth, may bring forth much good fruit.

These papers will not be amusing, they will contain no stirring denunciations of anybody's wickedness, no Newgate Calendar of the various iniquities of other people. I shall endeavour plainly and distinctly, so far as in me lies, to set forth what is meant by the Church of Christ, hoping that those who like the picture may be moved to seek further, and those

who do not may pass by on the other side, and at least abstain from false representation.

At the very outset I wish to clear the way by some definite understanding regarding words, "the counters of a fool, a wise man's money". Of course we cannot and we do not mentally advert to the whole nature and all the elements of a concept when we use the word which is the sign for it, and so when a word is associated with a complex cluster of ideas there is a tendency to let some of them become for a time latent—what Leibnitz calls the *cogitatio caeca* or *symbolica*.*

Hence we often use words without realizing to ourselves all they mean; in conversation, in writing, in public speeches, we habitually go by the mere rhetorical form (λαλιά) not the substance of the thought (λόγος).† Thus it often chances that a writer or speaker intends but a fraction of the meaning of the word he uses, the reader or hearer sees but a fraction and that a wholly different one, and hence argument and misunderstanding and bitter hostility. I therefore beg all really theosophical readers (I care nothing for polemical ones) to endeavour to assist me in understanding, as I shall endeavour to make plain, the words I use.

Let us agree, to start with, that calling of names is of no consequence, save to the Karma of him who uses them, and let us not therefore be afraid of names. There are some who, finding that the ethical teaching of Christ embodied spiritual truths they could not relinquish, and that the mystical Christos was a verity they needs must acknowledge, have professed some kind of acceptance of Christianity, but have invented the word "Churchianity" to express what they dislike. Others speak of Ecclesiasticism, etc. All this simply depends on what is connoted by the word "Church". If I can show that this is good then all the sting is taken out of the word Churchianity, which becomes a somewhat foolish coinage, and ecclesiasticism is a word of praise rather than blame. ἐκκλησία is the Church, therefore what belongs to the Church is ecclesiastic, and the spirit thereof is ecclesiasticism; so all stand or fall together. Similarly, if I can show that a priest is necessarily an intrinsic part of the Church, a priest is *sacerdos* and the principle whereby priests of the Church exist is sacerdotalism. To say that this means the *abuse* of priestly power, or its excess, is tampering with the meaning of words, a more heinous sin in philosophy than tampering with the coin of the realm; for it distorts and confuses the λόγος, the substantial idea. So again if the Church be *ecclesia docens*, a teaching Church, the natural word to express such body of teaching is doctrine and the summarized conclusion of doctrine enunciated authoritatively is dogma. If the Church have no authority so to enunciate, then the dogma falls to the ground and is worthless, but if the dogma be truly enunciated by a

* *Leibnitii Opera*, tom ii. p. 14, Geneva, 1768. Conf. Mansel *Proleg. Log.* p. 29. *Arist. Rhet.* I. cviii. 31.

† See these contrasted in *John* viii. 43, and see also J. S. Mill on the evil consequences of casting off any of the existing connotations of words. *Logic* Vol. ii., Bk. iv., Chap. iv. pp. 259, 68.

Church having authority, then it is right, and orthodox (*i.e.*, the right teaching). All therefore depends on first establishing the meaning of the words "Church of Christ", and secondly in showing that the concept denoted by those words is a veritable entity, whose influence on mankind is for good and worthy of recognition.

There are many among the opponents of the Church, Agnostics, Secularists, Theists (so-called), and others, whose favourite line is to assert broadly and definitely that the Church teaches so and so, which pretended teaching they proceed solemnly to refute; for combatants of this nature the ordinary methods of argument will not do; they have in fact written their adversary's brief before proceeding to answer it. As a rule those who really know better leave them severely alone, but it is questionable whether this is wise or right; for long we have listened to frothy speeches and read vituperative articles with a sort of amused wonder at what next preposterous falsehood would develope itself. This was acting in ignorance of human nature, for no story is too absurd to be believed. Sheridan once replied to a noble Lord who proposed to take the "sense of the country": "Do so, my Lord, and welcome; we will take the nonsense of it, and depend on it we shall leave your Lordship in a very small minority". Thus it is that all the motley crew of opponents gain considerable followings. But not for these do I write. In heaven's name let them go on frothing, and let those to whom their froth is grateful follow docilely at their tails. But if among all that following there be some sincere seekers after truth, who have not the time or the learning, or the ability, it may be, to investigate for themselves all the statements they hear, and so believe them for lack of knowing better, and accept the arguments founded (and, to do them justice, for the most part logically founded) thereon, to these I have a word to say, and it is this—ask for authority. If you are told that the Church teaches so and so, demand to know where? when? on what occasion? who said it? and how did he who said it get authority to speak in the name of the Church? In very many cases you will be told that the Rev. Somebody Something said it in his sermon, or perchance at a garden party. More often still you will be told with airy certainty: "Oh, go into any church you like any Sunday, you're sure to hear that, or something like it". Sometimes, though this is more rare, a theological book, well-known or unknown, as the case may be, is brought forward. If you ask who gave authority to any of these to speak in the name of the Church, the reply is but the reiterated assertion, "Of course it must be so". And it never seems to occur to the speaker that it would be just as reasonable to assume that the village orator at a political tap-room meeting is commissioned to speak in the name of the Government or the Opposition. If then there be true Theosophists among the congregations of these opponents of the Church, I write for them, and I promise to indicate to them how they may test the reckless assertions of their leaders, and how they may know where to find the real teaching of the Church.

It would of course be hopeless even to attempt to sketch out the briefest summary of what are the doctrines of the Church; suffice it if I show that a definite body of doctrines does really exist and that it can absolutely, conclusively, be pronounced on any given point whether the Church has definitely pronounced upon it, and if so, what the Church teaching is, or whether on the other hand it is left still an open question, whereupon Christians may lawfully differ.

Further, it is no part of my scheme to enter into the exceedingly complex and intricate speculations as to the nature of Christ, the precise relation of the mystic Christos to the historic Jesus of Nazareth, or as to the emanation of the Trinity from the Unity, the exact relation of the emanation of the Logos (or Logoi if there be more than one) to the first emanation. All these are profoundly interesting but foreign to my subject. Whether the correspondences between the Gnostic, the Hindoo, the Eranian, and other cosmogonies are susceptible of being accurately worked out I know not; in any case I am very certain that only very advanced students of the esoteric mysteries could profit by them, and the theory and essentials of the Church should be clear to any mind of average perceptions. Neither can I enter upon any historic questions concerning the iniquities perpetrated in any age by any members of the Church, in the name of the Church it may be. To clear the ground here I am willing for the sake of the present question, to admit them all. Reserving, of course, the right at any future time to put the enemies of the Church to a very strict proof of their allegations.

A simple illustration will show my meaning here. The doings of the Stanley expedition in Central Africa have been severely criticized and ugly tales told. As yet all we can say is, they may be true or false. But if a foreign critic should speak of the story of this expedition as the act of the English Government, or the English nation, we are justified in saying: "It may be all true, all the brutality, all the treachery, you speak of; it may have been done by Englishmen; if it could be proved we might be heartily ashamed; but it is not, and it never could be, the act of England".

If my understanding, and the idea of the Christian Church, which I shall endeavour to set forth in these articles, be, as I believe it to be, true and supported by the most abundant authority, then the corruptions and abuses which came into the Church, the debasing of the pure ideal left by Christ, and partially, but not in its purest completeness, developed by his immediate followers, was not only inevitable but actually essential, a vital part of the scheme. These abuses are *in* the Church, but not *of* the Church, and if it were possible to conceive a Church into which no such imperfections could possibly enter, it might be a glorified assemblage of adepts, but it would most certainly not be the Church of Christ on earth. The elementary propositions are easy enough to state and probably will not be disputed: *viz.*, that some nineteen centuries ago a teacher, called (either

contemporaneously or subsequently) Jesus of Nazareth, taught in Syria a certain system of ethics and some principles of cosmogony or theogony or whatever may be the proper word, such teaching being either original or traditional or collated, but in any case forming a distinct system; that he founded a school or association for the purpose of promulgating these teachings, giving the broad lines of such association its rules, government, and ceremonies to his immediate and most advanced followers; that these subsequently elaborated the scheme, which as time went on developed into a numerous and powerful organization, which organization is in fact represented by the whole body of Christians of all denominations to-day; that the organization and scheme of Government as planned by the founder and his immediate followers was called the Church, and that this Church continued for some time a united body; that the separation between the Eastern and Western Churches left each an integral branch of the Church though in their administration sundered; that the subsequent separation of the Anglican Church from the Western had the same effect, producing now three branches forming together one Catholic Church.

The fact, which is indisputable, that each of these branches has called the others heretical and that the Church of Rome refuses to this day to acknowledge the Anglican as a branch of the Church Catholic at all, I shall deal with hereafter, merely saying by way of anticipation here that if my view be right it is one of those things which must needs be. Beyond these again are various Protestant sects thrown off from time to time like swarming bees, many of these undoubtedly and some of them possibly, Christians, but whether members of the Christian Church or not depends on the interpretation of the word Church and to a certain extent on historic evidence; the tests and rules as to this I shall endeavour to show, but I could not possibly in the space of these articles apply those rules to individual cases, or attempt to show what sects were and what were not beyond the pale of the Church.

So much is tolerably simple and gives us a purely human and historical association, not differing much perhaps from a big mutual-improvement club, or the like. But when we add to this the conception that the Founder was a Master, that the society had an esoteric as well as an exoteric aspect, and that in this esoteric aspect the Master has always occultly directed its progress and does so still, then a perfect whirl of questions assails one. How can it be proved? Did the first Christians think so? How comes it that the mythology, the ritual, the names and dates of the feasts, the very name and life story of the Founder, are borrowed from every imaginable source, Buddhist, Gnostic, Neo-Platonic, Eranian, Egyptian, a very rag-bag of odds and ends of every religion on earth? If the pure and holy Jesus of Nazareth occultly guides his Church, whence all these corruptions and abuses? How could it be possible that two or even three rival occupants of the throne of St. Peter should denounce each other as heretical? How could the monstrous abuses of the Mediæval Papacy or

the cruelties of Spanish Catholicism be possible? and so on, and so on; there is no end to such questionings.

It is no part of my purpose to answer such questions categorically; it would be utterly useless to attempt it, for a new flight would emerge at once; but rather to indicate what is the true conception of the Church in such a manner as shall show that all such questionings are irrelevant, and proceed from ignorance of the fundamental idea involved in the concept of the Christian Church.

I will close with a few words to indicate, as it were, a bird's-eye view of the lines I propose to take, and so end these introductory remarks, and devote the subsequent papers to clear definite statements, ranged in logical order with as much of proof and authority, or at all events references which will enable the diligent student to find such, as the space will admit of.

The keynote is the Hermetic axiom, "As above, so below".

Whether we take the Gnostic view, or the pure Buddhistic, or the lines laid down in the *Secret Doctrine*, or any other great Cosmogony, it is clear that an inner force or spirit, operating through or manifesting itself by means of the matter which is perceptible by the senses, is the true construction and meaning of the Universe. We may take the imperceptible force or spirit to be anything we please for the time being, either the final supreme *causa causans*, operating directly or by means of intermediate Æons, Dhyan Chohans, Elohim, Angels, Creative Spirits, or what you will. Let us but admit that in some way or other there is a substantial real τὸ ὄν which is the cause of the apparent τὸ φαινόμενον. As in the macrocosm so in the microcosm; the Divine spark, call it Spirit, call it if you like Atma-Buddhi-Manas, or by any name you please, is manifest in, imprisoned in, or dwells in, a material body, phenomenal and illusory if you will. The body, however, whether of the Kosmos or of the individual, is perceptible to the bodily senses of other individuals; it has its limitations, its hereditary qualities, its Karma, which do not affect the Spirit or Higher Principles, or Higher Self, save in so far as the latter is bound to its prison house.

And because the same law by the Hermetic Axiom must pervade all things, every Association must have its inner spirit and its outward material form. So the Church has its inner guiding Spirit, and the outward form which, like the form of a man, was born at a definite time with limitations of heredity, with Karma, &c., &c., all tending to obstruct and delay the Union of the visible phenomenal body of the Church with the Substantial Spirit thereof, or what I may perhaps term the finding of the Higher Self. The relation of this Spirit to the Spirit of the Kosmos, by whatever name called, and also to the Spirit which animated the human body of the founder of the Church, according to the Church teachings, I shall try to shew, with a view of indicating that the Church teachings are utterly consonant with those of the inspired seers of all ages. J. W. Brodie Innes, F.T.S.

(*To be continued.*)

Life in a Severed Head.

THE renowned painter, Antoine Wiertz, who was born at Dinan on the Meuse in 1806, and died at Brussels, June 18th, 1865, was one of the most remarkably talented and eccentric characters of our century, so rich in exceptionally gifted natures. A dreamer and a mystic, in practical life he was a stoic and a philosopher, caring nothing for wealth or honours; a man of whom in our day there are few, if any. The truth of this is strikingly demonstrated by one curious fact in his biography. Though considered as the most famous artist of his epoch he never sold one of his pictures to a foreigner or allowed one to leave his fatherland (Belgium), save the great historical canvas which received the first prize at Rome: "The struggle of the Trojans and the Greeks for the body of Patroclus".

A son of proletarians, Antoine Wiertz might have had millions, but preferred to die as he was born—a proletarian.

In order to live and support his old mother, he hastily sketched portraits for those fond of being so painted, although it was a kind of art he execrated. These he never signed, and regardless of their intrinsic value, painted them for a mere song. It is these unacknowledged "children of unrighteousness" that fed and clothed him for years. But no sooner was his mother dead, than he renounced portrait painting altogether, limiting his personal wants to the barest minimum, and satisfied with a small stipend granted him by the Government. Thus he lived on, often hungry, often with no fixed residence of his own, but passing his days and nights under his colossal paintings in barns and old disused buildings, generously lent him by the city and rich people of Brussels. For himself personally, he would have refused any kind of gratuitous hospitality; for his pictures he asked and demanded it of his fellow-citizens. Having begun by assigning to his use their empty edifices, storehouses and disused churches, the city authorities ended by purchasing him a house containing an enormous studio. In return he bequeathed to the town of Brussels all his pictures. *Wiertz's Museum*, the name under which this unpretentious, gloomy looking building, entirely hidden under a thick mantle of ivy and vine, is known, stands in the midst of a shadowy garden in a quiet lane of old Brussels. Every child knows it, every Belgian feels proud of it.

Huge pictures, historical or religious paintings, have to be taken care of by Church or State. They are produced for them and to their order, for the simple reason that private individuals have no room for pictures measured by yards. Nevertheless, whereas Rubens, Raphael and other great creators of monumental paintings have always worked under the

patronage and at the expense of churches and palaces, Wiertz, through his sole personal endeavours and with no better help than a house lent him for his lifetime, succeeded in creating a whole museum of the most colossal and weird pictures. He was like the ancient classical heroes; he lived for work and posterity, forgetting self in his great love for his two idols—art and country. Wiertz often spoke thus to his friends, a few young artists: "Vanity, luxury and fashion, these are the three gangrenous worms that sap art, and ruin inspiration and strength. If a painter sells his works, and paints but for gain, then he is an artizan, a commercial, not a free and independent artist: once he has hit upon a lucrative vein, and found out a *genre* which pleases and sells well, he will copy and recopy himself a hundred times over until he kills his inspiration. . . . Friends! unless you feel the most ardent love for your art—leave us. And if you share, indeed, my reverential feeling for pure art, then ought you to understand how little is required by an abstemious man for the support of a body, the soul of which is satisfied through its own fulness, its overflowing of aspirations toward the highest ideals."

His was a single-hearted nature, whose words and deeds never clashed, for he preached that only which he exemplified in deeds, regardless of health and comfort, ever working toward the self-perfection of his talent, and for the application of it to moral ends, the realization of social, universal and spiritual problems. In the hundreds of pictures left by Wiertz not a dozen can be found representing aimless subjects, of paintings for painting's sake, or the beauty of mere form. Almost every subject is an object lesson, a sermon in colours, preaching philanthropy, Christian virtues and the highest spiritual aspirations. His subjects from real life, torn, like living and palpitating things, out of the existence of the hosts of "the reviled and the persecuted" of this world, are heart-breaking; his abstractly philosophical pictures elevate the spirit, and the biblical and especially the Christian subjects, *in the spirit, not the dead letter* of Christianity, awaken in the soul of the visitor the best and the most sacred feelings. Many of the artist's pictures are as good as grandiose sermons, intelligible to all in their silent eloquence.*

But there are some, of course, which point out strongly his weakness and errors.

A firm believer in the immortality of spirit, and in a just retribution after death, Wiertz was often carried away like a child by the grand problems of an equally grand future for Humanity on this earth; dreaming of fairy-like possibilities for it in its material existence. He felt convinced that in the forthcoming ages, men will become in knowledge as well as in physique

* Three of the most remarkable pictures are "The Light of Golgotha", "The Triumph of Christ", and that marvellous production, both as conception and work of art, "The Christ-Condemned"—representing the strife of religious parties, from the sight of which Christ turns his head away in tears

colossal giants in comparison with us, the present pigmies.* In a satire on one of the forms of modern *aspiration*, in a picture called "The Present before the Tribunal of Future Races", he represented a scene among the giants to come. A father is showing his family a set of tiny little objects which he has unearthed and holds in the palm of his hand. These objects, unknown to our giant posterity, a Brotherhood of men, enjoying eternal peace, and ignorant of strife, are our modern giant-guns, cannon balls, murderous weapons and flying banners. Another picture is still more fabulous and eloquent; it is named "The Power of Man is Infinite", with this legend inscribed above it explaining the artist's thought:

"When, filled with faith in his grand preordination, man will have forgotten the trifles that now occupy him; when, owing to his profound knowledge, his multifarious discoveries in Science and intellectual inventions, all nature will have to obey his voice and command—then will his genius subject all space to him. He will reign in the celestial ether as on the earth. He will reach the stars, and aspiring ever higher and higher along the path of majesty and power, he will attain the possibility of destroying, at his will, the worlds that he now sees from afar, revolving in the infinitude."

In this picture are represented the *Men of the Future*, men still on earth, where they enjoy omniscience, everlasting bliss and power in a terrestrial existence entirely free from strife, wars, envy, wealth, or poverty. They are shown moving in the heavenly space, where they drive chariots, fly about, and rest on clouds as we would sleep at home on our beds.†

An idealist and a dreamer in abstract Utopias, begotten in him by an ennobling faith in human gifts and potentialities, on the whole Wiertz was a martyr to the actual evils of the world, arising from social disorganisation and inequalities, abuses and injustice, and human sufferings. Few are there of the now reigning evils that he has left unrepresented on his canvas.

The question as to the equity of retributive justice on earth, *according to law*, that is to say, evil for evil, death for death, tortured him incessantly. At one time, when crimes calling for sentences of death were unusually frequent in Belgium, Wiertz devoted himself especially to the study of the question, not so much from its judicial as from its moral and pathological aspects. In his studio, in those days, were to be found several pictures and a mass of sketches, representing the heads of the criminals who had died on the guillotine. He went mad over the problem of how, and in what particulars, the sufferings of the decapitated were to be expressed. Is it quite certain that they last no longer than an instant? . . . . What takes place in the human consciousness at the moment of decapitation?

So profoundly was he engrossed by this subject that it was lucky for

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* This is a teaching of occult philosophy. Theosophists believing in cycles feel confident that our races will ultimately return to their primeval gigantic size and consequently to their knowledge of the secrets of nature.—[EDS.]

† Occult Theosophy teaches us that such is the fate in store for the highest of the men of the seventh *Round* and *Race*. Wiertz was an unconscious Theosophist.—[EDS.]

him that the surgeon Seballos of Peru had not yet startled the world by his well known experiment. It was only twenty years later, namely, in June, 1877, that the Peruvian physician succeeded in resurrecting the decapitated parricide Pablo, by fixing the head back on the neck and shoulders before the blood had time to congeal; otherwise our hero might have been tempted, perchance, to submit himself to this risky operation. But Dr. Seballos was unknown in those days. Instead of him there was Dr. M * * *, the chief physician of the Brussels prisons, and Dr. D * * *, a mutual friend, one of the foremost psychologists of the day, who had studied mesmerism, and effected some cures by the means of what is now called hypnotism, thirty years ago. He had frequently put Wiertz into a hypnotic sleep, and regarded him as a very sensitive subject.

It was to the help of these two men of Science that the artist turned for the accomplishment of his very original desire to learn, at whatever cost, *what the head of a criminal thinks and feels after decapitation.* He went to Dr. M * * *, and asked him to give orders that their friend Dr. D * * * and himself should sit under the guillotine, where the bleeding head falls through a bag into a basket prepared for it, during the next execution that might take place. In the meanwhile he continued to train himself more assiduously than ever in order to arrive at the most implicit obedience to the will and suggestions of his hypnotizer. To arrive at the best results, the latter commanded him, during his hypnotic sleep, to *identify himself* with various persons, to read their thoughts, to penetrate into their innermost feelings and desires, and finally, to depict their sensations in answer to questions. Personally highly interested in the forthcoming experiment, the mesmerizer did his best to prepare the "subject". No less anxious for the results of the experiment also were several other physicians and scientists, as well as all those who had heard of it.

On the fatal day, Wiertz, accompanied by his mesmerizer, the chief physician, and two more experts, took his place in the lower part of the guillotine scaffold, concealed from public view. About ten minutes before the execution, Dr. D * * * put the painter to sleep, and suggested to him that he should identify himself with the doomed man; that, before the knife touched the neck he should assimilate his consciousness with that of the criminal above their heads, trying to penetrate as much as possible into his thoughts and feelings.

Suddenly, a roar of the many-voiced crowd warned the experimenters of the approach of the death procession. The executioner had prepared the *bascule*, tried the knife; and finally the condemned man was heard ascending the scaffold; then the sentence was read. . . .

The sleeping Wiertz showed at this moment the greatest agitation, praying to be delivered of the heavy burden, to be awakened. . . . But it was too late! There came the noise of the falling knife. . . This noise echoed in the ears and head of the subject with a deafening roar, and

he felt as if the *couperet* had descended on his own neck. And not that only, but as if a terrific thunder and lightning storm had burst over him. The whole scaffold seemed to tremble and vibrate under the force of the blow.

"What do you feel and what do you see?" asked the physician.

Trembling and convulsively shuddering, Wiertz whispered—"A misty, indefinite oppression. . . . What lightning! . . . Ah, a thunderbolt has fallen. . . Oh, the horror of it! . . . *It* thinks, *it*—sees!" . . .

"Who is—*it?*"

"It . . . the head. . . . It suffers dreadfully; it feels and thinks, but is as yet unable to realize the situation. . . . It wants its body. . . . *It seems to it* that the body is lifting the arms and feeling for *it*. . . . It is *still waiting for the blow*. . . . Oh, for loss of consciousness and oblivion. . . . But . . . *no oblivion comes!*" . . . .

One of the experts was hurriedly writing down these broken sentences, while all felt a cold terror overpowering them, and their hair standing on end. Suddenly their eyes became rivetted on a nondescript *thing*, something moving and jumping along the canvas bag above them. For a second it was stopped on its downward way and was arrested in its fall, while a black . . . no, a *bright red spot* formed on the dirty cloth and the blood began dripping . . . Then the round ball slipped lower with a jerk, something heavy fell with a dull thud striking the bottom of the basket . . . and they saw a ghastly, white face with its hair downwards and its bleeding neck upwards, staring at them with firmly set teeth and grinning mouth. The arteries were palpitating on the bleeding neck, ejecting blood, bubbling over and inundating the face, the eyes, and soaking the hair through and through.

The "head" was thinking, seeing, suffering; and it seemed to the living man who was identified with it, that he was himself living through all its feelings.

And now he begins to lose breath. . . . A hand, gigantic, terrible, merciless, has appeared over the "head". It has seized it by the throat, then slipping down on to the skull, it rests on it with tremendous weight, and pressing upon it, chokes it, seeks to annihilate it. . . . Large fiery circles form before its eyes, a red hot cloud blinds them. He seeks to escape from it. . . . He thinks he has clutched with both his hands that gigantic hellish hand, the weapon of unbearable torture. . . .

But what is this? . . . Blood? . . . A wound? . . .

It is only now, after sufferings which seemed to it endless, that the "head" becomes dimly conscious of its dying, not from suffocation, but because it is severed, separated from its body.

It is getting delirious. . . . Now it feels like a top spinning with vertiginous velocity, and directed into the flames, where it whirls round itself and everything that surrounds it in a fiery shower until reduced to ashes. . . . It, decapitated? . . . Hold, is it really so? . . .

Who will believe that at this moment of relative consciousness all is at an end—a glimmer of hope flutters in the still warm brain; if only some one would, or could, quickly reunite the head with the body, now, this very minute. . . . life might yet return! . . . Life! But what is it but life still acting in the brain? Is not the "head" alive? Does it not think, and ideate and suffer? Even its imagination is still at work! Amidst the fiery whirl that surrounds and presses it on, the "head" is recollecting, trying to remember.

"Oh, give me, give me death!" said the clairvoyant, repeating the thoughts of the "head", *more than two minutes after the decapitation.*

"Is it possible", asked the mesmerist, "that consciousness is still there?"

"He has not lost it! . . . He sees his judges, and hears the sentence; he recognizes his family, his wife half dead with despair, his weeping children. . . . Oh, the unfortunate man! . . . See him imagining his family will not help to save him, that they refuse to fix his head back on his trunk. . . . He dreams he is imploring them to do so, but none will listen to him. . . . Look. . . he is kissing his children. . . . bidding them good-bye. . . . Now he is terrified on hearing his favourite, his youngest baby shrieking. . . . crying because he has soiled his baby hands in blood from his father's neck. Meanwhile, physical sufferings, varied, incessant, interminable, continue, as from the first. And, while going on as heretofore, they interrupt in no way thoughts, terrific visions and moral tortures. When, then, oh when, will the desired end arrive!

"Oh, agony, worst of all other agonies! A dreadful suspicion flashes in the 'head's' brain; may not the tortures he is now living through be *the punishment beyond the grave, the hell-fires promised after death?*" . . .

The blood of the hearers turned cold on hearing the mesmerized subject utter these words. They turned their eyes involuntarily on the "head", and their hearts sunk at the sight. Its eyes, they thought, had opened wider and a flash of horror was in their imploring look. . . .

"See, see!" exclaimed the entranced artist. "IT has just realized its mistake, IT knows *this cannot be*, that rest, not eternal damnation awaits it, mercy and forgiveness, not eternal tortures. . . . And now it sees a clear and radiant sky before it . . . the veil is being rent before its inner eye. . . . Yes; it has passed through every torture, the knife, the fire and poison—every physical suffering has been experienced in turn during and after decapitation; and besides these, all the mental agonies, resulting from a prolonged consciousness after the separation of the head and body, in the continued brain faculty of thinking and imagining. . . But now comes the divine mercy. . . . Yes! Here is the end, it is near, near. . . . But no; one vision more; he sees the loathsome progeny of the citizen Guillotin—annihilated; the guillotine is falling into

a fiery abyss and is there devoured by eternal fires. . . . And now the earth with all its belongings is vanishing from his sight. . . . Thanks be to heaven! the unbearable sufferings are dying out; the fiery whirlwind is vanishing in the falling shadows of the coming night. . . . of a calm, peaceful, cooling night, with but one light shining through it—the caressing brightness of a solitary star. It is to that shining messenger that the last glimmer of consciousness of the decapitated man is directed. . . . the last realisation of hope. . . . and peace. . . . It is accomplished. Life is extinct. . . . He is dead." . . .

Wiertz said no more. No more questions could be asked. The physician approached the bleeding head and touched its temples and brow . . . both were *almost* cold. The hypnotiser was making powerful passes over his subject, trying to restore him to consciousness. It was time. The artist was succumbing under the weight of his impressions, and would have entirely broken down had he been allowed to preserve a definite recollection of these few minutes during which he had lived an eternity.

But what an eternity of tortures must they have appeared to the executed man, if he indeed passed through the agonies as described by Wiertz in his hypnotic sleep!

The record of these visions exists in several versions which appeared, at the time, in the Belgian press. One of such is found in the *Appendix* to Wiertz's biography, by Emil Laveleye. It is the most chaotic, and therefore the most correct, as it was written down on the spot, from the broken sentences of the hypnotic. It results therefrom, that full consciousness and inexpressible suffering continue from the instant of decapitation during *three minutes;* after which suffering and thought become blunted, and Death, at last, gets hold of his victim.

This dreadful experiment inspired the subjects of several pictures which are still existing; one of them, painted in dull unvarnished colours, an invention of Wiertz, is very large. It represents the last three moments of a culprit sentenced to decapitation, and is called, "The thoughts and visions of a severed head".

. . . . . .

After viewing with a heavy heart and occasionally with horror, the endless series of Wiertz's sad productions, representing human wants and vices, sorrows and crimes induced by hunger and misery, through wars, intestinal strifes and every kind of passion, it is consoling to find the great painter firmly believing in the retributive bliss of life after death, in joys eternal for temporary, terrestrial sorrows. . . . His picture, "On se retrouve au ciel", expresses most eloquently his soul convictions.

VERA P. JELIHOVSKY.

Notes on Zoroastrianism.

ALL religions are "working hypotheses"; each religion tries to fulfil the spiritual aims and aspirations of the humanity of its age and environment; each religion is a part or an aspect of the universal law of moral and spiritual unfoldment, and is in harmony with the national thoughts of the period in which it flourishes. So, if religions are to remain good "working hypotheses", they must change with their environment. "A religion is a natural incident in the life of man. A Community must have a religion, that is to say, *a uniting bond*—under penalty of social decay and material annihilation. A religion is true in proportion as it supplies the spiritual, moral and intellectual needs of *the time*, and helps the development of mankind in these respects. It is false in proportion as it hinders that development."

Of all the religious systems of the world, I mean the religious "working hypotheses", the one that is the parent of all, itself *parentless*, is the Aryan Religion, better known to us by the name of *Theosophy*, because it "has seen the rise and fall of many faiths and will be present at the birth and death of many more". It, *per se*, is ever incomprehensible and unattainable to mortals, but its body, soul and spirit are represented, on the manifested plane, by its three eldest daughters, Hinduism, Buddhism, and Zoroastrianism (or Mazdeanism). It is of the third sister, as old as the first two, that we wish to speak in this place.

Zoroastrianism is commonly derived from the name of its founder Zoroaster, who, it is believed, was a Bactrian sage or prophet. The real name is Zarathustra and is as old as human thought; it means the "Amshaspend", the lord and ruler of the Vara, made by Yima in the land, called Airyanem Vaègo, the "Imperishable Sacred Land", "wherein was born the original Zoroaster". This land is known by the names of "Svetadwipa", "Mount Meru", the "abode of Vishnu", &c., &c. "There were several Zarathustras or Zertusts, the Dabistan alone enumerating *thirteen*, but these were all the re-incarnations of the first. The last Zoroaster was the founder of the fire temple of Azareksh and the writer of the works on the primeval sacred Magian religion destroyed by Alexander." (Vide *Sec. Doc.*, II. 6.)

What Sakya Muni was to Buddhism, such was Zarathustra to the Magian religion. As there were many Buddhas, so there were many Zoroasters. The last Zoroaster, like Gautama Buddha, simply revived and unveiled the sublime mysteries of the primeval Mazdiasnian Religion, *i.e.*, Theosophy, still known as Bodhi-Dharma (Wisdom-Religion) in Tibet and China. The word *Mazdeanism* means Wisdom-Religion or Theosophy;

for the daily prayer of the Parsees runs thus:—"I am a Mazdiasnian, through Zarathustra". The purely theosophical doctrines of the primeval Magian religion in ancient Persia are thus summarized by Michelet, in his *Bible of Humanity*:—

"Persia has no caste. All are equal from a religious point of view. All are equally called *the Pure*. Each one is a priest, officiating for his own household. All is true, positive, serious, and strong. Force in Holiness. Note there a precocious vigour of Wisdom and good sense. *Fire* is no more a god, but a symbol, the benevolent genius of the hearth. The animal is not glorified, but loved, well and magnanimously treated, according to its rank in the house, its place in the scale of souls. The simple, and in all things humane, law Persia left—that nothing has surpassed the ever-living law, and which ever remains the *path of the future*—is *heroic agriculture*, the courageous effort of good against evil, the life of pure light in *work* and *justice*. Thence the morals of the man and the *worker*—not the idler—a morality not of abstention and dreaming, but of active, fruitful energy. It is all comprised in: *Be pure to be strong: Be strong to be pure.*"

The above is a picture of the "Higher Life" to be lived by each earnest and devoted soul, and is in strict consonance with the "Universal Brotherhood of Humanity"—the first and the chief object of the modern Theosophical Society.

When we study the Avesta in a true theosophic spirit, then we discern the beauty and essence of the Zoroastrian system. "*Think purely, speak purely*, and *act purely*" is the sum and substance of the ever-living law which Zoroaster preached to the world. If Ormuzd and Ahriman are to be understood from a theosophic standpoint, they represent the *dual* aspect of Manas, the higher and the lower principles, or the Good and Evil, in man. "All that comes from Ormuzd is pure, from Ahriman impure." Now *Purity* includes impersonality, unselfishness, altruism, and universality; it means bodily, mental, moral, psychological cleanliness. The *Avesta* distinctly say that this Purity, or state of existence, can be attained by the Mazdiasnian who has succeeded in killing the Ahriman in himself, the lower elemental self, the Bhutatma of the Vedantins. Ahriman is the lower psychic mind in man, and leads to spiritual selfishness and sorcery. Each true Mazdiasnian is warned against this fascinating but dangerous Ahriman —fascinating, because it offers "a jewel of such lustre that it blinds those who look at it, this lustre referring of course to the fascination exercised by vice upon certain natures"; dangerous, because the temptations of Ahriman are "subtle intoxicants". The war between Ormuzd and Ahriman is symbolical, allegorical and occult, and rages in every human soul. Our struggle is not with the mere man of flesh and blood, but with the principles of evil, the powers and the army of Mara, the self-will, the lower personality in us. It is a purely spiritual combat on the inner planes of being, in which weapons of pure and holy thoughts and unselfish actions, belonging to the higher impersonal Manas (Ormuzd) are to be used. This whole battle forms the key-note of the first chapter of that "priceless gem", the *Bhagavad Gita*. All the weapons of offence and defence of the

lower plane (lower Manas) are to be abandoned during this spiritual struggle of the *inner man*. "We wrestle not with flesh and blood"; but we have to "take the whole armour of God (the Ormuzd in us), and the sword of the Spirit, which is the word of God".

So, my brothers, the combatants, Ormuzd and Ahriman, and the battle-field, the outer physical body, the *kurukshetra*, are in us. But the man who is determined to face the issue of this great contest, must "procure the magic amulet, the *pure-motive*, for motive is the polarity of the soul". The highest keep constant watch over motive. The wise student (Spento Mainyu) feeds and increases it. He who can give up all for *All*, even to his own salvation, he may confront the elemental self (Ahriman). There is nowhere any safety for him unless his hope is anchored in the *unmanifest*, his present trust in Karma.

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As far back as my twentieth year . . . . I can trace . . . a conception which I applied to all matters of oral or written tradition . . . . . the important thing is the fundamental fact, the internal force, the significance, the tendency: in this alone what is original, divine, operative unassailable, and indestructible in the tradition, lies . . . . Any person, therefore who has occasion to occupy himself with the contents of any written tradition, must endeavour to get hold of the marrow of the matter and that not merely in the way of an intellectual cognition, but in its living relation to his own inner life, and the fruitful action which it produces there.

Religion, properly so-called, is always a matter of the inner man, and a thing specially belonging to the individual.

People treat the divine name as if that incomprehensible and most high Being, who is even beyond the reach of thought were only their equal, otherwise they would not say the "Lord God, the *dear* God, the *good* God". If they were truly impressed by His greatness they would be dumb, and through veneration unable to name Him.

Some persons, who throughout the whole twelve months are worldly, think it necessary to be godly at a time of straits; all moral and religious matters they regard as physic, which is to be taken with aversion when they are unwell. . . . I look upon religion as a kind of diet, which can be so only when I make a constant practice of it—when throughout the whole twelve months, I never lose sight of it.

GOETHE.

HE (the Sage) necessarily becomes that on which his mind is fixed. This is the eternal mystery.

THE Kshetrajna*, which is in its essence devoid of qualities and eternal, is not to be comprehended by any symbols. Therefore the characteristic of the Kshetrajna, which is void of symbols, is purely knowledge.

ANUGÎTA.

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* *Kshetra-jna. The knower of the field, i.e., matter; hence the Self.*

Pistis-Sophia.

(Translated and annotated by G.R.S.M., with additional notes by H.P.B.)
(Continued.)

"Now, therefore, hearken, I will speak with you in advance concerning] the understanding of that Mystery. For that Mystery knows the Reason of the Flaying* of the Five Supporters and of their Emanation from the Parentless†; of the Flaying of the Great Light of Lights and its Emanation from the Parentless; of the Flaying of the First Statute and its cleaving itself asunder into Seven Mysteries, and why it is called the First Statute, and their Emanation from the Parentless; of the Flaying of the Great Light of the Impression of Light and of its standing without a Projection and of its Emanation from the Parentless; of the Flaying of the First Mystery, which also is the Four-and-twentieth Mystery, and of its equalling in itself Twelve Mysteries, [220] according to the Number of the Enumeration of the Uncontainable Impassables *(Achôrêtoi Aperantoi)*, and of its Emanation from the Parentless; of the Flaying of the Twelve Immovables (*Akinêtoi*) and wherefore they have set themselves with all their Orders, and of their Emanation from the Parentless; of the Flaying of the Motionless *(Asaleutoi)*, and why they have placed themselves divided into Twelve Orders, and of their Emanation from the Parentless, to wit, they which pertain to the Orders of the Space of the Ineffable; of the Vexation of the Inconceivables (*Aennoêtoi*), they which pertain to the Two Spaces of the Ineffable, and of their Emanation from the Parentless; of the Flaying of the Twelve Unmanifestables (*Asêmantoi*), and why they had set themselves after all the Orders of the Unrevealables (*Amunantoi?*), which are also the Uncontainables and Impassables, and of their Emanation from the Parentless; of the Flaying of the Unrevealables which have not revealed themselves, nor brought themselves into Manifestation, according to the Regulation (*Oikonomia*) of One and the Same Ineffable, and of their Emanation from the Ineffable Parentless; [221] of the Flaying of the Superdepths (*Huperbathoi*), and of their Emanation in one Order from the Parentless; of the Flaying of the Twelve Unspeakable *(Arrhêtoi)* Orders, and of their Excussion into Three Classes, and of their Emanation from the Parentless; of the Flaying of all the Indestructibles

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* *Quapropter skullousi se quinque parastatai*, &c. The literal meaning of the verb *skullein* is to *skin*. The idea is the same as that conveyed in Sloka 6 of the Book of Dzyan *(Secret Doctrine* II, 15). "After great throes she (the earth) cast off her old three and put on her new seven skins." The term "Vexation" would avoid the strangeness of the expression but would not convey the meaning.

† *Apatores* or Fatherless *(Anupadaka)*.

(*Aphthartoi*) in their Twelve Orders, and why they have set themselves in the series of their Emanation in One Order, and why they have also cleft themselves asunder into various Orders and restored themselves, which are also the Uncontainables and Impassables, and of their Emanation from the Parentless; of the Flaying of the Impassables, and why they have set themselves in Twelve Impassable Spaces, and placed themselves in Three Orders of Space according to the Regulation of One and the Same Ineffable, and of their Emanation from the Parentless; of the Flaying of the Twelve Uncontainables, they which pertain to the Orders of One and the Same Ineffable, [222] and of their Emanation from the Parentless, until they should bring themselves also into the Space of the First Mystery, which also is the Second Space; of the Flaying of the Four-and-twenty Myriads of Laudables (*Hymneutoi*) and why they emanated outside the Veils of the First Mystery, which also is the *Twin Mystery* of One and the Same Ineffable, both Looking-within and Looking-without, and of their Emanation from the Parentless; of the Flaying of all the Uncontainables, whom I have already enumerated to you, they which are in the Regions of the Second Space of the Ineffable, which also is the Space of the First Mystery, and of the Emanation of these Uncontainables and Impassables from the Parentless; of the Flaying of the Four-and-twenty Spaces of the First Trispiritual, and of their Emanation from the Second Trispiritual; of the Flaying of the Four-and-twenty Mysteries of the Second Trispiritual [223] and of their Emanation from the Third Trispiritual; of the Flaying of the Four-and-twenty Mysteries of the Third Trispiritual, which are the Four-and-twenty Spaces of the Third Trispiritual, and of their Emanation from the Parentless; of the Flaying of the Five Trees of the First Trispiritual, and of their Emanation into all their Orders, both standing one after the other in turn and also bound together, and of their Emanation from the Parentless; of the Flaying of the Five Trees of the Second Trispiritual and of their Emanation from the Parentless; of the Flaying of the Five Trees of the Third Trispiritual and of their Emanation from the Parentless; of the Flaying of the Foreuncontainables (*Proachôrêtoi*) of the First Trispiritual, and of their Emanation from the Parentless; of the Flaying of the Foreuncontainables of the Second Trispiritual, and of their Emanation from the Parentless, [224] of the Flaying of all the Foreuncontainables of the Third Trispiritual, and of their Emanation from the Parentless; of the Flaying of the First Trispiritual from the lower part (*i.e.*, from Without), those which pertain to the Orders of One and the Same Ineffable and of their Emanation from the Second Trispiritual; of the Flaying of the Third Trispiritual which also is the First Trispiritual from the Height (*i.e.*, from Within) and of its Emanation from the Twelfth Protrispiritual (*Protripneumatos*), which is in the Last Order of the Parentless; of the Emanation of all the Regions, which are in the Space of the Ineffable and all things therein, and of their

Emanation from the Last Limb of the Ineffable. And that Mystery knows itself, why it flays itself so that it emanates from the Ineffable, which indeed itself rules over them all, and itself pours them forth all according to their Orders." (1).

[225] All these things, therefore I will tell you in the Emanation of the Universe. In a word I have told you all things which shall be and which shall come, both those which are emanating and which have emanated; both those which are without them and those which are set in them, namely the things which will withdraw into the Region of the First Mystery and which are in the Space of the Ineffable. These things I will say unto you. for I will reveal them unto you, and I will also tell them unto you, according to their Regions and Orders in the Emanation of the Universe; and I will reveal unto you all their Mysteries, which pertain unto all of them and their Protrispirituals and their Supertrispirituals (*Hypertripneumatoi*), to wit, those that pertain to their Mysteries and their Orders. Now, therefore, the Mystery of the Ineffable knows why all these things exist for those of which I have so spoken unto you; and, to speak openly, all these things have been done on account of It. The Mystery which is in them all is It; the end of them all is It; the Consummation of the Evolution of them all is It; the Constitution of them all is It; and that Mystery of the Ineffable is the Mystery which is in all those things which I have said unto you, and which I shall also say to you in the Emanation of the Universe; that is the Mystery which is in them all, and that is the One Mystery of the Ineffable and the Understanding of all these things [226] which I have said unto you, and shall say to you. And all those things which I have not told unto you, I will tell to you in the Emanation of the Universe and all the Understanding of them, each in order, why they exist. That is the One and Only Word of the Ineffable, and I will tell you the Emanation of all their Mysteries and the Regions of each one of them and the manner of their perfectioning in all their Configurations (*Schêmata*); and I will tell you the Mystery of the One and the Same Ineffable and all its Regions and all its Configurations, and all its Regulations, wherefore it emanated from the Last Limb of the Ineffable, for that Mystery is the Constitution of all of them, and the Mystery of that Ineffable is also the One and Only Word, but there is another* on the Tongue of the Ineffable, and it is the Regulation of the Interpretation of all the words which I have said unto you; and he who shall have received the Only Word of the Ineffable, to wit, the Word which I shall now tell unto you, and all its Regions and all its Configurations and the manner of perfecting its Mystery, for ye are All-perfect Perfect Ones (*Teleioi Panteleioi*), and ye shall perfect the whole understanding of that Mystery and all its Regulations and its Utterance, for to you all Mysteries are entrusted. Hear, therefore, now, I will tell you

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* Sc. another Universe.

that Mystery, which is this. [227] He who shall have, therefore, receive the One and Only Word of the Mystery, which I have told unto you, when h shall have departed out of the Body of the Hyle of the Rulers, so that the Wrathful Overtakers (*Paralêmptai Erinaioi*) come, to loose him from the Body of the Hyle of the Rulers—the Wrathful Overtakers, the same which loose every Soul that departs from the Body—when, therefore, these Wrathful Overtakers have loosed the Soul, which has received this One and Only Mystery of the Ineffable, which I have already told unto you, at the very moment when they shall have loosed it from the Body of Hyle, it shall become a great Stream of Light in the midst of those Overtakers, and the Overtakers shall fear exceedingly the Light of that Soul, and shall be thrown into consternation, so that they shall sink down and desist entirely for fear of the great Light which they see. And the Soul that receives the Mystery of the Ineffable, shall soar into the Height, becoming a great Stream, and the Overtakers shall not take hold on it, nor know the path in which it goes, because it has become a great Ray of Light so that it flies into the Height, and no power can restrain it at all, nor will they, moreover, be able to approach it at all; [228] but it traverses all the Regions of the Rulers and all the Regions of the Projections of Light, nor does it give a Denial (*Apophasis*) in any Region, nor does it give a Defence (*Apologia*), nor does it give a Token (*Symbolon*), for indeed neither shall any Power of the Rulers nor of the Projections of Light be able to approach that Soul; but all the Regions of the Rulers and of the Projections of Light, and everyone of them hymn to it in their Regions, fearing the Light of the Stream which clothes that Soul, until it shall have passed by all of them, both to come into the Region of the Inheritance of the Mystery, which it has received, which is the Mystery of One and the Same Ineffable, and to be united with its Limbs. AMÊN, I say unto you; it shall be in all the Regions during the time a man can shoot an arrow. Now, therefore, also, AMÊN, I say unto you, whatsoever man shall have received that Mystery of the Ineffable, so that he may perfect himself in all its Regions and all its Configurations, he is a Man in the World, but he is more excellent than all Angels and he shall far surpass them all*, he is a Man in the World, but he surpasses all Archangels, [229] and all Tyrants, all Lords and all Gods, all Light-givers and all Purities, all Triple-powers and all Forefathers, all Invisibles and the Great Invisible, all those which pertain to the Midst, and all the Projections of the Treasure of Light and the Mixture; [230] he is a Man in the World, but surpasses every Region of the Treasure and shall be more exalted than the whole of it; he is a Man in the World, but he shall reign with me in my Kingdom; he is a Man in the World, but he is a King in the Light; he is a Man

* The phrase "He is a Man in the World, etc." is repeated before the naming of each Hierarchy and makes the passage very impressive. It is omitted in the present translation on account of space.

in the World, but he is not of the World; and AMÊN, I say unto you, *that Man is I and I am that Man.* And in the Dissolution of the World, which is when the Universe shall have completed its Evolution and when all have completed their Evolution—the Number of Perfect Souls—and when I shall have become King in the Midst of the Last Supporter, and when I am King over the Seven Amens, and the Five Trees, and the Three Amens, and the Nine Guardians, and when I am King over the Child of the Child, which is the Twin Saviour, and when I am King over the Twelve Saviours and the whole Number of Perfect Souls, which have received the Mystery of Light—each and everyone who shall have received the Mystery of the Ineffable shall be Allied Kings with me, and shall sit at my right hand and at my left. AMÊN I say unto you, *those men are I, and I am they.* For this reason, therefore, I once on a time said unto you: 'Ye shall sit on your thrones on my right hand and on my left in my Kingdom, and ye shall reign with me'. [231]. For this reason, therefore, I have not hesitated nor feared to call you my Brethren and my Comrades, for ye shall be Allied Kings with me in my Kingdom (2). These things, therefore, have I said unto you, knowing that I shall give you the Mystery of the Ineffable, and *that Mystery is I, and I am that Mystery.* Now, therefore, not only shall ye reign with me, but all men who shall receive that Mystery, shall be Allied Kings with me in my Kingdom, and *I am they, and they are I.* But my throne shall be more excellent than theirs. Moreover, inasmuch as ye shall suffer griefs in the World beyond all men, until ye shall have preached all the Words which I shall say unto you, your thrones shall be close to mine in my Kingdom. Wherefore I said unto you once on a time: 'In the Region where I shall be, my Twelve Servants (*Diakonoi*) shall also be with me, but Mary Magdalene and John the Virgin* shall be the most exalted among all my Disciples; and all those who shall have received the Mystery of the Ineffable, shall be on my left hand and on my right, and *I am they, and they are I.* And they shall be equal with you in everything, but your thrones shall be more excellent than theirs, and my throne shall be more excellent than yours [232], and all men who shall have lighted upon the Word of the Ineffable, AMÊN I say unto you, the men who shall have known that Word, shall know the Gnôsis of all these words which I have said unto you, both with respect to the Depth and to the Height, and also with respect to the Length and to the Breadth; in a word, they shall know the Gnôsis of all these words which I have said unto you, and of those which I have not said unto you, but which I will tell unto you Region by Region, and Order by Order, in the Emanation of the Universe. AMÊN, I say unto you, they shall know how the World is ordered, and they shall know according to what Type they which pertain to the Height, are ordered, and they shall know wherefore the Universe came into existence."

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* Two aspects of the Manasic Ray.

And when the Saviour had said these things, Mary Magdalene came forward and said: "Master, bear with me, and be not wrath with me, searching out everything in earnestness and steadfastness. Now, therefore, Master, surely there is no other Word of the Mystery of the Ineffable, nor any other Word of the whole Gnôsis?" And the Saviour answered and said: "Yea, verily is there another Mystery of the Ineffable and another Word of the whole Gnôsis". And Mary answered again, and said unto the Saviour: "Master, bear with me questioning thee, and be not wrath with me. Now, therefore, Master, unless we live and know the Knowledge of the whole Word of the Ineffable, shall we not be able to inherit the Kingdom of Light?" And the Saviour answered and said unto Mary: [233] "Yea, verily: everyone who shall receive a Mystery of the Kingdom of Light, shall go and inherit it up to the Region, whose Mystery he hath received, but he shall not know the Knowledge of the Universe, wherefore all things are made, unless he shall have known the One and Only Word of the Ineffable, which is the Knowledge of the Universe. In all plainness, *I am the Knowledge of the Universe*,* nor is there any power of knowing the One and Only Word of Knowledge, unless a man shall have first received the Mystery of the Ineffable, but every man who shall have received a Mystery in the Light, each shall go to inherit it up to the Region whose Mystery he hath received. For this cause I said unto you once on a time: 'He that believes on a prophet shall receive a prophet's reward; and he that believes on a just man shall receive a just man's reward', that is to say, to whatever Region whose Mystery each has received, there shall he go; he who shall have received a lesser Mystery shall inherit a lesser Region, and he who shall have received an excellent Mystery shall inherit a lofty Region, and everyone shall remain in his own Region in the Light of my Kingdom, and each shall have the power of going into the Orders, which are below him, but not into those which are above him, but he shall remain in the Region of the Inheritance of the Light of my Kingdom, [234] living in great Light immeasurable compared to Gods and all Invisibles, and he shall be in great joy and gladness. Now, therefore, also, hearken, I will speak with you concerning the Glory of those also which shall receive the Mystery of the First Mystery. He, therefore, who shall have received the Mystery of that First Mystery—at the moment when he departs from the Body of the Hyle of the Rulers, there come the Wrathful Overtakers to conduct the Soul of that man out of his Body—that Soul (I say) shall become a great Stream of Light through the Wrathful Overtakers, and those Overtakers shall fear the Light of that Soul, and that Soul shall journey into the Height in order that it may traverse all the Regions of the Rulers and all the Regions of the Projections of Light, and it shall offer no Denial, nor Defence, nor

* The Higher Ego, Buddhi-Inanas.

Token in any Region of Light or in any Region of the Rulers, but it shall pass through all the Regions and traverse them all, so that it may come and reign over all the Regions of the First Saviour. In like manner also, he who shall receive the Second Mystery of the First Mystery and the Third and Fourth up to the Twelfth Mystery of the First Mystery—[235] when the time comes for them to depart from the Body of the Hyle of the Rulers, the Wrathful Overtakers come to conduct the Soul of that man out of the Body of Hyle; and those Souls shall become a great Stream of Light through the Wrathful Overtakers, and those Overtakers shall fear the Light of that Soul, and shall be in consternation and fall upon their Faces; and those Souls shall soar into the Height forthwith, in order that they may traverse all the Regions of the Rulers and all the Regions of the Projections of Light; nor shall they give any Denial, or Defence in any Region, or any Token, but they shall pass through all the Regions and traverse them *within*, and shall reign over all the Regions of the Twelve Saviours, so that they who receive the Second Mystery of the First Mystery, may reign over all the Regions of the Second Saviour in the Inheritances of Light. In like manner also, they that receive the Third Mystery of the First Mystery and the Fourth and the Fifth up to the Twelfth, each shall reign over all the Regions of the Saviour, whose Mystery he has received; and he who shall have received the Twelfth Mystery in its proper turn of the First Mystery, which is the Absolute (Authentic) Mystery, concerning which I will speak with you—[236] he then who shall have received those Twelve Mysteries which pertain to the First Mystery, when he shall have passed out of the World, shall traverse all the Regions of the Rulers and all the Regions of Light, becoming a great Stream of Light, and shall also reign over all the Regions of the Twelve Saviours. Such Souls, however, shall not be equal with those who receive the One and Only Mystery of the Ineffable. He, therefore, who shall have received those Mysteries, shall remain in those Orders, in that they are excellent (Mysteries), and shall remain in the Orders of the Twelve Saviours."

COMMENTARY.

TABLE VIII.

(1)

THE INEFFABLE

➤ THE LIMBS OF THE INEFFABLE *

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THE LAST LIMB
(Containing the *Hierarchies* of the *Supertrispiritual* and *Protrispiritual*).

➤ THE 12TH PROTRISPIRITUAL
(The *Last Order* of the *Parentless*)

◄

THE SPACE OF THE INEFFABLE
(*The One and Only Word*)

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* See *Lucifer* 38, p. 145, Note 3.

SPACE OF THE INEFFABLE.

First Space of the Ineffable

3rd Trispiritual (*the 1st from the Height*) **2**nd „ **1**st „ (*the 1st from Without*)	*Each containing* Foreuncontainables, **5** Trees *and* **24** Mysteries *or* Spaces

Second Space of the Ineffable

(Which is the First Space of the First Mystery, Looking-within and without)

Uncontainable Impassables		*Viz.*, Twelve Hierarchies *each consisting of* **3** Classes *and* **12** Orders
Laudables	(**24** Myriads: *emanating outside the* Veils *of the* First Twin Mystery)	
12 Uncontainables		
Impassables	(**12** Impassable Spaces : **3** Orders)	
Indestructibles	(**12** Orders : **1** Order)	
12 Unspeakables	(**3** Classes)	
Superdepths	(**1** Order)	
Unrevealables		
12 Unmanifestables		
Inconceivables	(*Pertaining to the* **2** Spaces *of the* Ineffable)	
Motionless	(**12** Orders : *pertaining to the* Space *of the* Ineffable)	
12 Immovables		

Third Space of the Ineffable (?) *or* Space of the First Mystery

First Mystery (*which is the* **24**th Mystery, *reflecting the* **12** Orders *of the* Uncontainable Impassables).

Great Light of the Impression of Light (*which is without* a Projection).

First Statute (*containing* **7** Mysteries.

Great Light of Lights.

Supporters.

The following is quoted from Pt. II of *Transactions of the Blavatsky Lodge*, and will perhaps throw some light on this apparently chaotic system:—

"Q. *What is the distinction between these various Hierarchies?*

"A. In reality these Fires are not separate, any more than are the Souls and Monads to him who sees beyond the Veil of Matter or Illusion. He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms, as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate, distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles which become more and more gross, from spirit to densest matter, so that with each step downward and outward, we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

"Thus with these Hierarchies. Why should we separate their classes in our Mind, except for purposes of distinction in *practical* Occultism which is but the lower form of applied metaphysics? But if you seek to separate them on this plane of illusion, then all I can say is that there exist between these Hierarchies the same abysses of distinction as between the 'Principles' of the Universe or those of man, if you like, and the same 'principles' in a *bacillus*."

The careful student on comparing the different tables already given, will perceive a certain unity in the multiplicity of the Hierarchies; in other words that they are built up on an ever recurring type, which has been given in its simplest form in the Chart of the Valentinian Pleroma (*Lucifer* 33, p. 237). Each new category transcends the one preceding it, until the mind totters in the sublimity of this stupendous scheme.

The recurrence of the number **12** is remarkable and will receive further explanation in that part of our text which deals with the astrological portion of the system. For the present it will be sufficient to add two more *facts in nature* to what has been said in note 1 of the last Commentary and invite the attention of the reader to the consideration of:—

(a) The *Dodecahedron*, that marvellous "Platonic Solid", for the solution of the Mysteries of which the whole of the *Elements of Geometry* were designed. It may be defined as "a regular solid contained under **12** equal and regular *Pentagons*,* or having twelve equal bases"; and of:—

(b) The following quotation (*Monism or Advaitism?* p. 29):—

"The Prâna, or breath of the human organism, is a part of the universal vital principle. The moon also is shown to have its share in nourishing all organic matter, and of regulating the ebb and flow of the *Prâna* of nature. With every phase of the moon the Prâna of man changes its course. These changes, minutely observed, establish the fact that *the breath of the human organism changes from right to left, and vice versâ every two hours.*† *In these two hours each of the five Tatwas*‡ *obtain their course.*

(2) Perhaps the following passages from the *Secret Doctrine* (pp. 572-574) may make this somewhat clearer.

"The star under which a human Entity is born, says the occult teaching, will remain for ever its star throughout the whole cycle of its incarnations in one Manvantara. But *this is not his astrological star.* The latter is concerned and connected with the *personality*, the former with the INDIVIDUALITY. The 'Angel' of that Star, or the Dhyani-Buddha, will be either the guiding or simply the presiding 'Angel', so to say, in every new rebirth of the monad, *which is part of his own essence*, though his vehicle, man, may remain for ever ignorant of this fact. The adepts have each their Dhyani-Buddha, their elder 'twin Soul',¶ and they know it, calling it 'Father-Soul' and 'Father-Fire'. It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright 'Image'. How much has Bulwer Lytton known of this mystic fact when describing, in one of his highest inspirational moods, Zanoni face to face with his Augoeides? . . .

". . . . 'I ascend to *my* Father and your Father' meant . . . that the group of his disciples and followers attracted to him belonged to the same Dhyani-Buddha, 'Star', or 'Father', of the same planetary realm and division as He did. It is the *knowledge* of this occult doctrine that found expression in the review of 'The Idyll of the White Lotus', when T. Subba Row wrote: 'Every Buddha meets at his last initiation all the great adepts who reached Buddhahood during the preceding ages . . . every class of adepts has its own bond of spiritual communion which knits them together. . . . The only possible and effectual way of entering into such brotherhood . . . is by bringing oneself within the influence of the spiritual light which radiates from *one's own Logos*. I may further point out here . . . that such communion is only possible *between persons whose souls derive their life and sustenance* from the same divine Ray, and that, as seven distinct rays radiate from the "Central Spiritual Sun", *all adepts and Dhyan Chohans are divisible into seven classes*, each of which is guided, controlled, and overshadowed *by one of the seven forms* of manifestations of the divine Wisdom' (*Theosophist*, Aug., 1886)."

(To be continued.)

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* Representing mystically that *man* is the measure and limit of the *Universe*.

† 12 *times a day!* ‡ Viz., *Akâsa*, *Vâyu*, etc., as in the note already referred to.

¶ This has nothing to do with the absurdities of the "Sympneumata-doctrine" as is fully explained in the text, but is a key to the mystery of the Syzygies.

The Ten Sephiroth.

THE Sephiroth form a decad and constitute the numerical conception of God; He may be known by numbers, and by letters.

The ideas of God by means of numbers are the Sephiroth; by means of letters they are the Shemoth.

The Shemoth are the explanatory titles of the Great Name, the Shema; this Shema distributed into its elements is the Shemhamphorasch. The ten Sephiroth bear names. The first is the Crown, the last the Kingdom; Kether and Malkuth. The Kingdom suggests the Crown, the universe proves the existence of God, the eye below is illuminated by the eye above, the Son suggests the Father, the equilibrated scale of a balance suggests the existence of its fellow; Humanity points out its Creator.

Kether, the Crown! But where is the Crown unless on the Kingdom, which is Malkuth: God is crowned by his works, he is revealed in human thought. Thus that which is above, is like that which is below. Kether is in Malkuth, and the idea of Kether is the Malkuth of human intelligence. God creates the Soul of Man, and the human Soul evolves the existence of God. *Parturit homo Deum.* Infinite Justice equilibrated by infinite goodness, and infinite goodness sustained and inspired by justice, form the ideal of the Beauty which we call the Splendour of God, the Shekinah, the Zohar, the light of the glory, the Tiphereth.

It is in the midst of the Sun of human intelligence, that the incommunicable name IHVH, the tetragrammaton, is written; the name which is never read, but is spelled Jod, He, Vau, He, the jahouvahou, the *i e o u a*, from which we form the word Jehova by replacing the four mystic Hebrew letters by the five vowels of our modern languages.

Thus the sacred name, if written only in its first reflection, is the last word arising from our human intelligence, on quitting the most arduous summits of science, to trust itself to the wings of faith.

It is then but the human name of God, or if preferred, the Divine name of the nature of Man.

Jod, the creative activity of Wisdom.

He, the incomprehensible understanding.

Vau, the equilibrated union of the two.

Jod is Chocmah, He is Binah, the Vau is Tiphereth, the second He is Malkuth, the Kingdom, in which we see the Reflection, or Rainbow of the Crown, Kether.

Such is the divine ideal in the three worlds: three triangles which are as one triangle, three complete ideals, three complete and absolute conceptions of the One God, three in one, and three in each of the Triads, nine and one; the circle, and the axis around which the circle revolves; the essence and the existence of the two hieroglyphic signs of number, of the decad, 10, Φ. The Volatile and the Fixed, the moveable and the stable, Form variable to infinity, and Being unchangeable in its essence, are the eternal balance of life. Form undergoing improvement, and being reborn more full of life, after an apparent destruction, this is progress, this is Victory or Netsach.

Order always identical, law always stable, existence always indestructible, it is eternity, it is the Jod, it is the harmony of two contraries, it is the law of Creation, the Jesod.

The two forces, and this law of harmony are revealed in all nature, which is the kingdom of God, that is to say Creation is a combination of

stability and change. Nothing is immortal in its form, nothing is changeable in its essence. The ephemeral may live but a day, but its type is immortal.

Let us reveal these diverse phenomena. Existence is the cause of that which manifests itself in effect, eternal order proves eternal wisdom.

Progress in formation announces the intelligence, always fruitful and always actively at work.

Hod proves Chokmah, Netsach is the demonstration of Binah, as Malkuth is the peremptory reason for the existence of Kether.

The law of Creation proves the existence of a law-giving Creator.

The kingdom proves the existence of a king, of whom we can only comprehend and affirm the works.

"*Confessionem et decorem induisti*
Amictus lumine sicut vestimento."

Netsach, Hod, and Jesod, are the three angles of the reversed triangle in the Seal of Solomon, which correspond to the three angles of the erect triangle, that refer to Kether, Chokmah, and Binah: and between these two triangles as a mediatorial mirage or reflection we find Chesed, Geburah, and Tiphereth. Kether is the Crown of wisdom, intelligence, and mercy. Chokmah is the Wisdom of the Crown, and the Intelligence of Mercy; and so on of the others.

Thus is the decad entire, referred to each unity of the decad. The name which is referred to Kether, is *Eheie asher Eheie*, Existence is Existence, Being is proportional to Being.

This absolute affirmation is the last word of science, and the first word of faith: science having for its object, truth and the reality of existence; and faith having as its basis, the essentiality, the immutability, and the immortality of being.

Without faith, science perishes in the abyss of scepticism, and does not dare to affirm that even Existence exists; it would then but observe uncertain events, and would no longer rely on the evidence of the senses: it would no longer perceive existence, but only beings, and no longer dare to create synthesis, because analysis had been evaded.

Is matter to us capable of infinite subdivision? is it perceptible by its nature, or by an accidental circumstance? If matter have no sensible being, it can have no corporeal existence. What then becomes of the distinction between matter and spirit? The thing we call Soul, is it an immaterial substance, or an attribute of matter?

Confusion alone would exist, all would be doubt, and abyss; life would be a dream, and silence greater wisdom than speech. The entire kingdom must disappear, if the Crown be no more. Existence is a Certainty, and in affirming this, I affirm God*, who is the supreme reason for existence.

Eheie is proven by Jehovah.

W. Wynn Westcott, M.B.,
Præmonstrator of the Kabbalah to the Isis-Urania Temple, G.D.

The Vedântins acknowledge neither the separateness of cause and effect, nor their standing to each other in the relation of abode and thing abiding, since according to their doctrine the effect is only a certain state of the cause.

Vedânta Sûtra.

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* "God" is throughout identical with the third Logos of the Esoteric Philosophy.—[Eds.]

Kama and Yoga.

EVERY one who desires to make any progress in spiritual matters should turn his attention to Kâma, the principle of desire in man. In the Gîta we find this "principle" or "aspect" repeatedly mentioned. It is "the great enemy", "the road to Naraka", "the great obstacle to Gnanam", &c., and so on. Now there seem two ways to conquer the lower Kama; the first is to weaken it, the second to make it serve the higher principles. The first in its higher aspect is called Nivritti Marga (literally, the Path of Renunciation). It is divided into several processes, a group of which is called Pranayana (literally, subduing or conquering Prana), Prana being the Kamic or lower life in man. The fact is that we can transfer our energies from one principle to another only when we have perfect control over them.

The difference between the Pranayana of Hatha Yogis and that of Raja Yogis is very great. It is not the "suppression of the outer breath" which is practised by the latter; what they aim at is the union of the Prana with the Apana, of the lower life or breath with the higher, as mentioned in the Gîta.

In all Yoga practices two things must be observed; (1) the Yogin must observe certain rules in the daily performance of his duties, and (2) perform certain occult practices at stated hours, just like a sick man who must observe certain hygienic rules and take certain medicines at regular intervals, if he wishes to recover from his illness.

The best hours for such occult practices, meditation, &c., are dawn, noon, evening and midnight, and the usual posture (Asana) for the beginner is that often seen in statues of the Lord Buddha and called Padmasana.

Bhakti Yoga is the process by which Kama is made to serve our higher principles. In this kind of Yoga also, one must observe certain rules of life, not so severe at first as those of the true Raja Yogin, and follow some occult practices at a certain hour or certain hours, the most common being the bringing into one's mental vision the image of one's GURU, called Prapti.

The first maxim of a Bhakti Yogi may be found in a very beautiful Sanskrit sloka which runs as follows:—

"Be humbler than the grass, more patient than the trees; do not require respect thyself, but be ready to give it to others, and then speak always of HIM".

It is simply by complete victory over our Lower Self, our Kamic Personality in fact, that we can hope to escape from this "three-fold

misery" bound on the "Wheel of Sangsara", the Round of Birth and Death. Whichever path we try to follow, we must ever keep that object in view, if we would do anything toward our spiritual progress.

"Kama", says a sloka, "is never weakened by indulgence, but ever increases thereby, like a fire increased by clarified butter (Ghee)".

It may be said that such efforts towards spiritual progress are only a subtle form of selfishness: But this is not so. Can a drowning man save one who is also drowning? How can we hope to serve Humanity truly unless we succeed in subduing this Kama, and thereby Death? For the true cause of our Death is this Kama, called Mara or Maraka (the Destroyer); this Arch Enemy in us "hiding or covering by its dust the Mirror of our Gnanam", in which is reflected the Spiritual Sun, must be starved, subdued or destroyed, before we can escape the eternal grinding of the Mill of Sangsara.

KALI PRASANNA MUKERJI, F.T.S.

Berhamspur.

HE who was Kartavirya subdued innumerable enemies, and conquered the seven zones of the earth; but now he is only the topic of a theme, a subject for affirmation and contradiction. . . . Màndàtri, the emperor of the universe, is embodied only in a legend; and what pious man who hears it will ever be so unwise as to cherish the desire of possession in his soul? Yudisthira and others, have been. Is it so? Have they really ever existed? Where are they now? We know not. The powerful kings who now are, or who will be, as I have related them to you, or any others who are unspecified, are all subject to the same fate; and the present and future will perish and be forgotten like their predecessors. Aware of this truth, a wise man will never be influenced by the principle of individual approbation; and regarding them as only transient and temporal possessions, he will not consider children and posterity, lands and property, or whatever else is personal, to be his own.

VISHNU PURÂNA.

A single woman standing upon the battlements fighteth a hundred; and a hundred, ten thousand; wherefore, a castle is to be preferred.

Whatever is the natural propensity of anyone, is very hard to be overcome. If a dog were made king, would he not gnaw his shoe-straps?

Whatever hath been well consulted and well resolved, whether it be to fight well or to run away well, should be carried into execution in due season, without any further examination.

Good men extend their pity even to the most despicable animals. The moon doth not withhold her light, even from the cottage of a Chandâla.*

Those who have forsaken the killing of all; those who are helpmates to all; those who are sanctuary to all; those men are on the way to heaven.

HITOPADESA.

THE indestructible and the destructible, such is the double manifestation of the Self. Of these, the indestructible is the existent, the manifestation as an individual is called the destructible.

ANUGÎTA.

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* An outcast

The Mysteries of the Salpêtrière.

UNDER the above heading a Paris daily paper calls attention to a new line which Professor Charcot has just adopted in his investigations of morbid mental and nervous states, which, to the Theosophist interested in the third object of the Society, may prove worthy of note. Those accustomed to study Professor Charcot's lectures, will recognize the meagreness of the journalist's report, but that may be accounted for by the stringent precautions the Professor has seen necessary to take against premature revelations of the results of his interesting enquiries. The following is the report M. Henri Lapauze has been enabled to offer on the subject.

"Professor Charcot's lectures at the Salpêtrière were usually held on each Tuesday and Friday in the week. At the opening of the scholastic year, suddenly and without anyone knowing exactly why, Professor Charcot discontinued his Friday lectures; nevertheless his visits and work at the Hospital went on with the usual regularity. People had just given up endeavouring to divine the reason of this cessation of the Friday courses, when the strictest orders were issued by Professor Charcot, that his Saturday lectures should be open only to certain savants and experienced pupils. A double safeguard was instituted to ensure this. At the entrance door of the Salpêtrière the porter made a primary discrimination, and prevented the free entrance of all visitors, whilst two agents from '*l'assistance publique*' placed at the door of the lecture hall would allow none to enter except after a series of formalities. What then of an unusual nature was happening; and why such precautions? Professor Charcot had really but one object. Remembering the talk to which ten years ago his first researches in Hypnotism gave rise, and having to occupy himself in a special manner with fresh investigations of a similar character and quite as important, he wished to avoid as much as possible a repetition of such notoriety. It remains then for us to know what is the nature of these researches which have so excited the curiosity of those of the public who usually attend the Professor's lectures. On this subject we shall now speak.

"The strange conditions generally known as 'double personality', 'second state', 'somnambulism', &c., have long been the object of interest in the philosophic and scientific world. It appeared from his former discoveries that Professor Charcot was the one most likely to elucidate the mechanism of these mysterious aberrations, and of these maladies of the 'personality'. To this end the Professor, having had the opportunity of bringing together several subjects, presenting each a special type of these peculiar conditions, has devoted to them the most assiduous and exhaustive study, up to the day when he found himself in a position to give a satisfactory demonstration. Here then, in their main features, are a few examples of his truly wonderful subjects.

"First comes a journalist; in his ordinary state of mind the patient is very intelligent, self-possessed, polished in manner and of an amiable character; suddenly an attack seizes him, during which he loses all consciousness of his normal existence. In appearance he differs little in the second state from his normal first condition, but on questions being put to him, he gives no reply; he appears to be absorbed in certain matters only, which are always the same.

"The stimulation of his senses by different odours, or by different sounds, or by placing before his widely opened eyes, glasses of various colours, causes to rise before his mind living pictures in which he takes a part. For instance if spoken to in a monotonous tone close to his ear, he commenced to recite Odes from Horace, or to write verses of his own composition in a large and clear handwriting, a feat of which he is incapable in his normal condition of mind.

"Three blows struck on the floor, as at the theatre, caused him to imagine himself in the green room, and to accost the manager, the actors and the dancers; lastly, when a glass coloured red was placed before his eyes, he saw Socialist placards, which he willingly read and commented on. A blue glass gave him the delusion of witnessing a 'fairy apotheosis'. He emerged from this condition by the use of certain methods, the result of the observations of Professor Charcot.

"The second subject was a Parisian 'rough', a 'prowler of the barrier', in a word a bully. His attacks gave birth to insects which he crushed under his feet, to invectives addressed to imaginary people couched in the purest of slang; at the sound produced by striking on a Chinese gong, he imagined he saw a funeral, and at once he drew up on the pavement, took off his cap, and favoured the spectacle, at which he was assisting, with characteristic sallies. At intervals he worked his elbows, a neighbour incommoding him, he commenced an animated discussion, and made the gesture of slyly picking up a handful of sand, which he threw among the crowd; after which, hands in pockets and nose in the air, assuming an air of indifference, he whistled a tune. A yellow glass made him see a man suffering from jaundice, to whom he immediately addressed the usual impertinences. A blue glass called up a church window, a red glass a conflagration. On repeating in his ear 'Floquet!! Floquet!!' the patient thought himself assisting at an election meeting; he called out to the speaker, told his comrades to hold their tongues and made it quite his own affair.

"The two other subjects present two most remarkable cases of 'double personality'. They are young women who have suddenly, so to say, entered into a new life, in which they are completely ignorant of all that has passed in their preceding existence; it is to be noticed, however, that their first existence makes many incursions into this 'new life'; all the same, in each separate state nothing is known of the other: and the two states are clearly marked off by physical and psychical differences. The first of these young girls, whom we will call X, is in the old state of life, call it 'state A', attacked with paralysis of the legs, which prevents her walking. In her new life or 'state B', on the contrary, she walks well and as much as she pleases. In state A she reads, writes and calculates; in state B she has the utmost difficulty in tracing a single letter, and is quite incapable of doing a simple sum. In Y, the other female patient, the last peculiarity as regards knowledge is, with her, reversed. She, up to the age of twenty-five years, had never been able to read or write; at that age she passed into state B (in which she is at present). In the period of five years, during which her second condition has existed, she has learnt to read and calculate. It is superfluous to add that in state A she remembers all that had happened in her life up to 1885, in state B, on the contrary, she forgets completely all previous to 1885, only remembering events occurring between 1885 and 1890.

"In their second state X and Y, who are of the ordinary type of women, both in appearance and conversation, are influenced by suggestions of whatever kind these may be. One may with impunity, and without fear of being contradicted by them, tell them such a person has an elephant's trunk, another an ape's face, and so on, so that they are living in a world of illusions, in a sort of dream indefinitely prolonged. Finally, and as a

means of comparison, there is a hypnotic somnambulist, she is in a cataleptic state, and like the preceding patients, is sensitive to the influence of sound. A sad strain shows her her mother ill and on her death bed; a lively air, and she polkas; a red glass, she sees a conflagration; a green glass, springtime; at the smell of *eau de cologne*, she at once sets to work to pick flowers. But a noteworthy phenomenon and one which is the key of the subject: if this last patient is seized with a fit of hysteria, the passionate period of the attack presents nearly the same phenomena as are to be found in the preceding patients.

"To sum up, whilst different in appearance, all these cases have a family likeness and represent in reality isolated and transformed cases of major hysteria *(la grande hystérie)*, defined in such a masterly way by Professor Charcot, his description of which has since been confirmed in Italy, Germany and England, justifying the Professor against the accusations that this malady was an indigenous product of the Salpêtrière.

"We will not dilate on the psychological considerations which it is necessary to take into account in explaining these phenomena, this would carry us too far; but is it not strange enough to reflect what a large number of people one daily meets, many of whom are probably attacked by the malady in which the Professor and his school take so earnest an interest. "HENRI LAPAUZE".

Strange indeed to reflect on how small a basis our vaunted individuality may rest. In a hypnotic experiment, the whole character of a man may be changed, the current of his wishes and thoughts altered, and by repeated suggestions the subject may be made to take up a personality quite foreign to his normal one. From Professor Charcot's demonstrations, and from many isolated instances, it seems that these strange phenomena may happen to people without any very obvious change appearing to the casual observer; how then is one absolutely to say when any particular person is acting in obedience to a well-balanced, sane mind, or when as the victim of the delusions of a disordered imagination, as real to the sufferer as any normal state of existence? These disturbances of the psychical equilibrium are apparently coincident with mysterious disturbances of the system, due to hysteria with its many phases, hysteria the despair of the medical faculty. Their intimate connection has been over and over again demonstrated, and now that Professor Charcot, who has already made a most exhaustive study of normal nervous states, with especial reference to hypnotic methods of experiment, has especially taken up the question of abnormal consciousness and duplex personality, students of the psychical side of man may hope to be provided with an exact scientific record and analysis of such states, affording to them a most indispensable basis of study on the material side. The question as to which is the cause and which the effect, the physical or psychical disturbance, or whether each is produced by some other cause, is a most interesting problem to the student of the composition and nature of the individual. The question of individuality is seen in quite a new aspect, in the light of these researches, and the vexed question of free will and moral responsibility offers new problems. Eastern philosophers have for many ages been engaged in studying the psychical side of man; and accurate and intelligent translation of the written results of their researches would be of immense service to the student, and to attain that the second object of the Theosophical Society is directed.

The perfect realisation and practice of the first object may perhaps be the solution and remedy for those mysterious moral maladies which appear to be on the increase, and which are to-day more recognized than ever as at the root of most crime; for modern research seems to point out that crime is the result of a species of moral insanity.

G. F. R.

The Zuni World Regions.

THE Zuñis, or *A'shiwi* as they call themselves, are one of the Pueblo tribes inhabiting the south-west portion of the United States. They are said to be the remainder of the old Egyptians, and so it may be interesting to see to what extent they have retained the old esoteric learning, which characterized that race. To illustrate, then, the Zuñi philosophy, I have chosen their mode of dividing the world, or Kosmos, into six and seven regions.

The Zuñis, as well as most of the North American Indians (especially those of the *Shoshonean* Stock, to which the Zuñis belong), believe the sun, moon and stars, the sky, earth, and sea, in all their phenomena and elements, and all inanimate objects, as well as plants, animals, and men, to belong to one great system of all-conscious and inter-related life. It is a notable fact, that in their classification of this system, they have no general name equivalent to "the Gods". There are two expressions which relate only to the "master existences", the higher creating beings—the "causes" Creators and Masters—*Pi'kwain áhâ-i* (Surpassing Beings), and *Átätchu* (All-fathers), these are the "Makers" and "Finishers" of existence. These, together with the supernatural beings, personalities of nature, &c., &c., are called *I'shothltimon áhâ-i*, from *íshothltimona*=ever recurring, immortal, and *áhâ-i*=beings.

The animals, and animal gods, together with those supernatural beings having animal or combined animal and human personalities, are termed *K'iapin áhâ-i*, from *k'iapinna*=raw, *i.e.*, Raw Beings. There are three classes of these:

1. *K'iapin áhâ-i*=game, animals, specifically applied to those animals furnishing flesh to man.

2. *K'iäshem áhâ-i*, from *k'iäwe*=water, *sheman*=wanting, the water animals, also applied to all animals and animal gods, supposed to be associated sacredly with water, and through which water is supplicated.

3. *Wéma áhâ-i*, from *wéma*=prey, "Prey Beings", applied alike to the prey animals and their representatives among the gods.

The "Children of Men", mankind, are called *Akna áhâ-i*, from *ákna*=done, cooked or baked, ripe, the "Done Beings."

There is also *Äshik'ia áhâ-i*, from *ä'shk'ia*=made, finished, "Finished Beings", including the *dead* of mankind.

Finally, *all* beings and objects in nature, animate and inanimate, are regarded as personal existences, and are included in the one term *áha-i*, from *á*, the plural particle "all", and *há'i*, being or life="Life", "the Beings". But while human beings are spoken of as the "Children of Men", all other beings are referred to as "the Fathers", "the All-fathers", and "Our Fathers",

This obtains in the Zuñi prayers addressed to the "Prey Beings", as, *Ha! élahkwá, hom tä'tchu* (or *hom tsi tá*, if the being be feminine)—Ha! Thanks, my father (or my mother).

But in Taos pueblo, which is related to Zuñi, they invariably address the Prey Beings as "my son" (or my daughter), *é kumu, nú k'ai'* = come thou here, my son.

In Zuñi belief there are many beings, god-like in attributes, some anthropomorphic, monstrous, elemental, which are known as the "Finishers or Makers of the paths of life", while the most superior of all is called the "Holder of the paths (of our lives)", *Háno-ó-na-wílapona*. In a Zuñi prayer :—

"This day we have a father, who, from his ancient place, rises hard holding his course, grasping us that we stumble not in the roads of our lives, &c".

The soul, in Zuñi, is called the "Breath of Life", *Há-i an pinanne*. It is derived from the heart, and when breathed upon any object, conveys to it a portion of the power, or being, of the breather.

Poshaiank'ia is the God (Father) of the sacred esoteric orders, of which there are twelve in Zuñi, fourteen in Taos, and others among the different Pueblo tribes. He is supposed to have appeared in human form, poorly clad, and therefore reviled by men; to have taught the ancestors of the Zuñi, Taos, Oraibi, *Coçonino*, and *Ok'e'owinge* Indians their agricultural and other arts, their systems of worship by means of plumed and painted sticks; to have organized their esoteric orders; and then to have disappeared toward his home in *Shi'päpu'lima* "The Mist-enveloped City"; and to have vanished beneath the world, whence he is said to have departed for the home of the Sun. He is still the conscious auditor of the prayers of his children, the invisible ruler of the Spiritual *Shi'päpu'lima* and of the lesser gods of the esoteric societies, and the principle "Finisher of the Paths of our Lives".

"In ancient times, while yet all things belonged to one family, *Poshaiank'ia*, the father of our sacred bands, lived with his children (disciples) in the City of the Mists, the *middle* place (centre) of the medicine societies of the world. There he was guarded on all sides by his six warriors, *Ápithlan shi'wani* (Bow Priests), the prey gods. When he was about to go forth into the world, he divided the universe into six regions, namely the North, *Pï'shlankwïn tah'na* = Direction of the Swept or Barren Place; the West, *K'iä'lishi ïnkwïn tah'na* = Direction of the Home of the Waters; the South, *A'laho ïnkwïn tah'na* = Direction of the Place of the Beautiful Red; the East, *Télua ïnkwïn tah'na* = Direction of the Home of Day; the Upper Regions, *I'yama ïnkwïn tah'na* = Direction of the Home of the High; and the Lower Regions, *Manclam ïnkwïn tah'na* = Direction of the Home of the Son."

All, save the first of these terms, are Archaic. The modern names for the West, South, East, Upper and Lower Regions signifying respectively "The Place of Evening", "The Place of the Salt Lake", "The Place whence comes the Day", "The Above", and "The Below".

"In the centre of the great sea of each of these regions stood a very ancient sacred place, *Téthläshina kwïn*, a great mountain peak. In the North was the Mountain Yellow, in the West the Mountain Blue, in the South the Mountain Red, in the East the Mountain White, Above the Mountain All-colour, and Below the Mountain Black.

"Then said *Poshaiank'ia* to the Mountain Lion, 'Long Tail, thou art stout of heart and strong of will. Therefore give I unto thee and unto thy children for ever the mastership of the gods of prey, and the guardianship of the great Northern world (for thy coat is of yellow), that thou guard from that quarter the coming of evil upon my children of men, that thou receive in that quarter their messages to me, that thou become the father in the North of the sacred medicine orders all, that thou become a Maker of the Paths (of men's lives)'.

"Thither went the Mountain Lion. Then said *Pashaiank'ia* to the Bear, 'Black Bear, thou art stout of heart and strong of will. Therefore make I thee the younger brother of the Mountain Lion, the guardian and master of the West, for thy coat is of the colour of the land of night, that thou guard from that quarter, &c'.

"To the Badger, 'Thou art stout of heart but *not* strong of will. Therefore make I thee the younger brother of the Bear, the guardian and master of the South, for thy coat is ruddy and marked with black and white equally, the colours of the land of summer, which is red, and stands between the day and the night, and thy homes are the sunny sides of the hills, that thou guard, &c'.

"To the White Wolf, 'Thou art stout of heart and strong of will. Therefore make I thee the younger brother of the Badger, the guardian and master of the East, for thy coat is white and grey, the colour of the day and dawn, that thou guard, &c'.

"And to the Eagle, he said, 'White Cap, thou art passing stout of heart and strong of will. Therefore make I thee the younger brother of the Wolf, the guardian and master of the Upper Regions, for thou fliest through the skies without tiring, and thy coat is speckled like the clouds, that thou guard, &c'.

"'Prey Mole, thou art stout of heart and strong of will. Therefore make I thee the younger brother of the Eagle, the guardian and master of the Lower regions, for thou burrowest through the earth without tiring, and thy coat is of black, the colour of the holes and caves of earth, that thou guard, &c'.

Now it is worthy of note, that in the rituals and ceremonials of the higher degrees of the Zuñi Orders, the lodge room represents the City of the Mists, and seven of the higher or señor priests represent *Pashaiank'ia* and his six guardians. During the ceremonies these seven are not addressed either by name or by their sacerdotal rank, but by the name of the being each represents.

El Paso, Texas. H. S. B., *F.T.S.*

The Theosophical Society and H.P.B.

PERSONALLY, I should have been content to have left Brother Patterson's "comments" unanswered, for when both sides have had their say on any matter of controversy, the outside public is a better judge of the merits of the question than either of the disputants can be. But it is thought better that I should point out some misconceptions of my critic, lest my silence should seem to assent to them, even though H. P. B. has already noted that much of Mr. Patterson's protest "is not exactly aimed at what Mrs. Besant wrote".

Let me say at the outset of my "re-comments" that I thoroughly and heartily endorse, as must every F. T. S., the statement of Mr. Patterson that "the Theosophical Society has no creeds". This is indeed a truism rather than a truth, since the Constitution of the Society so decrees, and since any one who accepts the first object has right of entrance. By all means "let us make disbelievers in H. P. B., disbelievers in Karma, disbelievers in Reincarnation, disbelievers in the Masters" welcome "provided always they wish to form the nucleus of a Universal Brotherhood"; as H. P. B. has often pointed out it is not necessary to become a Theosophist in order to enter the Theosophical Society. It is not I who would shut out disbelievers in H. P. B. if they want to come in; but what puzzles me is *why they should want to come in.* Enquirers may rationally enter; people whose judgment is in suspension until they have acquired fuller information, and who hope to obtain that information in the Society; seekers after truth, who join in order to prosecute their search under conditions which appear to be favourable. All these classes of people may become members of the T. S. on intelligible grounds without belief in H. P. B. or in the Masters: a person who regards H. P. B. as a fraud has an equal right to join, but I frankly say that his action is, to me, unintelligible and illogical. *Que diable va-t-il faire dans cette galère?*

But where Mr. Patterson seems to me to misread my article and to be rather misty in his own views, is in his apparent idea that the object of the "Theosophical movement" is merely to get people into the Theosophical Society, without the least regard to what they do when they are in. What "movement" can there be of any utility to the world, which does not tend towards some recognised goal? Granted that the honest materialist and his opponent the honest spiritualist, the honest agnostic and his opponent the honest dogmatic christian, all enter, with co-equal honesty, the Theosophical Society. The Society extends to all an equal welcome. So far, so

good. They all unite in believing in the brotherhood of man. But they can only unite passively, not actively, for their honest beliefs must govern their actions, and all they do must be done in concert, not with each other but with those who share their creeds. They cannot even wisely talk about the brotherhood, since each will have for it a different foundation, and the laying of one foundation undermines the other. Nor must they study together, for study will lead to opinions, and opinions will become—*absit omen*—beliefs and even doctrines. So that if those who enter the T. S. are never to emerge from the chrysalis state which is quite permissible at their entry, they seem likely to prove as stationary as the chrysalis, instead of passing onwards into a movement which is to sway the destinies of the world. My object in the original article was to turn members of the Theosophical Society into the path that leads to Theosophy, or at least to awaken in them the idea that if they are to rationalise their position they should make up their minds to accept one of two mutually exclusive positions.

Mr. Patterson passes by without comment my first four positions to object to the fifth: but the fifth depends on those that precede it. He does not deny No. 1. "Either she is a messenger from the Masters, or else she is a fraud." Yet everything turns on this, and the issue cannot be evaded. In the first case, it will not be said that I have put the argument too strongly. In the second, the magnitude of her fraud is undeniable: and in that case what honourable man or woman can condone that fraud and assist in maintaining it by remaining in a Society in which she holds an official position? For this is no question of merely accepting or not accepting a philosophy. A certain definite philosophy has been put forward by Mme. Blavatsky; I grant that, legally and technically, the philosophy is not the philosophy of the Society, and that "the Society has none". But *she* is distinctly committed to it, and either holds it in good faith from those from whom she says she received it, or is palming off on the world a shameless deceit. The Society, by accepting her as one of its Founders, by recognising her as one of its two chief officials, and lately in its Convention, through its appointed delegates, announcing to the world by formal vote its confidence in her, makes itself a party to the fraud, if fraud there be. If, under these circumstances, a person believing her to be a deceiver, likes to join the Society, there is nothing in the Rules to keep him out; but persons of ordinary morality, to say nothing of intelligence, will surely form their own judgment on the incongruity of his position.

But Mr. Patterson takes exception to the view that "if there are no Masters the Theosophical Society is an absurdity". What does Mr. Patterson understand by the word "Theosophical", and what is its force as a qualification of "Society"? When I see "Geographical Society", I understand it is a Society for gathering and spreading knowledge of geography; the "Astronomical Society" deals similarly with astronomy; and

it seems to me that the Theosophical Society ought to have some connexion with Theosophy. I may be quite wrong, for I am merely putting my own view of the matter; but it seems to me that many other Societies teach Brotherhood; that the Asiatic Society and many Sanskritists have done more than we for the second object; while the Psychical Research Society devotes its attention to the third. None of these objects justifies in itself our title "Theosophical", and what have we to differentiate us from other societies, if it be not the mission of spreading the knowledge of such fragments of Theosophy, of the Hidden Wisdom, of the Secret Doctrine, as may be placed in our hands? But the existence of Theosophy implies the existence of Masters. I do not mean that it implies the particular existence of those two who have been specially mentioned in connexion with the Society; but of a Sacred Brotherhood, of a Hierarchy of Initiates, of Masters in whose hands rests the sacred charge of the garnered Esoteric Knowledge of all Time. Most certainly they are not "seeking. . . . recognition of themselves". What to them could import our recognition? They seek but the good of the race, but the elevation of Humanity. But it may be our wisdom to yield that which they do not ask, for the good of the race lies in approaching its highest children, and in following the way marked by the sacred feet of those who have trodden the Path.

How could the Hidden Wisdom be preserved in the absence of such a Brotherhood? How could it be handed down from generation to generation if there were none who learned it, none who verified it, none who increased it, none who transmitted it to their trained successors? And if there be no Hidden Wisdom, what is the *raison d'être* of the Theosophical Society? Some of us have looked to it with yearning hope that it will save the world from the deluge of materiality; we have joined it with the one idea of strengthening the struggling spirituality which alone can prevent the perishing of civilization in a whirlpool of class strife and terrible hatreds, and preserve the nations from the horrors of a universal internecine war. If this hope be vain, we have nothing left to look to. Theosophy is our last chance, our last stake. If the Theosophical Society is not founded for the propagation of Theosophy, I for one, feel no interest in its future. What force has its declaration of brotherhood, on what foundation is its belief in brotherhood laid? Surely on that unity of Humanity which is the central truth of Theosophy, on that spiritual oneness which, according to Theosophy, makes of Man one indivisible whole. Take away this, and the first object is without basis, and with the baselessness of its main object, its one enforced obligation, how shall the Theosophical Society stand? Granted that the Theosophical Society has no creed, and teaches no doctrines; none the less is it without foundation unless it be built on the rock of the Hidden Wisdom. By all means open its door wide that all may enter it; but let no Theosophist deny that it is built on the sure basis of the Esoteric Doctrine, and that its brotherhood is founded on the oneness of man's

spiritual nature, that nature which exists alike in those who affirm and in those who deny. Welcome into the sacred circle with brotherly greeting those who reject the "Holy Spirit of Man", but never let them for one moment doubt that the very core of that welcome is the Theosophical belief in the presence in them of that Spirit which they are unable to discern.

With regard to the policy adopted in connection with the Coulomb slanders, the event has proved its unwisdom. Where members have shrunk from the defence of their Teacher, the Society has languished; where they have loyally supported her, the Society has flourished. That she will never *ask* such support, we all know, and her notes to Mr. Patterson's article sufficiently re-prove it, if fresh proof be necessary. But, as an Esotericist writes to me: "An attitude of mind towards her work which in H.P.B. is right and perfect, is not necessarily so in her disciples, however generous she may be in making it appear so." After all, was it not just because the exoteric Society was weak, uncertain, and wavering in its allegiance, that the E.S. was formed, so that the necessary work might be done? It is doubtless true that I look at all these matters from the Esoteric stand-point, and knowing how great the loss of the half-hearted, I am over-eager to show them "the things that belong to their peace" ere they are hidden from their eyes by the century's closing years, lest to them, as to others long centuries ago, the whisper shall come across the waves when it is all too late, "Ye would not come . . that ye might have life". Bitter will be the struggle in the twentieth century between the dying materiality and the growing spirituality of the world, and it lies in our hands to-day to strengthen the forces which then shall work for good. And so I plead to all Theosophists that, while opening wide to all who seek the gate-way of the Theosophical Society, they who have insight will speak out in no faltering tones; that they who halt between two opinions shall be helped to make their choice; and that no ill-timed hesitation, no half-hearted allegiance, shall put stumbling-blocks in the way of those who otherwise might walk in safety, or make our weaker brothers suppose that their blindness is more admirable than sight.

ANNIE BESANT, F.T.S.

OM Manas (mind) is said to be of two kinds, the pure and the impure. That which is associated with the thought of desire is the impure one, while that which is without desire is the pure one. To men their mind alone is the cause of bondage or emancipation.

AMIRTHABINDU-UPANISHAD.

The Origin of the Christmas Tree.*

THE custom of the Christmas tree is a very recent institution. It is of a late date not only in Russia, but also in Germany, where it was first established and whence it spread everywhere, in the New as well as in the Old World. In France the Christmas tree was adopted only after the Franco-German war, later therefore than 1870. According to Prussian chronicles, the custom of lighting the Christmas tree as we now find it in Germany was established about a hundred years ago. It penetrated into Russia about 1830, and was very soon adopted throughout the Empire by the richer classes.

It is very difficult to trace the custom historically. Its origin belongs undeniably to the highest antiquity. Fir trees have ever been held in honour by the ancient nations of Europe. As ever-green plants, and symbols of never-dying vegetation, they were sacred to the nature-deities, such as Pan, Isis and others. According to ancient folklore the pine was born from the body of the nymph Pitys† (the Greek name of that tree), the beloved of the gods Pan and Boreas. During the vernal festivals in honour of the great goddess of Nature, fir trees were brought into the temples decorated with fragrant violets.

The ancient Northern peoples of Europe had a like reverence for the pine and fir trees in general, and made great use of them at their various festivals. Thus, for instance, it is well known that the pagan priests of ancient Germany, when celebrating the first stage of the sun's return toward the vernal equinox, held in their hands highly ornamented pine branches. And this points to the great probability of the now Christian custom of lighting Christmas trees being the echo of the pagan custom of regarding the pine as a symbol of a solar festival, the precursor of the birth of the Sun. It stands to reason that its adoption and establishment in Christian Germany imparted to it a new, and so to speak, Christian form‡. Thence fresh legends—as is always the case—explaining in their own way the origin of the ancient custom. We know of one such legend, remarkably poetical in its charming simplicity, which purports to give the origin of this now universally prevailing custom of ornamenting Christmas trees with lighted wax tapers.

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* From an article by Dr. Kaygorodoff in the *Novoyê Vremya*.

† A nymph beloved by the god Pan and changed into a fir tree.—[Eds.]

‡ As in the case of many other such customs, and even dogmas, borrowed and preserved without the least acknowledgment. If the source is now confessed, it is because in the face of research and discovery it can no longer be helped.—[Eds.]

Near the cave in which was born the Saviour of the world grew three trees—a pine, an olive, and a palm. On that holy eve when the guiding star of Bethlehem appeared in the heavens, that star which announced to the long-suffering world the birth of Him, who brought to mankind the glad tidings of a blissful hope, all nature rejoiced and is said to have carried to the feet of the Infant-God her best and holiest gifts.

Among others the olive tree that grew at the entrance of the cave of Bethlehem brought forth its golden fruits; the palm offered to the Babe its green and shadowy vault, as a protection against heat and storm; alone the pine had nought to offer. The poor tree stood in dismay and sorrow, vainly trying to think what it could present as a gift to the Child-Christ. Its branches were painfully drooping down, and the intense agony of its grief finally forced from its bark and branches a flood of hot transparent tears, whose large resinous and gummy drops fell thick and fast around it. A silent star, twinkling in the blue canopy of heaven, perceived these tears; and forthwith, confabulating with her companions—lo, a miracle took place. Hosts of shooting stars fell down, like unto a great rain shower, on the pine until they twinkled and shone from every needle, from top to bottom. Then trembling with joyful emotion, the pine proudly raised her drooping branches and appeared for the first time before the eyes of a wondering world, in most dazzling brightness. From that time, the legend tells us, men adopted the habit of ornamenting the pine tree on Christmas Eve with numberless lighted candles.

It is a great thing to be wise when we are brought into calamitous circumstances.

Repentance after base actions is the salvation of life.

It is necessary to be a speaker of the truth and not to be loquacious.

He who does an injury is more unhappy than he who receives one.

It is the province of a magnanimous man to bear with mildness the errors of others.

It is comely not to oppose the law, nor a prince, nor one wiser than yourself.

A good man pays no attention to the reproofs of the depraved.

It is hard to be governed by those who are worse than ourselves.

He who is perfectly vanquished by riches can never be just.

Reason is frequently more precious than gold itself.

He who admonishes a man that fancies he has intellect labours in vain.

Democritus.

Notes on Theosophy.

THERE are sure to be many struggles, some of short duration, others long and painful, as the warmth of the rays from this Eastern Sun gradually overcomes and melts away the strong prejudices of early religious education. The natural bias, which everywhere, and on every occasion, this materialistic age exercises over all minds, against the absolute existence of force and spirit in its thousand forms as opposed to matter, has to be slowly undermined before it can be hurled over and finally swept away. The wrenches are many, but the real and earnest seeker after truth will count them but gain, if their absence finally leave his mind open, unprejudiced and generously receptive to the influence of Truth.

Galileo, Kepler, Bruno, Paracelsus, Crookes, and a host of others, greater and less, stand out grandly to prove that the truly progressive scientist is an outcast and a martyr, while his discoveries are afterwards accepted with changed names. What more is modern science than a reflection of ancient lore ; a reproduction of those thoughts that centuries ago played through the brains of the eastern philosophers ?

A reproduction ! aye—but a poor one at that. *Mesmerism* was hissed ; laughed at ; hooted off the stage ; scorned ! *Hypnotism* is now accepted by "men of science".

Darwinism—that gleam of truth from above—is militant against the churches. One day, we hope, the vast system of evolution, of which the Darwinian principle contains a distorted germ, will open out in all its grandeur before the eyes of deluded scientists, and they will gasp and groan as they behold what so long was hidden from them by the veil of their own blinding prejudice.

Science has made progress, true ; groping amid the simpler laws of electricity, germs of truth have been discovered. But what scientist can apprehend the possibilities of the projection of the astral double ; of telepathy ; of reading in the astral light the history of our race and world ; of those higher powers at the disposal of the true adept, wherein lie the possibilities of raising morally and spiritually the whole human race ? Where is he whom Science will permit to even *hear* of such things ? Truly we know not. Too well, alas, has an honoured expounder of the grand philosophy of Theosophy written :—

"The empty laugh of the scientific nursling, or of the fools of fashion, has done more to keep man ignorant of his imperial psychical powers, than the obscurities, the obstacles and the dangers that cluster about the subject".

And again :—

"The cautiousness bred of a fixed habit of experimental research, the tentative advance from opinion to opinion, the weight accorded to recognised authorities—all foster a conservatism of thought which naturally runs into dogmatism. . . . Few are the forces of nature which, when announced, were not laughed at, and then set aside as absurd and *unscientific*."

While noting with satisfaction and admiration the advance of modern medicine in a certain direction—necessarily limited—we cannot but deplore the thickness of the veil that its most able votaries voluntarily hang before their own eyes. Progress is debarred to all after a certain point, while such questions as insanity, soul-death, and nervous diseases are left to a treatment sorely at variance with what they demand, because the causes of such spiritual diseases are so completely misunderstood. At the very door of marvellous discoveries, medicine gropes for the lock and key on the

boards of the floor instead of in the panels of the door itself. Let them look higher and they may find it. Even with such keys as the deeper mesmeric states, artificial somnambulism and hypnotic phenomena, now irresistibly forced upon the broader-minded medicals, they utterly fail to find the way to the only true study of man, psychically considered. So little do they seem to be apprehended, or their signification appreciated, by the doctors, that we doubt if the ladder thus offered to climb to heaven by, may not rather lead to that other place, where the loving orthodox so lightly consign non-believers to an eternity of torture. The wise words of Dr. Franz Hartmann are worth repeating :—

"What does modern medical science know of the constitution of man, whose life and safety are made to depend on that knowledge? It knows the form of the body, the arrangements of muscles, and bones, and organs ; and it calls these constituent parts by names which it invented for the purpose of distinction. Having no supersensual perceptions it does not know the soul of man, but believes that his body is the essential man. If its eyes were open it would see that this visible body is only the material kernel of the "immaterial", but nevertheless substantial real man, whose soul-essence radiates far into space and whose spirit is without limits. They would know that in the life principle, in whose existence they do not believe, resides sensation, perception, consciousness, and all the causes that produce the growth of form. Labouring under their fatal mistake they attempt to cure that which is not sick *while the real patient is unknown to them* (the italics are our own). Under such circumstances it is not surprising that the most enlightened physicians of our time have expressed the opinion that our present system of medicine is rather a curse than a blessing to mankind, and that our drugs and medicines do vastly more harm than good, because they are continually misapplied. This is an assertion which has often been made by their own most prominent leaders".

Dr. Hartmann goes on to say that,

"The ideal physician of the future is he who knows the true constitution of man, and who is not led by illusive external appearances, but has developed *his interior powers of perception* to enable him to examine into the hidden causes of all external effects".

Of this we certainly entertain as little doubt as we do hopes of its fulfilment in the near future. Judging from the present attitude of medical science towards the potencies of mesmerism, which they might so advantageously use, it is to be feared that many years must pass before one "ideal physician" in a million will be produced. And yet to those unblinded by the poor prejudice of a groovy profession, it should be obvious that the most marvellous and astonishing cures have been performed.

But *oculos habent et non vident*. Even the master Hahnemann seems to be only partially understood by the majority of his followers. The homœopathists, though far nearer truth than their brother professionals, have not yet fully dived into the deeper recesses of their originator's teachings.

"Psychology has no worse enemies than the medical school denominated *allopathists*. It is vain to remind them that of the so-called exact sciences, medicine, confessedly, least deserves the name. Although of all branches of medical knowledge, psychology ought more than any other to be studied by physicians, since without its help their practice degenerates into mere guess-work and chance intuitions, they almost wholly neglect it. The least dissent from their promulgated doctrines is resented as a heresy, and though an unpopular and unrecognised curative should be shown to save thousands, they seem, as a body, disposed to cling to accepted hypotheses and prescriptions, and decry both innovator and innovation until they get the mint-stamp of *regularity*. . . . Theoretically the most benignant, at the same time no other school of science exhibits so many instances of petty prejudice, materialism, atheism and malicious stubbornness as medicine."

To the honest seeker after truth a system that solves logically and consistently the many intricate problems of the origin and destiny of man, must at least appeal with a force so tremendous, that, if unbiassed and unfettered by the errors of a grossly materialistic age, he may have every chance of at length becoming spiritually a free man.

The ancient philosophers, the eastern sages, the hierophants, the magi, gymnosophists, platonists and neo-platonists; the votaries of the once universal prehistoric wisdom-religion, and the initiates of the mysteries, had all probed far more deeply into the depths of psychical law than our modern scientists have into the most superficial workings of the external phenomena of nature.

It is the old story of man, the microcosm, within nature, the macrocosm. The studies of the ancients led them to the very source of knowledge and gave them so astounding an insight into the mysteries of the *real* man, that those of nature herself were an open book to them.

The occult properties of stones, minerals, and plants were as fully known to them as those higher laws of magnetism and electricity, which form the basis of all magical operations and occult powers.

The modern scientist is so blinded by a certain proficiency obtained by investigations into minute superficialities of matter that he is utterly incapable of entering into harmony with the whole. He cannot see beyond his own horizon, and what is more, he does not wish to. Dr. Todd Thompson says somewhere that "the degree of scientific knowledge existing in an early period of society was much greater than the moderns are willing to admit; but it was confined to the temples, carefully veiled from the eyes of the people and exposed only to the priesthood".

DU BOIS-NOIR.

MANY who have not learnt to argue rationally still live according to reason.

MANY who commit the basest actions often exercise the best discourse.

FOOLS frequently become wise under the pressure of misfortunes.

IT is necessary to emulate the works and actions and not the words of Virtue.

THOSE who are naturally well disposed know things beautiful and are themselves emulous of them.

VIGOUR and strength of body are the nobility of cattle, but rectitude of manner is the nobility of man.

NEITHER Art nor Wisdom can be acquired without preparatory learning.

IT is better to reprove your own errors than those of others.

THOSE whose manners are well ordered will also be orderly in their lives.

IT is good not only to refrain from doing an injury but even from the very wish.

IT is proper to speak well of good works, for to do so of such as are base is the property of a fraudulent man and an impostor.

MANY that have great learning have no intellect.

Problems of Life.

FROM "THE DIARY OF AN OLD PHYSICIAN."

By N. I. Pirogoff.*

(Continued from the February Number.)

IV.

ON MIND AND ITS RELATIONS TO SPACE AND TIME.

December 3rd, 1879.

VERY naturally, an organic (brain) mind like ours must experience a great difficulty in conceiving another higher mind (in the Universe), with no organic basis; and to the modern mind such a concept must necessarily seem very absurd and nonsensical. In our times, it is not the diplomat alone who gets the most easily reconciled to an accomplished fact. In practical life, as well, the best thing is to accept that only which is visible and tangible, and in our investigations of causes and effects, to hold simply to the time-honoured and well-known *cum et post hoc, ergo propter hoc.* However threadbare and persecuted by logic this watch-word may be, still it is inevitable in empiricism. For whenever we experience anything, and reject or confirm one experience by another, still, in sober truth, we do nothing with our empirical or inductive speculations but replace one *cum et propter hoc* by another.

Indeed, we must not go too far either in empiricism or in practical life. But where shall we stop? This is a question left for each of us to solve individually and according to our respective frames of mind. But howsoever zealously we may try to limit ourselves to facts and purely inductive theories, we have yet, at every step we take, to reckon with abstract concepts and notions†. However inductive a speculation may be, it cannot see light or live without the help of abstraction. Space is a fact, time—a fact, motion—a fact, life—a fact, and nevertheless, space, and time, and motion, and life are—the chiefest and most important abstractions!

Every child measures space, and is able, as long as it is made subject to three dimensions, to judge easily and correctly enough of it; but, with regard to infinite and immeasurable space, the greatest and most practical minds do not feel quite sure as to the number of dimensions that may be

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* Translated from the Russian, by H. P. B.

† Professor Stallo has most admirably illustrated and demonstrated this truth in his *Concepts of Modern Science*—of science honeycombed with metaphysics and pure abstractions. —[Transl.]

applied to it. Mathematicians who now discuss the possibility of a fourth dimension, may find, perchance, the necessity, not only the possibility, of also a fifth dimension.*

It is very probable that our brain-mind arrives at all such abstract conceptions as of space, time, etc., by empirical means, and through our external senses. But it ceases to be empiricism, when after seeing and sensing the limits of space everywhere, we begin to think also of the limitless. Whether it be due to Kant's categories, or the drawers in the desk of our brain-mind, or any other hidden mechanism in it, the presence of abstractions in such evident realities as are space and time—is likewise a fact. Inevitably and fatally, without seeing or sensing the immeasurable and the limitless, we recognise its actual existence—and the "no-fact" exists as undeniably and as substantially as does any *fact;* and we feel convinced of the existence of the limitless and the immeasurable, far more than ever was Columbus in the existence of America before its discovery. The only difference lies in that we shall, perhaps, never be able to discover our America, as he has discovered his continent.†

December 4th, 1879.

It must be kept in mind that our conceptions about space, time and life are totally distinct from common generalisations, as for example our views on man. By that generalisation "man", we understand no further than the properties undeniably characterising the human species.

But in the conception of space all the properties of separate spaces, such as dimension, form, contents and so on, disappear. To us (to me, at any rate), whenever thinking of space, it seems that all the spaces and objects known to us through sensuous perception are contained in their turn in that something else—immeasurable, formless, and limitless.

We find the same in our conception of time; in reality we judge of it only by its motion or progress in space; but besides this actual definition of time, we cognize that without even such motion, that is to say without any means of calculating time in space, our "I" exists in the present, just as it has existed in the past, and that this same past and present do not exist for the "I" alone, but will likewise exist in its absence.

The conception of the measures of space of time, which involuntarily follows our thought about space itself, and time itself, serves us not to clear our understanding, but to convince us that that which yields to measurement in space and time is not yet necessarily space and time itself.

Nor is our conception of life a simple generalisation.

It is related, in my opinion, to the same category as space and time.

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* If Dr. Pirogoff, an eminent scientist, thought so, then occult philosophy can hardly be taken to task and declared *unscientific*, in accepting the existence of a seven dimensional space in co-ordination with the seven states of consciousness.—[TRANSL.]

† Why not, when in the course of natural evolution our "brain-mind" will be replaced by a finer organism, and helped by the sixth and the seventh senses? Even now, there are pioneer minds who have developed these senses.—[TRANSL.]

The first impulse towards a mental formation of any conception about these three *x*'s, gives us the sensation of our being. This sensation is a fact, of course. But what fact? Can it be classed in the category of those facts which we gather through our external senses, basing it precisely on that most important fact—the feeling of being, without which everything else is meaningless to us? This is a fact *sui generis*, and outside of all others.

How the feeling of *being* manifests in animals—is another mystery, as insoluble as the phenomena of our conceptions about space and time. The first impulse comes undeniably from the action of the external world on our senses, but only as an impulse; the real pith and marrow of the sensation of being, and of our conceptions of space and time, lie profoundly hidden in the very *esse* of the life principle itself.

Let us take for an example the moment of the birth of a warm-blooded animal, what is it that causes it to sense its being with the first breath it draws, and utter its first sound of life?

It is the reflex action from the contact of air on its peripheral nerves, or the sudden change in the blood circulation of the new-born child.

This shows that the machine is so adapted that the contact of the external world with its peripheral nerves must inevitably re-act on the spring which is in the oblongated brain, and which puts into motion the respiratory apparatus, forcing it to draw into itself the outward air; and this incipient inspiration must reflect itself, in its turn, on *something* that senses, and thus distinguishes itself from the external world. But it is just the relation of that "something" to the mechanism of the animal machine, which is the first *x*: it is insoluble, because to solve it substantially, would require our watching and observing the relation of this first breath to the sensation of being, not only in oneself, or some other animal creature, but also our being able to sense the whole progress through, from its beginning to end. But then, even such an impracticable observation would be found insufficient. For while sensing, it is impossible to closely observe one's sensation, without thereby altering and destroying it. Daily and hourly, we see men and animals born, and chickens hatched out; and we get so accustomed to life, that we begin to imagine (as many do) that it is ourselves who give life to other beings. This is only natural, as life seems to us quite a matter-of-fact, a vulgar event, instead of the mystery it is.

It is hardly possible not to perceive that the difference between the living and the non-living is unnoticeable on the extreme border of life. Before we are taught by personal experience to distinguish life by its trenchant phenomena, we are involuntarily led to attribute (more or less) the same vital sensations as we ourselves experience to everything around us, chiefly to that to which we attribute strength or might. Thus, a child is taught only by experience to distinguish his "I" from the "not-I's" around him; and he thinks every object before him as alive as he is himself.

It is then, by studying and observing, that we are led, at last, to dis-

tinguish, more or less rationally, life-phenomena from those of simple being. Even then we learn of no more than the mechanism of various organisms, governed by the same forces that rule being or existent things, *viz.*, by gravity, cohesion, atomic affinity, by electricity, heat and so on. As to the Principle which, in conformity to law, guides the said forces and mechanism toward the preservation of organisms and individuality, and also their relations to the external world—this remains unknown to us. To use a lawyer's phraseology, its essence "is irrelevant to the case" (or investigation), external form only being open to discussion.

As already said, it is our brain-mind alone that is led to the unavoidable conviction of the existence of this first principle of life, in which it finds and from which it traces itself, perceiving also a rational tendency towards an object, independence and formation according to a pre-existing plan. Our mind, discovering in the most varied manifestations of life its own most vital aspirations, only on an immeasurably higher scale, cannot fail to recognize the primordial and independent being of a higher Principle, acting by the same laws of conformity and creative work, as it does itself. Therefore, the being of that Principle must be, to our mind, independent of the matter it rules,* and as primordial and independent of its substantial manifestations (or manifestations in substance) as universal space and time are independent of spatial measurements within space and time. Like space and time, so the Life-Principle indwelling in them must be according to the demands of our reason, primordial, infinite, formless and unconditioned. This self-existent, formless principle of Life shapes, in the primordial and also limitless space and time, every form of substance, and then, guides all the other Forces to a struggle for life in that already formed and animated Substance.

But in however close an agreement with the demands of our mind may be the conviction of the absolute necessity for the existence within and without matter, or substance, of a primordial and independent life-principle, to rule the atoms, and guide the forces inherent in them, no clear or definite conception of it will ever be possible to us. Doubt will ever find its way into our mind, and the more and the better we get acquainted with the organization and functions of the organs necessary to life, the more probable it will appear to us that life, indeed, is but the collective functions of those organs, and nothing else. Hence, very naturally, our concepts about the independence and the co-ordination of the acts of the Life-Principle will appear to us not as facts, but only as the imaginative abstractions of that same mind of ours.

The fact is that our mental activity, once having received an impulse toward a certain direction, does not go astray as easily as we may think; and that, moreover, it experiences a difficulty in deviating from its path, propor-

* Independent, outside of space and time; but dependent within the latter, on matter and substance alone, to manifest its presence in phenomena.—[TRANSL.]

tionate to its satisfaction with the results of its investigation in that once accepted direction. And it is but natural, that the results attained with the full participation in them of our external senses should be precisely those that appear to us the clearest, and also the most satisfactory. But to our regret, it is precisely during inductive and exact methods of observation that we generally lose sight of the fact that if our sensuous perceptions acquire importance at all, it is not really due to themselves, but to the *mental* conclusions we draw—let them be conscious or unconscious—from what we see, hear, and sense. And still these conclusions, as all other logical deductions, are no other than pure abstractions, whether conscious or unconscious. Our intellect also perceiving necessarily everywhere and in every fact, only itself outside of itself—acts in the same way during induction as during deduction; both there, where it judges on the data furnished by its senses, and there, where it judges by the representations of its fancy.

We have no means of reasoning other than by transferring our consciousness outside of ourselves. Without carrying our "I" into the external world, we would be unable to arrive at a mental conviction in the reality of even the universe we see. The sensuous perceptions of that which is outside us, we share in common with all the animal world, and—who knows—perchance with every organic body too; and surely, it is not conscious or unconscious sensation either—sensation, so to speak, *per contactum*—which we designate as "conviction"!

(*To be continued.*)

It is requisite to defend those who are unjustly accused of having acted injuriously, but to praise those who excel in a certain good.

Neither will the horse be judged to be generous that is sumptuously adorned, but the horse whose nature is illustrious: nor is the man worthy who possesses great wealth, but he whose soul is generous.

When the wise man opens his mouth the beauties of his soul present themselves to the view, like the statues in a temple.

Remind yourself that all men assert that wisdom is the greatest good, but that there are few who strenuously endeavour to obtain this greatest good.

Be sober, and remember to be disposed to believe, for these are the nerves of Wisdom.

It is better to live lying on the grass, confiding in divinity and yourself, than to lie on a golden bed with perturbation.

You will not be in want of anything which it is in the power of Fortune to give and take away.

Stobaeus.

Vikramâditya's "Jewel."

[A Dramatic Fragment.]

Dramatis personae.

1. Ghost of Kâlidâsa (the Court-poet of King Vikramâditya).
2. Professor M.M. (Orientalist).
3. Smith (a plebeian).

Scene. Kâlidâsa's Cave, in the Râjmahal Hills. On either side, carved stone columns, disappearing in the gloom.

On the walls, dimly-seen sculptures of Râma, and the nine-headed Râvanna. In the background, the inner cave, where lies the body of Kâlidâsa.

Outside, the scorching sun beats down on the red plains.

A metallic rustle among the palm-leaves.

A yellow-breasted oriole gurgles among the glossy leafage of a mango-tree.

Enter, from the Inner-cave, the Ghost of Kalidâsa. Shuddering sensation.

Smith falls back R.

Professor M.M. retreats L.

Ghost of Kalidâsa (with solemnity).—I awake from my sleep-of-a-crore-of-moons, as the cobra, sacred-to-Kâli, from the sun-beaten plains of Bharata; —I Kalidâsa, the sweet-voiced Koil wailing-of-love-to-the-moon, adorer-of-the-lotus that sleeps on the still tank, bathed-in-by-holy-Brahmans. I Kâlidâsa who warbled lays equal-to-Nârada-the-flute-player-of-the-Devas, at the Court of King Vikramâditya, the great-sun-of-unconquerability, whose piercing rays blinded his slaves grovelling-on-the-earth-and-offering-up-prayers, like the musical-cicalas-at-the-moonrise-in-the forest. (Seeing that he is not alone.) What ho! strangers!

Smith (to Professor M.M.).—My word! 'e did give me a turn! Wat's the old bloke gassin' about?

Professor M.M. (to Smith).—He is talking Sanskrit—the oldest branch of the *Indogermanische Ursprache*. (To the Ghost of Kalidâsa.) Your pronunciation is doubtful, and you are mistaken in believing yourself to have been a contemporary of the *great* Vikramâditya. There were several Vikramâdityas, the earliest about 56 B.C. Your date is probably several centuries later.

Smith (to Professor M.M.).—Wy Prof., 'ow you talk! 'Ullo! 'e's goin' on again!

Ghost of Kâlidâsa (magniloquently to Professor M.M.).—Is the Land of Bharata still rich in nightingale-tongued poets, like the rare blossoms of poesy, fragrant-as-the-Kûsa-grass, that bloomed in the beams of the-Sun-of-Splendour?

Smith (aside).—"That bloomed in the sun, tra-la."

Professor M.M. (to Ghost of Kalidâsa).—I consider the poetry of your age, especially the much over-praised Sakuntala, that Goethe made such a fuss about, an exotic, probably of Græco-Bactrian origin. I regret to say that modern versifiers copy your floridity and *umschreibung* circumlocution, while they lack your genius.

Smith (to Professor M.M.). I aren't so sure about that, Prof.! Some

of ours got a chappy in the bazaar the other day and made him jolly tight. 'E did sing us some songs, my eye! 'E was a genius!

Ghost of Kalidâsa (benevolently, to Professor M.M.).—Nine Jewels of Wisdom gemmed the moon-bright brow of Vikramâditya, whose arm-chair was-adorned-with the emblem of the-thirty-two-deities: of these Nine, I Kalidâsa was the mildly-radiant pearl. Then came Dhanvantari-whose-face-beamed-like-the carbuncle, the Healer of the children of Bharata.

Professor M.M. (severely to Ghost of Kalidâsa).—I and Gottfried have determined that Indian medical science was the merest empiricism—*Quack-sal berei*, as we say in Germany, and—

Smith (deprecatingly).—Break it gently to 'im, Prof!

Ghost of Kalidâsa (slightly disconcerted).—Are my beloved Vetâla Bhatta, whose-eyes-twinkled-like-the-emerald, and the diamond-gleaming Vararuchi, nearer-and-dearer-to-me-than-a-brother——?

Professor M.M. (interrupting).—Pardon me, you are mistaken in considering Vararuchi to be a real person. *Vara* means saffron, and also best, while *ruchi* means ray; evidently a myth of the Dawn—*vide* my Chips *passim!*

Smith (admiringly).—'It 'm again! 'e's no relation!

Ghost of Kalidâsa (rebukingly).—And the renowned Kshapânaka, the shining Shanku, and the silver-lipped Ghatta Karpara——?

Professor M.M. (aside).—This is really very provoking! very! Bless me, I've quite forgotten who the gentlemen were. Wish I'd brought my History of Sanskrit Literature with me. (To Ghost of Kâlidâsa.) Quite so! Mr. Kâlidâsa; quite so!

Smith retires L. and sniggers audibly.

Ghost of Kâlidâsa (doubtfully).—And the star-seeker Varâha Mihîra, and Amara Sinha, the Immortal-Lion-of-grammar-and-syntax, second only to Pânini——?

Professor M.M. (visibly recovering).—As to the Sanskrit Grammarians, my dear Sir, they were all very well two thousand years ago (patronisingly). In fact, my dear Sir, Pânini has done very fairly, considering his benighted condition of unilluminated illiteracy. Very fairly indeed! But they aren't quite up to the mark of the nineteenth century! Nowadays, my dear Sir, we only study Benfey, and the great Germans. (Modestly) If you want a good Sanskrit Grammar, now, there is my "Grammar for Beginners". . . . (aside) Wish Whitney had heard that!

Smith (rubbing his hands).—Bully for you, Prof! Wade in, Sanitary!

(A Silence: then—)

The Ghost of Kâlidâsa (gloomily).—The glory of the Twice Born is fled, and the land of Bharata is delivered into the hand of the *Mlecchas!* Woe is me! woe is me!

Ghost of Kâlidâsa fades slowly away into the gloom of the inner cave. Professor M.M. and Smith swoon in each other's arms.

EPILOGUE.

Professor M.M. (sitting up).—*Blitzen!* Strange! Very! Collective Hallucination, I should say!

Smith (encouragingly.—Right you are, Prof! Is things what they seem, or is visions about? (Shakespeare!) Professor——!????

Professor M.M. (brightening).—Very thoughtful indeed, Mr. Smith. Thank you, Sir, but after you, Sir!!!

The setting sun casts on the eastern wall of the cave two shadows seated on the ground and swearing *Bruderschaft*. Outside, a metallic rustle among the palm-leaves. A yellow-breasted oriole gurgles amongst the gloomy leafage of a mango-tree.

C. J.

Correspondence.

ROMAN CATHOLICISM AND THEOSOPHY.

The remarks made by E. Kislingbury in your January number, under the above heading, go some way towards confirming the idea which I put forward in my paper on "Theosophy and Ecclesiasticism", that Cardinal Newman was drawn into the Roman Catholic Church owing to his inborn religious mysticism. This must necessarily have been the result of a strong Karma generated in a past incarnation, and I made the remark that we might have a clue to this in his devotion to St. Philip Neri. I did not intend this specifically to mean that he might be a re-incarnation of that Saint, so much as that his bias in this direction would indicate a Karmic connection with the Catholic Church at about that period.

There is a point raised by E. Kislingbury, however, which is important, and it is: that the Saints of the Catholic Church are supposed to have reached a state of perfection equivalent to that of Buddha; they have no purgatory but pass at once to the regions of highest bliss (Nirvana). From this it is argued that "even from the Theosophist standpoint, they cannot re-incarnate, or if they did, they would not have to pass through a long struggle in their search for truth, but would perceive it from the beginning of the full age of reason". Now this appears to me to be altogether erroneous in two ways; first of all we cannot admit that those whom the Catholic Church has seen fit to canonise, are thereby in any way to be reckoned among the Buddhas of the world; while in the second place we have an example in Gautama Buddha, of a number of years of intense suffering and struggle for light, before the truth was revealed.

It has been somewhat of a problem to me, why or how it was that Gautama should have had to go through this struggle, in view of the intuitive knowledge which he is said to have displayed in his early youth. Making all due allowance for the legends which have accumulated round his history, it would appear to be certain that he had to gain the truth in the same way that every incarnated Ego must do; that he had to struggle against and overcome the limitations and lower tendencies of the physical body, and reach the perception of the adept by the natural steps of initiation. We have the same thing in the history of Jesus of Nazareth, in the brief record of the forty days in the wilderness. Of course in each of these cases the ultimate victory was fully assured, and the process a much shorter one than in the case of those who have not reached the perfection of adeptship in a previous incarnation.

It would doubtless be interesting to the readers of *Lucifer*, to have some further light upon this question in connection with Gautama Buddha; and in general, as to whether the re-incarnation of one who has reached the Buddha or Christos state in a previous incarnation, necessitates a temporary loss or obscuration, owing to the limits of physical life or otherwise, of the knowledge and perfection previously acquired.

W. KINGSLAND, F.T.S.

Reviews.

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MONISM OR ADVAITISM?*

THE third book of Professor Dvivedi which we have the pleasure of noticing in our pages, will prove somewhat more difficult for the Western reader than the two others, owing to the number of technical Sanskrit terms which plentifully besprinkle every page. To the student, however, who is anxious to acquire that necessary vocabulary of philosophical technicalities, without which all progress in Eastern metaphysics is impossible, the Professor's book will prove of the utmost utility.

The answer to the question which forms the title, is given in the most decided manner for Advaitism; for after bestowing a short five pages on Monism, the rest of Mr. Manilal's book is devoted to a lucid and interesting exposition of the tenets of the Vedanta, the most sublime system of all Indian philosophy.

Monism is dismissed with the following summary:—

"It establishes by a series of experiments, on men and animals, in all conditions of development, that what is ordinarily known as the mind and soul of man, is in no way a special property of his organism; but it is only a development from lower animal stages, subject to the very laws which govern the development of his *form*. It is maintained that sensation, will, and thought, the attributes of the human soul, are mere developments from lower forms; and that therefore, the human will as such, being subject to the general laws of Inheritance and Adaptation, is never really *free*. So, then, this Scientific Philosophy, so to speak, explains by causes *purely mechanical* (efficient causes), the *whole of the phenomena of this Universe* from *one* primordial *substance* (Matter) and its *inherent capabilities* (Force, &c., not supposed to exist apart from matter, as is hitherto done by materialists), thus setting aside the supernatural theory of the Universe based on the action of certain *causes working with a set purpose* (final causes)."

The section headed "Advaitism" gives our author the opportunity of taking a preliminary glance at the other schools of Indian thought, especially noticing the theories of the famous Darshânas, and contrasting them with the unassailable position of Advaitism. This he defines as follows:—

"*Advaita* does not mean the existence of a *simple substance*, nor even the *unity* of matter and mind, but their *inseparability*. *Advaita* means *non-dvaita*, *non-duality*. Thought and Being are inseparable, not one. This idea is impressed by the word *Brahma* . . . . a name common, as it must be, to *chit* as well as *prakriti*, for both are inseparable".

Speaking of Brahma (*i.e.*, Parabrahm), he says:—

"It is IT, neither he nor she. Of it is all Being (*sat*), all Thought (*chit*), and all Joy (*ânanda*). These three words, *sat*, *chit*, *ânanda*, are an approximate *expression* of the Inexpressible, Ineffable Reality—Thought, Being. Thus we see that we must not call it mind; nor even soul; for soul implies individuality—limit, which the unlimited and unconditioned knows not. Let us then call it by its proper *Sanskrita* name, *chit*—Thought as contradistinguished from matter (*prakriti*) the *indescribable* Being."

A further consideration of the three aspects of *prakriti* (*i.e.*, *mulaprakriti*), opens up the interesting question of *Mayâ*, which is finally said not to

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* An Introduction to the Advaita-philosophy, read by the Light of Modern Science, by Manilal Nabhubhai Dvivedi, Professor of Sanskrit, Sâmalda's College, Bhâvnagar, 1889.

mean "illusion out and out, but illusion so far as the many *names* and *forms* of *prakriti* are concerned". The next section deals with the Evolution of the Universe and is rendered very clear by the excellent table appended. This will prove useful to advanced students who are sure of the terms of the different systems, but may confuse the inexperienced. The Advaita system makes *Buddhi* part of the *Antahkarana*, the internal organ of mind, and a perceiver; whereas the esoteric teachings make *Buddhi* transcend individuality and use *Manas* as its perceiver.

But by far the most interesting sections to the general theosophical reader are the concluding chapters on *Karma* and *Moksha*. The book is worth placing on every serious student's shelves for these two essays alone. The root problems of free-will and necessity, reincarnation and heredity, are thoroughly discussed and no difficulty shirked. Professor Dvivedi's books should be referred to by our Western theosophical writers and lecturers for the learned support they give to the system we are so busily engaged in constructing in the West, and which we believe will prove the salvation of the bark of occidental thought and science, which is fast going to pieces on the rocks of negation and irreverence.

It is not, however, to be imagined that the methods of the Vedanta are or have been now for many years the favourite practices of India. Successive invasions, and especially the Mohammedan Conquest, have changed the glorious Aryavarta of the past into the lethargic India of the present, the native noble paths of *Dnân*, knowledge (Gnôsis), and *Karma*, action, have been gradually and generally replaced by the foreign and debasing practice and belief of *Bhakti* and *Prasâda* (devotion and grace), so that our brother Manilal Nabhubhai Dvivedi, in publishing his excellent text book of the Advaita philosophy and science, is doing yeoman service for that "Reformation" which is needed not only in the West but also in the East itself. The difference is that whereas the West has to learn the lesson for the first time, the East has to "regain the memory it has lost".*

We are pleased to see among the notices that Mr. Manilal has a translation of the *Bhagvad Gîtâ* in preparation, which he proposes to annotate in explanation of the *esoteric* meaning of the poem.

BABOO ENGLISH AS 'TIS WRIT†.

THERE are no religionists so sensitive to "outrage" as are Christians, English Christians above all; yet there are none who are so ready to outrage the religious feelings of others. If a Hindu picked out of the writings of English Orientalists the numerous absurd blunders contained in them in the languages, religious and social usages of India, and if he published his collection in a pretty little book, bearing on its cover a representation of the crucifixion of Jesus, or of his agony in the garden, a howl of execration would go up from the religious press, and nothing less than fine or imprisonment would suffice to calm its ruffled feelings. We should never hear the last of the "vulgarity", "bad taste", "blasphemous outrage", of the Hindu satirist. Yet not a word has been uttered by this same press of condemnation of the outrage of the religious susceptibilities of millions of Hindus, inflicted by Mr. Arnold Wright, by his putting on the cover of his book on Baboo English a caricature of the "Four-faced Brahm", one of the most sacred of the religious symbols of India. The English Christian may mock, unrebuked, at the holy things of his neighbour, but woe betide that neighbour if he mock at the holy things of

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* Copies can be ordered at the Theosophical Publishing Society, 7, Duke Street, W.C.

† By Arnold Wright. T. Fisher Unwin, Paternoster Square.

the Englishman. Never was a nation as our own for downright cant and hypocrisy, and for doing unto others the things that infuriate us when they are done to us. Similarly the other day, in the *Pall Mall Gazette*, the Lord Chancellor on the woolsack in a fog was compared to the Lord Buddha, and when he was referred to later he was called by the same name; if a Japanese reporter had dubbed one of his Parliamentary officials the Lord Jesus Christ, and had written, "the Lord Jesus Christ remarked" etc., the *Pall Mall Gazette* would have gone into hysterics over the blasphemy. Yet the Lord Buddha is sacred in the eyes of many more millions of men than is the Lord Jesus Christ. In either case, the reference would be in vile taste.

The contents of the book call for little comment. The compiler has managed to find a considerable number of specimens of bombastic writing, bad English, mixed metaphors, and misused idioms. The task was not a very gracious one, nor is it, in its accomplishment, likely to lead to any very warm feelings of gratitude on the part of the pilloried Hindus. Laughing at other people's blunders is but poor fun at the best, and it is not improved when done at the expense of a peculiarly proud and sensitive race, subjected by force to our rule.

Despise all those things which when liberated from the body you will not want and exercising yourself in those things of which when liberated from the body you will be in want, invoke the Gods to become your helpers.

Neither is it possible to conceal fire in a garment, nor a base deviation from rectitude in time.

Wind indeed increases fire, but custom love.

Those alone are dear to divinity, who are hostile to injustice.

Those things which the body necessarily requires are easily to be procured by all men, without labour and molestation: but those things in the attainment of which labour and molestation are requisite, are objects of desire not to the body but to depraved opinion.

BENEATH THE STARS.

From out the dire abyss of my despair,
  From out my awful hungriness of soul,
  Thou God who dost the Universe control
To Thee I pour my never-ceasing prayer,
Of Thee demand by all the claims I bear
  (The burdened birthright of eternity)
  That Thou wilt in Thy justice unto me
Reveal Thyself, Thy Mystery declare.

Ye flashing worlds that stretch from space to space,
  Bear ye my cry unto the Infinite;
  Lay ye my anguish at His Feet to-night,
And plead the bitter hardness of my case.
  To live I care not; but I cannot die
  Unconscious, doglike, of my destiny.

Charles Mackay Oliver, F.T.S.

Theosophical Activities.

EUROPEAN SECTION.

England.

The meetings at the Blavatsky Lodge have been crowded during the month, and we are beginning to find our hall rather small for our members and friends—the Lodge being now considerably over two hundred strong.

Among Annie Besant's lectures the most important have been one on "Re-incarnation", in Manchester, and one on "Theosophy", in South Place Institute, Finsbury. On each occasion the hall was crowded to its utmost capacity.

By invitation of the Committee of the Church Society of the Swedenborgian Church, Palace Gardens, Notting Hill, Herbert Burrows delivered an address on "Theosophy, its Meaning and Teachings" before the members of the Society on Friday, February 20th. The chair was taken by the Rev. Mr. Child, the minister of the Church. Tracing first the agreement of many of Swedenborg's ideas with Theosophy, and then the disagreements on certain fundamental points, Mr. Burrows proceeded to give an outline from the scientific and philosophical points of view of the cardinal Theosophical conceptions, dealing especially with re-incarnation and with the septenary nature of man, in contradistinction to the Swedenborgian view of the *post mortem* state. A very interesting discussion took place between the chairman and the lecturer on the philosophical side of the subject, and from the audience, which was a thoughtful and intelligent one, numerous questions were asked.

On Sunday, April 12th, at 3 p.m., the discussion on Herbert Burrows's lecture, "The Spiritual in all Religions", will take place at the Rev. Fleming Williams's church, Rectory Road, Stoke Newington, N.

Women's Education in Ceylon.—Our readers will have noticed in our January issue of *Lucifer* the letter from our brother Peter de Abrew on the interesting subject of High Schools for Girls in Ceylon. In that letter was set forth the need for a Lady Superintendent who should not only be versed in educational matters, but should likewise have some knowledge of Buddhism and other Oriental philosophies; above all, she should be a Theosophist. It is earnestly to be desired that some lady, English or American, with the desired qualifications, may shortly present herself for the post: the good that may result from the promotion of a higher education for our Sinhalese sisters is well-nigh incalculable. Seldom has a fairer field been open to the educator, or a better chance of starting with that *tabula rasa* of which European theoretical writers on education so often prate, but which is seldom found unbesmeared by religious or social prejudice; too often is the natural mental growth thwarted by ignorant parental notions of fine-ladyism, and a healthy *physique* distorted by Paris fashions or *les convenances*. Happy the teacher who can start clear of all this encumbering rubbish!

There is only one drawback to the rapid development of the women's educational movement in Ceylon, namely, want of funds. In a further letter Mr. Peter de Abrew states that the Sangamitta Girls' School recently opened is entirely supported by public contributions, which are much below what he had hoped to receive. He goes on to say:—"The expenses of the school come to nearly £25 a month. Our people are miserably poor and

cannot afford to pay this sum, but it has to be obtained somehow. Mrs. Weerakom, who is the President, and a few other members go from door to door daily, literally begging for money to support the Institution. We have just now only four boarders who pay each fifteen shillings per month for board and tuition. You will perceive that this is a very small sum that we charge, but we are obliged to do so because boarders, or rather their parents, cannot afford to pay more. I shall feel grateful if you could bring this matter to the notice of your friends and members of the London Lodges, and induce them to render us some aid to help in raising the social status of the women of Ceylon."

This appeal speaks for itself. Should any wealthy Theosophist be looking out for a worthy object on which to lavish his superfluity, let him not miss the opportunity. Money is required for books, maps and all the stock-in-trade of education, besides the salaries of qualified teachers and current expenses. Any brother or sister Theosophist inclined to help should communicate with Miss E. Kislingbury, 19, Avenue-road, N.W., who will become Treasurer to the fund.

An account of the opening of the Sangamitta School, with information about the movement in Ceylon, was sent two months since to the *Journal of Education*, and has been inserted.

Liverpool.—Taking advantage of the presence of Herbert Burrows in Liverpool, the members of the Lodge arranged for a meeting at 17, Great George Square, on Saturday evening, February 21st, in order to hear an address from him on "Theosophy and the Problems of Life". The room was well filled with Theosophists, enquirers, and friends. Mr. Savage, who occupied the chair, said they were extremely pleased to welcome Mr. Burrows, who was well known to them by his work not only in connection with Theosophy, but also for the improvement of the social condition of the people. The lecture, which was listened to with the very closest attention, especially by the strangers present, dealt with the four great lines of present-day thought, the scientific, philosophical, religious, and social. Mr. Burrows showed the chaos which existed in each, the want of fixed bases of thought, and the answers which Theosophy supplies to the problems of life and mind, which in all departments are continually presenting themselves to intelligent minds. A number of very pertinent questions were asked, which were answered by the lecturer to the evident satisfaction of the enquirers. In noticing the lecture the *Liverpool Mercury* says that, "Mr. Burrows treated the matter in a very scientific way, and evidently greatly impressed many of his hearers. He was terse and to the point, handling this difficult subject in a very masterly manner." Liverpool is a very difficult place to work from the Theosophical point of view and progress is necessarily difficult, but it is hoped that Mr. Burrows's visit has sown seed which will bear good fruit.

Scotland.

The Scottish Lodge.—The attendance at Lodge meetings in February has been well maintained, and a keen interest manifested in the discussions. There has been a sprinkling of strangers at every meeting, most of whom eventually become associates and regular attendants at the Lodge.

Many interesting questions have been asked. Among others, What proof does H.P.B. give of her mission from the Masters? Answered: The evidence of eye-witnesses who were with H.P.B. at Adyar and elsewhere, and knew of the communications from the Masters; secondly, the intrinsic evidence of H.P.B.'s writings, which bear internal evidence of either being inspired from some higher source, or of being the work of a transcendent genius; thirdly, she does not claim these works to be her own, though she might win both honour and profit by doing so. H.P.B., however, does not make a belief in the Masters or in her own mission in any

sense a condition; she is content to let her teachings rest on the foundation of their own value, as they appeal to each earnest student.

It was also asked: How can H.P.B., as a Theosophist, consistently attack Christianity? Answered: This is probably merely a misunderstanding of words. Though nominally H.P.B. attacks Christianity she has never said one word against that which we understand by the term. What she has attacked under that name is the hypocritical pretence which professes one thing and acts another, and knows not even the real meaning of what is professed. We also attack shams and hypocrisy wherever we meet them. Let us be sure of H.P.B.'s *meaning* and not over critical about the words in which it is conveyed.

The nature of the Seven Principles was keenly and carefully discussed, the explanation of Linga Sharira as usual giving rise to a few spiritualistic stories, but most of the members considered this principle far inferior in interest to the higher triad or even to Kama Rupa. The portion of the "Key" between pages 90 and 100 was highly appreciated, and considered to be the finest part which the Lodge has yet studied. To describe Devachan as a dream seems a little misleading. It is of course illusory, but is it more so than the Maya of the physical world as compared with realities? Section VII. raised very keen discussion.

The Lodge closes its winter session at the end of this month, to re-assemble in May for the summer.

We are glad to hear there is a prospect of reviving Theosophic life in Glasgow, and shall do our best to cherish it into full activity.

Ireland.

Dublin.—During the past five months this Lodge has maintained its activity, and has settled down to earnest study. The impetus given to our work by Mrs. Besant's masterly lecture last October, has enabled us to face the inception of a new scheme which it is hoped will come to fruition ere many weeks have passed. It consists in the gathering together of some of our most energetic workers under one roof, where the meeting and library rooms will also be situated. This will enable us to cope more efficiently with the ever-increasing demands on the spare time of these members, all of whom are engaged in other avocations during the day-time. At the fortnightly meetings open to the general public, the following papers have been read and discussed:

Oct. 8.—"Theosophy and its Ideals." Mr. H. M. Magee, Pres.
,, 22.—"Families or Individuals." Miss G. A. H. Johnston.
Nov. 5.—"Thoughts on the Secret Doctrine of the Ages." Mr. F. J. Dick, Sec.
,, 19.—"Are all men liars?" Mr. E. J King.
Dec. 3.—"One Page from an Occult Book." Mr. G. W. Russell.
" 17.— General Public Theosophical Discussions.
Jan. 7.— Annual Business Meeting.
,, 21.—"Some Proofs of the Soul's Existence." Mr. F. J. Allan, Vice. Pres.
Feb. 11.—"Theosophy and the Dublin Lodge." Miss G. A. H. Johnston.
,, 25.—"Wanted—a Religion." Mr. E. Burke.

A paper was also read by Miss Isabella Little on 28th January, entitled "The Fabian Society and Socialism", which though not directly connected with the work of the society, brought together a very large meeting. The subject was ably treated by the speaker, and called forth the most lively criticism from various standpoints.

During this period we have at the closed meetings made some progress in the study of "The Key to Theosophy", which is now being followed carefully by an earnest group of students. It is needless, perhaps, to say that some institutions founded here by some of our members are now making good headway, among them the Dublin Vegetarian Society, which has a splendid record of work done: a second Vegetarian restaurant will be opened in a few days. A subscription list has been opened in con-

nection with Col. Olcott's well-earned holiday, and the amount realised will be forwarded to the European Head-quarters as soon as possible.

FRED J. DICK, Sec.

Holland and Belgium.—On February 21st, a charter was issued for the formation of a new Branch at Amsterdam, to be known as *Branche Néerlando-Belge de la Société Théosophique.* The application for this charter carried fourteen signatures, and the Branch starts with about twenty members, and is daily increasing. The intention is to have attached groups in different cities conducted by corresponding secretaries, which it is hoped will grow into Branches in the near future.

The officers of the new Branch are:

President and Corresponding Secretary:—Mme. H. de Neufville, Hermonystraat 48; Amsterdam.

Secretary-Treasurer-Librarian:—Mlle. Johanna Stout, Falkstraat 2; Amsterdam.

Corresponding Members or Adjoint Secretaries:—

Courcelles: Mr. M. A. Oppermann.

Arnhem: Mlle. C. Immerzeel.

The Hague: . . . . . .

The Branch owes its existence to the unflagging exertions of its President, Mme. H. de Neufville, a striking proof of whose industry and generosity was given in our last issue under the heading "Theosophical and Mystic Publications".

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Vienna Branch. The addresses of the President and Secretary are as follows:—

President: Herr Friederich Eckstein; Siebenbrunnengasse, 15: Vienna V.
Secretary: Count Leiningen-Billigheim; Opernring 21: Vienna I.

THE EAST.

A Buddhist Council.—As soon as Col. Olcott knew that a Burmese Buddhist League had raised a large sum of money to send a preaching party to Europe, and that it was the national wish that he should lead and direct the party, and also that delegates were being sent to Adyar to confer about the matter, he telegraphed for Sinhalese and Japanese Buddhist Delegates to come from Colombo to meet the Burmese; accordingly two of each nation—Rev. Kozen Gunaratna and C. Tokuzawa, Japanese, and H. Dhammapala and Hemchandra, distinguished Sinhalese gentlemen, came in time for the regular Theosophical Society Convention and waited until the 8th January, when U. Hmoay Tha Aung and Maung Tha Dwe, the Burmese representatives, arrived from Rangoon. Col. Olcott laid before them his views, and invited full and free discussion; this went on day by day until the 12th, when all points of belief in the Southern and Northern Sections of Buddhism having been compared, Col. Olcott drew up a platform upon which all Buddhist sects could agree. It embraced fourteen clauses, each couched in simple phraseology, so as to be easily understood by Buddhists and non-Buddhists alike.

A fair copy of this document was signed by all the Delegates, and by Col. Olcott personally. The nations represented were the Burmese, Sinhalese, Japanese, and the Chittagong Mughs—Babu Krishna Chandra Chowdry having requested Col. Olcott by telegraph to appoint a proxy for him, and one of the Burmese gentlemen having been so elected. This document is to be submitted for approval to the High Priests of the several nations, before being made public. Whatever slight modifications it may receive, it is unquestionably a document of the deepest importance, for it will give that mutual ground of compromise and co-operation upon which the mighty

forces of the Buddhist world may converge for the spread of their religious ideas throughout the whole West.—*(The Theosophist).*

Burmah.—Our President Founder has received a call which, in spite of his ill-health, he has not been able to resist. The earnest appeal and strong representations of a delegation representing a large and influential section of the Burmese nation, have induced him to sail for Burmah, where a repetition of his experience in Japan is to be expected. According to our latest advices his visit has been attended with great success.

India.—The report of the General Secretary of the Indian Section shows a most decided activity during the last month. The staff of the Head Quarters has been increased by the services of Messrs. T. S. Ganapati Iyer and P. Vencatarama Iyar, both devoted and industrious workers, who have taken in hand their new duties in a most encouraging manner. A lecturing tour has been arranged for Mr. C. Kottayya, who will visit the Branches in the northern Telugu districts. His proposed programme embraces a list of the names of 24 places and his visit will extend from February to June. Our brother will be supplied in general with a large stock of leaflets for distribution and in particular with one prepared especially by Mr. S. E. Gopala Charla in Telugu, setting forth the objects of the T. S., its rules and conditions of membership.

A charter has been issued for the formation of a new Branch at Muttra, "one of the sacred centres of Hindu religion and learning".

Another Branch is on the eve of formation at Marmargudi, Tanjore District, chiefly owing to the earnestness and exertions of Mr. A. Nilakantha Shastri. The Adyar Library has been presented with the bust of Dewan Bahadur R. Ragoonath Row, which is said to be an excellent portrait of the energetic South Indian reformer and our respected brother.

Ceylon.—The Buddhist supplies us with a most encouraging list of activities especially connected with the educational movement directed by the Theosophical Society, which is apparently spreading like wildfire. Buddhist schools are being established at a most satisfactory rate; many lectures are being delivered, and much literature circulated. We regret that our want of space will not enable us to give fuller details, and we can only most heartily congratulate our energetic brothers on their most successful work. We must, however, quote from a characteristic letter of the General Secretary, Dr. J. Bowles Daly, who has thrown himself into the work with impetuous enthusiasm. Addressing the secretaries and sub-managers he says:—

"My work in the Central and Sabaragamuwa Provinces is bearing splendid fruit. The people are now aroused to a sense of duty in regard to the education of their children. The shameful apathy of Buddhist parents in allowing their sons and daughters to be trained by Christians, has come to an end. I am literally inundated with applications from all quarters to open fresh schools."

AMERICAN SECTION.

The Path shows an even larger list of activities than usual. The Lecture Bureau of the Pacific Coast is hard at work; on one Sunday as many as five lectures were delivered. We hope that the arrival of Dr. Archibald Keightley on the Coast will give us some share in this good work.

The Boston Theosophical Society is most active and largely attracting the notice of the press. Some excellent papers have been contributed, among the authors of which the well-known names of Arthur B. Griggs, J. R. Bridge and Geo. D. Ayers are conspicuous. It has been decided to hold this year's Convention at Boston.

A charter has been issued to the "Iron City Theosophical Society of Pittsburg, Pa.; another to "The Annie Besant Theosophical Society", Fort Wayne, Ind.

The scheme for the Aryan Theosophical Society Headquarters is

nearing accomplishment. "Since the preliminary call two thousand five hundred dollars have been subscribed by various members in all parts of the United States, so that the fund now amounts to nearly six thousand dollars, exclusive of the Aryan Reserve, which is already in that Society's treasury."

The Oriental Department is well-started, and promises to be a desired success. We have pleasure in reproducing the following notice: "Other numbers in this Department will consist of papers by Swami Bhaskara Nand Saraswati, showing over 600 important mistakes made by Prof. Max Müller in his translation of the Vedic hymns and other Sanskrit works. The correct translations will be given."

There is much else of interest to notice, but our "Theosophical Activities" have increased so enormously of late that it is absolutely impossible to report all the encouraging and good work that is being so busily turned out by the active hands, heads, and hearts of our members.

WELL then, O Gautama, I shall tell thee this mystery, the old Brahman, and what happens to the Self after reaching death.

SOME enter the womb in order to have a body, as organic beings, others go into inorganic matter, according to their work and according to their knowledge.

HE, the highest Person, who is awake in us while we are asleep, shaping one lovely sight after another, that indeed is the Bright, that is Brahman, that alone is called the Immortal. All worlds are contained in it, and no one goes beyond. This is that.

As the one fire after it has entered the world, though one, becomes different according to whatever it burns, thus the one Self within all things becomes different, according to whatever it enters, and exists also without.

As the one air, after it has entered the world, though one, becomes different according to whatever it enters, thus the one Self within all things becomes different, according to whatever it enters, and exists also without.

As the Sun, the eye of the whole world, is not contaminated by the external impurities seen by the eyes, thus the one Self within all things is never contaminated by the misery of the world, being himself without.

THERE is one ruler, the Self within all things, who makes the one form manifold. The wise who perceive him within their Self, to them belongs eternal happiness, not to others.

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THE sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he shines, everything shines after him; by his light all this is lighted.

KATHA-UPANISHAD.

Going to and Fro.

[The following purports to be an interview with our respected friend and colleague Lady M. Caithness, sent to the *Chicago Tribune* by a correspondent. We have never known the Countess as "a priestess of Buddha", but rather as a Christian mystic. Nor would she, we fear, subscribe to the title without protest. However, as the conversation between the reporter and Lady Caithness is interesting, notwithstanding its several sensational blunders, we republish it.]

LADY CAITHNESS' FAITH.

A PRIESTESS OF BUDDHA IN HER PARISIAN TEMPLE.

PARIS—[Special Correspondence.]—Of the costly private hotels erected in Paris in recent years probably the most unique and attractive is a brown stone castle in Avenue Wagram. Architecturally it is a perfect facsimile of early Renaissance, and exhales in all its bearings the historic aroma. It is the property, home, temple—as you please—of a leading priestess of Buddha, Lady Caithness, the Duchess of Pomar. Spanish by birth, Anglicised by education and two marriages into the English nobility, Lady Caithness has lived much of her later life in Paris, where she is well known in the American colony. In her splendid castle, with her throne-room hung in crimson and gold, masterpieces, and family portraits, floor inlaid with rare woods, miniature stage with gold balustrade staircase, ceiling decorated by master brushes, the whole lighted by stained glass dome and reflected in Venetian mirrors and encircled by skylighted corridors sentinelled by marble busts and tropical plants; below an armoury stacked with the paraphernalia of war and guarded by crusaders equipped for conquest; everywhere stained glass courts, architectural conceits historically upholstered, shrines and oratories sacred to Buddha; without ramparts and battlements flanked with Sèvres jars and Eastern faïence—alone amidst this splendour Lady Caithness dwells absorbed in the solution of theosophic riddles, to which she has devoted forty years. President of the Theosophical Society of the Orient and Occident established at Paris six years ago, editor and publisher of *L'Aurore*, a periodical devoted to esoteric query, and writer of several books, Lady Caithness is not the least interesting of the heterogeneous celebrities always to be met in gay Paris. She is past the prime of life. A sweet, gentle face, persuasive voice, and much of the *éclat* of the grand dame is hers without a suggestion of the religious revolutionizer.

"Buddhism, Theosophy, all occult science has been taught in secret for ages," said Lady Caithness to *The Tribune* correspondent. "Of late years, however, they are more generally discussed, images of Buddha are on every side—in the shops and homes. It shows the drift of thought. But the masses are not yet ready to accept it. A body of young men from the 'Association des Elèves de Paris' came to me last winter to tell me of the comfort, the consolation they had derived from Theosophic study. Hypnotism had led them to esotericism."

Many savants of the Sorbonne profess belief in the teachings of Buddha; it is estimated that there are 6,000 Buddhists in Paris.

"But the French," apologised Lady Caithness, in questioning the reputed number of Parisian Buddhists, "are not a religious people. If they were they would see the errors of the church, but occupied with mundane things they do as the church bids them. Secretly many priests are interested in Theosophy. They frequently visit me. You asked me if I ever communed with the spirits. I have sat in this very room when the air was as thick with spirits as a sunbeam with motes." From a mediæval divan we glanced at the decorations of the lofty ceiling, the antique carvings, the shelves, rich in occult and classic lore, "the dim religious light" of the library in which we sat, and inwardly congratulated the spirits on their good taste in selecting so charming a spot for a rendezvous.

"I recollect one occasion particularly," continued Lady Caithness, "when the spirits spoke so distinctly that I asked my visitor if he did not hear them. He was a young Catholic priest who had just finished reading to me a letter that he had written to the Pope explaining that the masses were becoming so enlightened, so interested in occult sciences, that it will soon be impossible for the Church to conceal truth as it has in the past, and urging upon the holy father the necessity of establishing a journal at Paris for the elucidation of these truths and queries."

"Did the Pope respond?"

"No", said Lady Caithness; "and I knew he would not, for while the priest read the letter the spirit said as distinctly as I repeat it to you: 'The Pope has no power.

It rests with a woman.' I treasure the admonition as a divine inspiration and it sustains me in my efforts to lead humanity to a higher life, to esotericism, which will eventually establish a new religion." It is ten years* since Mme. Blavatsky, in whom Lady Caithness recognises the "accumulated wisdom of the ages", founded a Theosophical Society in New York, whence led by the Great Spirit, who is in constant communion with the spirits of the other world, she went to India.† Theosophical query originated in Madras, and if Mme. Blavatsky's recent article in the *North American Review* is credited, it is now spread all over the world.

"Buddhism," said Lady Caithness, "is a veritable universal spirit that Christianity has power to develop but not surpass. In it God is not a reflection of man but he is God himself, an absolute being that man cannot describe with his language; a superior state of existence which cannot be known but by experience. The most profound system of Theosophy is in Buddhism, which under its esoteric form is identical with the ancient religion. To the original five senses a sixth—intuition—is necessary to open the portal to the kingdom of Buddha. 'The accumulated sum of our actions', says the God of Mind, 'is the essential property of all beings; it is the heritage of preceding births; the cause of all the good and all the bad; the reason for which some are cast down and others raised in coming into the world.'

"I fear to waste a moment in this life," said Lady Caithness, "so zealous am I to perfect myself while my soul rests in its present form. When it returns I hope that it may occupy a higher place. We are evolutions of the mineral and vegetable kingdom. We must work out our own perfection. There is my dog. When she died I promised her I would never get another. She was a superior animal, as far above the common curs of the streets as great minds are beyond the comprehension of the ignorant, brutal humanity of the slums. She had always been with me. That dog is destined to occupy a higher state in some other form. It will continue to rise higher and higher, as we all must until sufficiently purified, perfected, to enjoy the presence of the divine essence, which is God."

"Do you really believe that your dog will live again and eventually reach the goal for which all mankind yearns?"

"Certainly!" was the reply.

Sir Edwin Arnold, writing on "Japanese Ways and Thoughts" in *Scribner's*, again shews how Japan has bewitched him. But why, with such results before him, did he write the "Light of the World"? He says:—

"Where else in the world does there exist such a conspiracy to be agreeable; such a wide-spread compact to render the difficult affairs of life as smooth and graceful as circumstances admit; such fair decrees of fine behaviour fixed and accepted for all; such universal restraint of the coarser impulses of speech and act; such pretty picturesqueness of daily existence; such lively love of nature as the embellisher of that existence; such sincere delight in beautiful artistic things; such frank enjoyment of the enjoyable; such tenderness to little children; such reverence for parents and old persons; such widespread refinement of taste and habits; such courtesy to strangers; such willingness to please and be pleased? The eye is not less delighted perpetually in Japan by graceful and varied costumes than the hearing is gratified by those phrases of soft, old-world deference and consideration which fill the air like plum and cherry blossoms falling. It stands an absolute fact that there is no oath or foul interjectionary word in Japanese; and when common coolies quarrel, or when a Chinese pony jibs, the worst you catch is *sore!* 'that! that!' or *koitsu!* 'the fellow!'"

Apparently the Light of Asia has done more in the way of purifying these, than the Light of the World has done for their comrades in Christendom. Something worse than "that! that!" is heard in London streets in the ordinary conversation of our costers, without any anger.

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* Fifteen years, if it is the same for the correspondent, nor was she alone to found it.—*H.P.B.*

† The individual of that name is not aware of having been led into India by any "Spirit", great or small. Colonel H. S. Olcott and H. P. Blavatsky went to India because such was the wish of their MASTERS in Eastern philosophy, and those Masters are no Spirits", but *living men.—H.P.B.*

Theosophical AND Mystic Publications.

THE THEOSOPHIST opens with a curious paper by Colonel H. S. Olcott, which cannot fail to interest those who believe in the reality of the elemental world. It is called "Fire Elementals", and deals with the strange and often well-attested phenomena which are operated by the agency of these denizens of the astro-terrestrial plane. One of the most extraordinary of these phenomena is the burning of the clothes off the backs of people without their experiencing any physical injury. "The Mayas of Yucatan" reproduces the discoveries and theories of Dr. and Mme. Le Plongeon, and sums up the matter very fairly. As we have before remarked, the discoverers are deserving of every praise, but they claim far too much. "The Future Work of the Indian Section of the Theosophical Society" is a very timely and practical paper by Bertram Keightley; it is a plea, not only for more extensive co-operation among our Hindu brethren themselves, but also between the Eastern and Western members of the Theosophical Society. There can be little doubt but that our greatest hope of success lies in this direction. Nothing can be of greater service to the esoteric students than the excellent translations of the Upanishads, for which the members of the Kumbakonam Theosophical Society have now made themselves renowned in the Theosophical world. Brother C. R. Srinivasa Ayangar, B.A., lays such students under a new obligation by his excellent translation of the "Brahmopanishad of the Yagur Veda". It deserves the most careful attention, for from the first to the last word it is full of those priceless gems which the Upanishad literature has preserved for the students of spiritual occultism. The capability of reading between the lines will reveal untold mines of wealth which are almost *too* near the surface. The next paper, "Nature", is the reprint of some aphorisms by Goethe, of a wonderfully mystic nature. "Ex Oriente Lux", by H. A. V., is an interesting paper in the form of question and answer between a Christian inquirer and a student of Theosophy. The number concludes with a most thrilling recital of the doings of the Obeahman, the Tantrika, or black magician of the West Indies, by one of our members who is on the spot.

THE PATH for February concludes the excellent paper on "Mount Meru", by "Two American Students". The symbology is applied to man and his mystical anatomy and physiology, so to speak. The interpretation of the allegorical "Churning of the Ocean" and the "Soma juice" are also touched on. "The Purposes of the Soul" is a carefully thought out, and certainly helpful paper, by our old friend, "Jasper Niemand", who has already done so much service in the pages of our American contemporary. W. Q. J. next continues his useful "Hidden Hints in the Secret Doctrine"; such solid work cannot fail to bear good fruit. Katharine Hillard follows with a short paper entitled "Pluck and Courage", those indispensable "virtues" without which he who attempts to tread the Path of the Paramîtas is sure to fail. "India a Storehouse for us", is a most opportune contribution by the Editor, and another of those landmarks which show the direction which the new departure at the beginning of the present momentous cycle is already taking. We hope that many children will be born from this womb, signed with the sigils of our second object as birth-marks. "Tea Table Talk" concludes the number with a pleasant paper on some psychic experiences.

THE BUDDHIST is developing quite drastic measures in its treatment of the aggressive proselytizing and misrepresentation under which the Sinhalese have so long suffered without murmuring. Well may we ask ourselves what good can come of one or the other. The *mantram* of Bishop Heber, "What though the spicy breezes blow soft o'er Ceylon's isle", etc., has done a world of mischief among the ignorant and those of kin to Mrs. Jellaby, and the last breaking in of the noisy "soul-saving" fanatics of

General Booth on Lanka's peace is only to be compared to the rowdy bank holiday visit to some quiet country glade of 'Arry, who generally concludes his sacrilegious intrusion with the promptly-acted upon suggestion, already recorded by Mr. Punch, "Let's set the turf on fire, and go 'ome".

The most solid article is one on "The Buddhist Era", dealing with such important dates as the Nirvâna of the Buddha and the main incidents in the reign of Asoka. Of the rest the most noticeable papers are "The Life of Buddha" and "Fatalism". The latter refutes the charges of fatalism brought by imperfectly informed missionaries against Buddhism, and turns the tables on the former in a most discomforting fashion.

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LE LOTUS BLEU opens cheeringly with an "aux lecteurs" announcing that the success already achieved by the maga zine is beyond previous expectation. Mme. Camille Lemaître writes on "Prophecies", and deals especially with those of Prof. Buchanan, which appeared some months back in the *Arena* and which have already been commented on in the *Theosophist*. The translation of the "Key" and the T.P.S. pamphlet "Theosophy and Modern Socialism" is continued. Lessing is quoted largely in support of Reincarnation, and the number concludes with an interesting paper on "Od" according to Reichenbach.

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THE THEOSOPHICAL FORUM, No. 20, is remarkable for some interesting answers on those difficult but most important and interesting problems Karma, and Memory. The question of the correct meaning of interfering with Karma is wisely dealt with, and the relation of memory to consciousness and the part it plays in self-consciousness are treated by the light of the *Secret Doctrine* and the *Key*. "Memory" must be distinguished from "reminiscence"; the former is an attribute of the Lower, the latter of the Higher Manas.

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THE VAHAN, Nos. 6 and 7, continues the interesting enquiry as to the hair being the natural storehouse of magnetism, and has some interesting remarks on the important subjects of Pranayama, with which all students of Eastern Occultism must be acquainted, if they wish to understand even the elements of the science of Nature's finer Forces.

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THE PRASNOTTARA, No. 1, is a most valuable addition to our literature, and should have a wider circulation than in the Indian Section. The respondents are not to be deterred by the difficulties of the questions, as may be seen from the following query:—"If everyone starts from and returns into 'That', what is the object of existence in matter?" Needless to say that the great "Why" thus once again posed receives no satisfactory answer. Is the object of evolution [self-knowledge or self-consciousness, or is "the evolution of the universe the understanding thereof?" Who indeed can say? Perhaps the most interesting answers are those dealing with the rationale of the Hindu Caste system. Without doubt the present division is the superstition of a truly mystical and occult classification which was originally well understood. The four castes, Brahmin, Kshatriya, Vaisya and Sudra, denoted a natural division of mankind "according as the spiritual, spirituo-psychical, psychico-physical, and physical nature predominated". In this sense alone is it that a Brahmin, and a Brahmin only, can reach Moksha, according to the Gîta. The three castes were determined by Karma and based upon the three *Gunas*, or qualities, *Sattva*, *Raja* and *Tama*; those who were intellectually and spiritually unfit were relegated to the Sudras.

We shall look forward with interest to the promised answers to the question: "What is the best method to pursue in order to bring the mind under control, that the attention can be kept fixed upon a given subject without wandering?"

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THEOSOFISK TIDSKRIFT: "The Wisdom Religion," by E. B., is most interesting, as drawing together the points where the Esoteric Doctrine and Christianity join hands, thus showing that the Theosophy is to be found in every religious system. The short sketch of the progress of Theosophy in Sweden places clearly before the reader the many difficulties that have to be contended with. The first and foremost is the great dread people have of losing the faith that was instilled into them during their childhood. They fear to trust themselves into the water without bladders. We are glad to hear that there are signs of waking interest in Finland: the papers are willing to insert articles on Theosophy.

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THEOSOPHICAL SIFTINGS, Vol. 3, No. 18, price threepence. "On the treatment of Criminals and Lunatics"; "From Flesh-eating to Fruit-eating". The former of these papers is an excellent one, on a subject that is now receiving considerable public attention; the author quotes some startling statistics of crime in London, and earnestly calls his readers' attention to the fact that while we have a vast and complicated system to effect the capture

and punishment of the criminal, literally nothing is being done by the representatives of the nation to remove the sources of crime, the causes which *make* the criminal. The concluding paper is a well-written one, which will interest those who are contemplating a change of diet; the author gives some good advice when stating that such a change should be made gradually, thus preventing any ill effect upon the health, and at the same time increasing the chances of the contemplated change being a successful one.

L'ANTI-EGOISTE though not distinctly theosophical, contains some interesting matter especially adapted to the programme of the Société d'Altruisme.

INDIAN SECTION: BRANCH WORK, Paper 1: We have received the first paper under this heading, the inauguration of a new departure, by Bertram Keightley. The new General Secretary has evidently graduated in the School of Theosophical Activity, and we congratulate both him on his energy and our Hindu brethren on their new servant. The idea of these Branch Papers originated with the American Section and the present paper is the reprint of one by W. Q. Judge, which has already appeared in that series.

ESTUDIOS THEOSOFICOS, No. 1, is the beginning of a series of theosophical pamphlets, which, as the *Path* would say, is being "gotten out" by our energetic fellows in Spain. It contains articles entitled "A los que vengan" (To those who come), "Qaé es la Sociedad Teosófica?" and some slokas from "La voz del Silencio". The number is completed by a useful appendix containing the Objects, Branches, and Officers of the T.S.

A Catechism of the Shin-Shu Sect of Buddhists in Japan will shortly be issued under the auspices of the T.S.

The Introductory Buddhist Catechism, by C. W. Leadbeater, F.T.S., has been translated into Tamil by Mr. Xavier at Madras, under the direction of Col. Olcott.

The Bombay T.S. with its usual energy has reprinted 1,000 copies of Annie Besant's article "The Theosophical Society and H.P.B." for free distribution.

Our Budget.

BUILDING FUND.

Deficiency from last account		£290 18 0
RECEIVED.		
C.	£19 0 0	
H. Pratt, M.D.	10 0 0	
		29 0 0
Deficiency		£261 18 0

NOTICE.

We are asked to give publicity to the following notice: "The sentence of expulsion passed by Golden Gate Lodge of San Francisco upon Mrs. Marie L. Farrington for having published a grossly defamatory pamphlet upon the Theosophical Society, its Founders and members, has been unanimously approved by the Executive Committee of the American Section, and Mrs. Farrington is therefore expelled from the whole Theosophical Society."

WOMEN'S PRINTING SOCIETY, Limited, 21B Great College Street, Westminster.

LUCIFER.

VOL. VIII. LONDON, APRIL 15TH, 1891. No. 44.

The Editors do not hold themselves responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.

The Negators of Science.

> "As for what thou hearest others say, who persuade the many that the soul, when once freed from the body, neither suffers evil nor is conscious, I know that thou art better grounded *in the doctrines received by us from our ancestors* and in the sacred orgies of Dionysos, than to believe them; *for the mystic symbols are well known to us, who belong to the 'Brotherhood'.*"
>
> PLUTARCH.

OF late, Theosophists in general, and the writer of the present paper especially, have been severely taken to task for *disrespect to science*. We are asked what right we have to question the conclusions of the most eminent men of learning, to refuse recognition of infallibility (which implies omniscience) to our modern scholars? How *dare* we, in short, "contemptuously ignore" their most undeniable and "universally accepted theories", etc., etc. This article is written with the intention of giving some reasons for our sceptical attitude.

To begin with, in order to avoid a natural misunderstanding in view of the preceding paragraph, let the reader at once know that the title, "The NEGATORS of Science", applies in nowise to Theosophists. Quite the reverse. By "Science" we here mean ANCIENT WISDOM, while its "Negators" represent *modern materialistic Scientists*. Thus we have once more "the sublime audacity" of, David-like, confronting, with an old-fashioned theosophical sling for our only weapon, the giant Goliath "armed with a coat of mail", and weighing "five

thousand shekels of *brass*," truly. Let the Philistine deny facts, and substitute for them his "working hypotheses": we reject the latter and defend *facts*, "the armies of the one living TRUTH".

The frankness of this plain statement is certain to awake all the sleeping dogs, and to set every parasite of modern science snapping at our editorial heels. "Those wretched Theosophists!" will be the cry. "How long shall they refuse to humble themselves; and how long shall we bear with this evil congregation?" Well, it will certainly take a considerable time to put us down, as more than one experiment has already shown. Very naturally, our confession of faith must provoke the wrath of every sycophant of the mechanical and animalistic theories of the Universe and Man; and the numbers of these sycophants are large, even if not very awe-inspiring. In our cycle of wholesale denial the ranks of the Didymi are daily reinforced by every new-baked materialist and so-called "infidel", who escapes, full of reactive energy, from the narrow fields of church dogmatism. We know the numerical strength of our foes and opponents, and do not underrate it. More: in this present case even some of our best friends may ask, as they have done before now: "*Cui bono?* why not leave our highly respectable, firmly-rooted, official Science, with her scientists and their flunkeys, severely alone?"

Further on it will be shown *why;* when our friends will learn that we have very good reason to act as we do. With the true, genuine man of science, with the earnest, impartial, unprejudiced and truth-loving scholar—of the minority, alas!—we can have no quarrel, and he has all our respect. But to him who, being only a *specialist* in physical sciences—however eminent, matters not—still tries to throw into the scales of public thought his own materialistic views upon metaphysical and psychological questions (a dead letter to him) we have a good deal to say. Nor are we bound by any laws we know of, divine or human, to respect opinions which are held erroneous in our school, only because they are those of so-called authorities in materialistic or agnostic circles. Between *truth* and *fact* (as we understand them) and the working hypotheses of the greatest living physiologists—though they answer to the names of Messrs. Huxley, Claude Bernard, Du Bois Reymond, etc., etc.—we hope never to hesitate for one instant. If, as Mr. Huxley once declared, soul, immortality and all spiritual things "lie outside of [his] philosophical enquiry" (*Physical Basis of Life*), then, as he has never enquired into these questions, he has no right to offer an opinion. They certainly lie outside the grasp of materialistic physical science, and, what is more important, to use Dr. Paul Gibier's felicitous expression, *outside the luminous zone* of most of our mate-

rialistic scientists. These are at liberty to believe in the "*automatic* action of nervous centres" as primal creators of thought; that the phenomena of *will* are only a complicated form of reflex actions, and what not—but we are as much at liberty to deny their statements. They are specialists—no more. As the author of *Spiritisme et Fakirisme* admirably depicts it, in his latest work:—

"A number of persons, extremely enlightened on some special point of science, take upon themselves the right of pronouncing arbitrarily their judgment on all things; are ready to reject everything new which shocks *their* ideas, often for the sole reason that *if it were true they could not remain ignorant of it!* For my part I have often met this kind of self-sufficiency in men whom their knowledge and scientific studies ought to have preserved from such a sad moral infirmity, had they not been *specialists*, holding to their speciality. It is a sign of relative inferiority to believe oneself superior. In truth, the number of intellects afflicted with such gaps (*lacunes*) is larger than is commonly believed. As there are individuals completely refractory to the study of music, of mathematics, etc., so there are others to whom certain areas of thought are closed. Such of these who might have distinguished themselves in . . . . medicine or literature, would probably have signally failed in any occupation outside of what I will call their *lucid zone*, by comparison with the action of those reflectors, which, during night, throw their light into a zone of luminous rays, outside of which all is gloomy shadow and uncertainty. Every human being has his own lucid zone, the extension, range and degree of luminosity of which, varies with each individual.

"There are things which lie outside the *conceptivity* of certain intellects; they are outside their lucid zone."* . . . . .

This is absolutely true whether applied to the scientist or his profane admirer. And it is to such scientific specialists that we refuse the right to sit in Solomon's seat, in judgment over all those who will not see with their eyes, nor hear with their ears. To them we say: We do not ask you to believe as we do, since your *zone* limits you to your speciality; but then do not encroach on the *zones* of other people. And, if you will do so nevertheless, if, after laughing in your moments of honest frankness at your own ignorance; after stating repeatedly, orally and in print, that you, physicists and materialists, know nothing whatever of the ultimate potentialities of matter, nor have you made one step towards solving the mysteries of life and consciousness—you still persist in teaching that all the manifestations of life and intelligence, and the phenomena of the highest mentality, are merely *properties of that matter of which you confess yourselves quite ignorant*,† then—you

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* "Analyse des Choses." *Physiologie Transcendentale.* Dr. Paul Gibier, pp. 33, 34.

† "In perfect strictness, it is true that chemical investigation can tell us *little* or *nothing* directly of the composition of living matter, and . . it is also in strictness true, that we KNOW NOTHING about the composition of any body whatever, as it is." (Prof. Huxley).

can hardly escape the charge of *humbugging* the world.* The word "humbug" is used here advisedly, in its strictest etymological Websterian meaning, that is, "imposition under fair pretences"—in this case, of science. Surely it is not expecting too much of such learned and scholarly gentlemen that they should not abuse their ascendency and prestige over people's minds to teach them something they themselves know nothing about; that they should abstain from preaching the limitations of nature, when its most important problems have been, are, and ever will be, insoluble riddles to the materialist! This is no more than asking *simple honesty* from such teachers.

What is it, that constitutes the real man of learning? Is not a true and faithful servant of science (if the latter is accepted as the synonym of truth) he, who besides having mastered a general information on all things is ever ready to learn more, because there are things *that he admits he does not know?* † A scholar of this description will never hesitate to give up his own theories, whenever he finds them—not clashing with fact and truth, but—merely dubious. For the sake of truth he will remain indifferent to the world's opinion, and that of his colleagues, nor will he attempt to sacrifice the spirit of a doctrine to the dead-letter of a popular belief. Independent of man or party, fearless whether he gets at logger-heads with biblical chronology, theological claims, or the preconceived and in-rooted theories of materialistic science; acting in his researches in an entirely unprejudiced frame of mind, free from personal vanity and pride, he will investigate truth for her own fair sake, not to please this or that faction; nor will he dislocate facts to make them fit in with his own hypothesis, or the professed beliefs of either state religion or official science. Such is the ideal of a true man of science; and such a one, whenever mistaken—for even a Newton and a Humboldt have made occasional mistakes—will hasten to publish his error and correct it, and not act as the German naturalist, Hæckel, has done. What the latter did is worth a repetition. In every subsequent edition of his

* This is what the poet laureate of matter, Mr. Tyndall, confesses in his works concerning atomic action: "Through pure excess of complexity. . . the most highly trained intellect, the most refined and disciplined imagination *retires in bewilderment from the contemplation of the problem.* We are struck dumb by an astonishment which no microscope can relieve, doubting not only the power of our instrument, but *even whether we ourselves possess the intellectual elements which will ever enable us to grapple with the ultimate structural energies of nature.*" And yet they do not hesitate to grapple with nature's spiritual and psychic problems—life, intelligence and the highest consciousness—and attribute them all to matter.

† And therefore it is not to such that these well-known humorous verses, sung at Oxford, would apply:

"I am the master of this college,
And *what I know not is not knowledge.*"

Pedigree of Man he has left uncorrected the *sozura* ("unknown to science", Quatrefages tells us), and his *prosimiæ* allied to the *loris*, which he describes as "without marsupial bones, but *with placenta*" (*Ped. of Man*, p. 77), when years ago it has been proved by the anatomical researches of Messrs. "Alphonse Milne, Edwards and Grandidier . . . that the *prosimiæ* of Hæckel have . . . *no placenta*" (Quatrefages, *The Human Species*, p. 110). This is what we, Theosophists, call downright *dishonesty*. For he knows the two creatures he places in the fourteenth and eighteenth stages of his genealogy in the *Pedigree of Man* to be *myths* in nature, and that far from any possibility of their being the direct or indirect ancestors of apes—let alone *man*, "they cannot even be regarded as the ancestors of the zonoplacental mammals" according to Quatrefages. And yet Hæckel palms them off still, on the innocent, and the sycophants of Darwinism, only, as Quatrefages explains, "because the proof of their existence arises *from the necessity of an intermediate type*" ! ! We fail to see any difference between the pious frauds of a Eusebius "for the greater glory of God", and the impious deception of Hæckel for "the greater glory of matter" and—man's dishonour. Both are *forgeries*—and we have a right to denounce both.

The same with regard to other branches of science. A specialist —say a Greek or Sanskrit scholar, a paleographer, an archæologist, an orientalist of any description—is an "authority" only within the limits of his special science, just as is an electrician or a physicist in theirs. And which of these may be called *infallible* in his conclusions? They have made, and still go on making mistakes, each of their hypotheses being only a surmise, a theory for the time being—and no more. Who would believe to-day, with Koch's craze upon us, that hardly a few years ago, the greatest authority on pathology in France, the late Professor Vulpian, Doyen of the Faculty of Medicine in Paris, *denied the existence of the tubercular microbe?* When, says Doctor Gibier, (his friend and pupil) M. Bouley laid before the Academy of Sciences a paper on the tubercular baccillus, he was told by Vulpian that "this germ *could not exist*", for "had it existed it would have been discovered *before* now, having been hunted after for so many years!"*

Just in the same way every scientific specialist of whatever description denies the doctrines of Theosophy and its teachings; not that he has ever attempted to study or analyze them, or to discover how much truth there may be in the old sacred science, but simply because it is not modern science that has discovered any of them; and also because, having once strayed away from the main road into the

* *Analyse des Choses*, etc., Dr. P. Gibier, pp. 213 and 214.

jungles of material speculation, the men of science cannot return back without pulling down the whole edifice after them. But the worst of all is, that the average critic and opponent of the Theosophical doctrines is neither a scientist, nor even a specialist. He is simply a *flunkey* of the scientists in general; a repeating parrot and a mimicking ape of that or another "authority", who makes use of the personal theories and conclusions of some well-known writer, in the hope of breaking our heads with them. Moreover, he identifies himself with the "gods" he serves or patronizes. He is like the Zouave of the Pope's body-guard who, because he had to beat the drum at every appearance and departure of St. Peter's "Successor", ended by identifying himself with the apostle. So with the self-appointed flunkey of the modern Elohim of Science. He fondly imagines himself "as one of us", and for no more cogent reason than had the Zouave: he, too, beats the big drum for every Oxford or Cambridge Don whose conclusions and personal views do not agree with the teachings of the Occult Doctrine of antiquity.

To devote, however, to these braggarts with tongue or pen one line more than is strictly necessary, would be waste of time. Let them go. They have not even a "zone" of their own, but have to see things through the light of other people's intellectual "zones".

And now to the reason why we have once more the painful duty of challenging and contradicting the scientific views of so many men considered each more or less "eminent", in his special branch of science. Two years ago, the writer promised in the *Secret Doctrine*, Vol. II., p. 798, a third and even a fourth volume of that work. This third volume (now almost ready) treats of the ancient Mysteries of Initiation, gives sketches—from the esoteric stand-point—of many of the most famous and historically known philosophers and hierophants, (every one of whom is set down by the Scientists as an *impostor*), from the archaic down to the Christian era, and traces the teachings of all these sages to one and the same source of all knowledge and science—the esoteric doctrine or WISDOM-RELIGION. No need our saying that from the esoteric and legendary materials used in the forthcoming work, its statements and conclusions differ greatly and often clash irreconcilably with the data given by almost all the English and German Orientalists. There is a tacit agreement among the latter—including even those who are personally inimical to each other—to follow a certain line of policy in the matter of dates;* of denial to

* Says Prof. A. H. Sayce in his excellent *Preface* to Dr. Schliemann's *Troja*: "The natural tendency of the student of to-day is to post-date rather than to ante-date, and to bring everything down to the latest period that is possible". This is so,

"adepts" of any transcendental knowledge of any intrinsic value; of the utter rejection of the very existence of *siddhis*, or abnormal spiritual powers in man. In this the Orientalists, even those who are materialists, are the best allies of the clergy and biblical chronology. We need not stop to analyze this strange fact, but such it is. Now the main point of Volume III. of the *Secret Doctrine* is to prove, by tracing and explaining the *blinds* in the works of ancient Indian, Greek, and other philosophers of note, and also in all the ancient Scriptures—the presence of an uninterrupted esoteric allegorical method and symbolism; to show, as far as lawful, that with the keys of interpretation as taught in the Eastern Hindo-Buddhistic Canon of Occultism, the *Upanishads*, the *Purânas*, the *Sutras*, the Epic poems of India and Greece, the Egyptian *Book of the Dead*, the Scandinavian *Eddas*, as well as the Hebrew *Bible*, and even the classical writings of Initiates (such as Plato, among others)—all, from first to last, yield a meaning quite different from their dead letter texts. This is flatly denied by some of the foremost scholars of the day. They have not got the keys, *ergo*—no such keys can exist. According to Dr. Max Müller no pandit of India has ever heard of an esoteric doctrine (*Gupta-Vidya*, *nota bene*). In his Edinburgh *Lectures* the Professor made almost as cheap of Theosophists and their interpretations, as some learned Shastris—let alone *initiated* Brahmins—make of the learned German philologist himself. On the other hand, Sir Monier Williams undertakes to prove that the Lord Gautama Buddha *never taught any esoteric philosophy (!!)*, thus giving the lie to all subsequent history, to the Arhat-Patriarchs, who converted China and Tibet to Buddhism, and charging with fraud the numerous esoteric schools still existing in China and Tibet.* Nor, according to Professor B. Jowett, the Master of Balliol College, is there any esoteric or gnostic element in the Dialogues of Plato, not even in that pre-eminently occult treatise, the *Timæus*.† The Neo-Platonists, such as Ammonius Saccas, Plotinus, Porphyry, etc., etc., were ignorant, superstitious mystics, who saw a secret meaning where none was meant, and who, Plato heading them, had no idea of real science. In the scholarly appreciation of our modern scientific luminaries, in fact, science (*i.e.*, knowledge) was in its infancy in the days of Thales, Pythagoras and

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and they do it with a vengeance. The same reluctance is felt to admit the antiquity of man, as to allow to the ancient philosopher any knowledge of that which the modern student *does not know*. Conceit and vanity!

* See Edkin's *Chinese Buddhism*, and read what this missionary, an eminent Chinese scholar who lived long years in China, though himself very prejudiced as a rule, says of the esoteric schools.

† See Preface to his translation of *Timæus*.

even of Plato; while the grossest superstition and "twaddle" reigned in the times of the Indian Rishis. Pânini, the greatest grammarian in the world, according to Professors Weber and Max Müller *was unacquainted with the art of writing*, and so also everyone else in India, from Manu to Buddha, even so late as 300 years B.C. On the other hand, Professor A. H. Sayce, an undeniably great paleographer and Assyriologist, who kindly admits such a thing as an esoteric school and occult symbology among the Accado-Babylonians, nevertheless claims that the Assyriologists have now in their possession all the keys required for the right interpretation of the secret glyphs of the hoary past. Methinks, we know the chief key used by himself and his colleagues:—trace every god and hero, whose character is in the least doubtful, to a solar myth, and you have discovered the whole secret; an easier undertaking, you see, than for a "Wizard of the North" to cook an omelette in a gentleman's hat. Finally, in the matter of esoteric symbology and Mysteries, the Orientalists of to-day seem to have forgotten more than the initiated priests of the days of Sargon (3750 years B.C., according to Dr. Sayce) ever knew. Such is the modest claim of the Hibbert Lecturer for 1887.

Thus, as the personal conclusions and claims of the above-named scholars (and of many more) militate against the theosophical teachings, in this generation, at any rate, the laurels of conquest will never be accorded by the majority to the latter. Nevertheless, since truth and fact are on our side, we need not despair, but will simply bide our time. Time is a mighty conjuror; an irresistible leveller of artificially grown weeds and parasites, a universal solvent for truth. *Magna est veritas et prevalebit.* Meanwhile, however, the Theosophists cannot allow themselves to be denounced as visionaries, when not "frauds", and it is their duty to remain true to their colours, and to defend their most sacred beliefs. This they can do only by opposing to the prejudiced hypotheses of their opponents, (*a*) the diametrically opposite conclusions of their colleagues—other scientists as eminent *specialists* in the same branches of study as themselves; and (*b*) the true meaning of sundry passages disfigured by these partizans, in the old scriptures and classics. But to do this, we can pay no more regard to these illustrious personages in modern science, than they do to the gods of the "inferior races." Theosophy, the Divine Wisdom or TRUTH is, no more than was a certain tribal deity—"a respecter of persons". We are on the defensive, and have to vindicate that which we know to be implicit truth: hence, for a few editorials to come, we contemplate a series of articles refuting our opponents—however learned.

And now it becomes evident why it is impossible for us to "leave our highly respectable, firmly-rooted official *science* severely alone".

Meanwhile we may close with a few parting words to our readers. *Power belongs to him who knows;* this is a very old axiom : knowledge, or the first step to power, especially that of comprehending the truth, of discerning the real from the false—belongs only to those who place truth above their own petty personalities. Those only who having freed themselves from every prejudice, and conquered their human conceit and selfishness, are ready to accept every and *any* truth—once the latter is undeniable and has been demonstrated to them—those alone, I say, may hope to get at the ultimate knowledge of things. It is useless to search for such among the proud scientists of the day, and it would be folly to expect the aping masses of the profane to turn against their tacitly accepted idols. Therefore is it also useless for a theosophical work of any description to expect justice. Let some unknown MS. of Macaulay, of Sir W. Hamiliton, or John Stuart Mill, be printed and issued to-day by the Theosophical Publishing Company, and the reviewers—if any—would proclaim it ungrammatical and *un*-English, misty and illogical. The majority judge of a work according to the respective prejudices of its critics, who in their turn are guided by the popularity or unpopularity of the authors, certainly never by its intrinsic faults or merits. Outside theosophical circles, therefore, the forthcoming volumes of the *Secret Doctrine* are sure to receive at the hands of the general public a still colder welcome than their two predecessors have found. In our day, as has been proved repeatedly, no statement can hope for a fair trial, or even hearing, unless its arguments run on the lines of legitimate and *accepted* enquiry, remaining strictly within the boundaries of either official, materialistic science, or emotional, orthodox theology.

Our age, reader, is a paradoxical anomaly. It is pre-eminently materialistic, and as pre-eminently pietist, a Janus age, in all truth. Our literature, our modern thought and progress so-called, run on these two parallel lines, so incongruously dissimilar, and yet both so popular and so very "proper" and "respectable", each in its own way. He who presumes to draw a third line, or even a hyphen of reconciliation, so to speak, between the two, has to be fully prepared for the worst. He will have his work mangled by reviewers, who after reading three lines on the first page, two in the middle of the book, and the closing sentence, will proclaim it "unreadable"; it will be mocked by the sycophants of science and church, misquoted by their flunkeys, and rejected even by the pious railway stalls, while the average reader will not even understand its meaning. The still absurd

misconceptions in the cultured circles of Society about the teachings of the "Wisdom-religion" (Bodhism), after the admirably clear and scientifically presented explanations of its elementary doctrines by the author of *Esoteric Buddhism*, are a good proof in point. They might serve as a caution even to those amongst us, who, hardened in almost a life-long struggle in the service of our Cause, are neither timid with their pens, nor in the least disconcerted or appalled by the dogmatic assertions of scientific "authorities". And yet they persist in their work, although perfectly aware that, do what they may, neither materialism nor doctrinal pietism will give theosophical philosophy a fair hearing in this age. To the very end, our doctrine will be systematically rejected, our theories denied a place, even in the ranks of those ever-shifting, scientific ephemera—called the "working hypotheses" of our day. To the advocates of the "animalistic" theory, our cosmogenetical and anthropogenetical teachings must be "fairy tales", truly. "How can we" asked one of the champions of the men of science of a friend, "accept the *rigmaroles* of ancient Babus (? !) even if taught in antiquity, once they go in every detail against the conclusions of modern science. . As well ask us to replace Darwin by Jack the Giant-Killer!" Quite so; for those who would shirk any moral responsibility it seems certainly more convenient to accept descent from a common *simian* ancestor, and see a brother in a dumb, tailless baboon, rather than acknowledge the fatherhood of the Pitris, the fair "sons of the gods", or to have to recognise as a brother, a starveling from the slums, or a copper-coloured man of an "inferior" race. "Hold back!" shout in their turn the pietists, "you can never hope to make respectable church-going Christians—'*Esoteric Buddhists*'!"

Nor are we in any way anxious to attempt the metamorphosis; the less so, since the majority of the pious Britishers have already, and of their own free will and choice, become *Exoteric Boothists*.

De gustibus non disputandum.

In our next, we mean to enquire how far Prof. Jowett is right, in his Preface to *Timæus*, in stating that "the fancies of the Neo-Platonists have nothing to do with the interpretation of Plato", and that "the so-called mysticism of Plato is purely Greek, arising out of his imperfect knowledge", not to say ignorance. The learned Master of Balliol denies the use of any esoteric symbology by Plato in his works. We Theosophists maintain it and must try to give our best proofs for the claims preferred. Meanwhile the reader's attention is drawn to the excellent article on "The Purânas" which follows.

The Purânas

(PHILOLOGY *versus* SYMBOLOGY.)

[*Professor M. N. Dvivedi, on receiving an invitation to the Oriental Congress at Stockholm in 1889, wrote the following paper and sent it, together with copies of his books, to the General Secretary of the Congress. After very considerable delay our brother learnt that his paper had been unfortunately "mislaid". It is, however, "Lucifer's" office to bring to light lost and hidden things, and he is rejoiced to give yet another proof of his utility in the service of fair play.*—EDS.]

THE advent of *Sanskrita* on the field of European linguistic studies marks an era of great importance in the history of the world. The rapidity of advancement in every field of research during the last fifty years is equalled only by the solidity and vastness of the results achieved; every department of life clearly exhibiting the effects of this achievement. But it has been so much the fashion to extol the present, at the expense of the past, that a patient hearing is hardly accorded those who claim the relics of ancient learning to be deserving of more than the passing interest of mere curiosity. Science having determined that man, the apex of evolution, has descended from his pithecoid ancestry since only the quaternary period, the possibility of secondary or even tertiary man can hardly be looked upon as anything more credible than a fairy tale; and yet I wish to direct the reader's attention to a subject connected with some of these fairy tales, the Indian *Purânas*, which speak of humanity as existing at a period entirely beyond recognised historical and geological limits. As every myth has some foundation in truth, I venture to hold that underneath the tales of the *Purânas*, precious truths lie embedded in strata not yet reached by the delvers in Philology and Comparative Mythology.

The sciences of Comparative Philology and Mythology have no doubt achieved grand results, each in its own department, but the problem of the beginnings of religion and civilization is still where it ever was. The hope of demonstrating the basis of a universal religion, the crying necessity of the day, is as distant as that of finding out a universal language. Why is it so? Are the questions so hopelessly beyond solution by philosophy and research? It appears to me there is something so intrinsically wrong with the methods followed by Comparative Philology and Comparative Mythology that results which, with the materials at our command, ought to have followed long since, have still eluded our grasp. It is remarkable that investigation in almost every department of nature is tending to a certain uniformity, and that the present need is only a careful dovetailing of the various results into a systematic whole. Comparative

Philology and Comparative Mythology have no mean share in the grand total. But it is time for reverend doctors of divinity to burst open the shells of their creeds; it is time for philologists and mythologists to penetrate more deeply into phonetic similarities and solar-myths; it is time for sceptics and scientists to break through the charmed circle "this much and no more." The object of all research ought to be to bring man close to man and nature, and this can be done only when universality replaces sectarianism.

All arts and sciences have their idols, as Lord Bacon well remarks. Though the age of idolatry is nearly at an end, the one great idol which continues to command homage from Orientalists, as well as labourers in other fields of knowledge, is the chronology of the Old Testament. All logic has been sacrificed at the altar of this deity. When geology has now clearly demonstrated the existence of our earth alone for millions and millions of years; when the existence of submerged continents (say, Atlantis and Lemuria) is established on historical evidence; when even the theory of cycles would derive ample confirmation from the theory of the occasional disturbance in the inclination of the earth's axis, as the only possible explanation of the sudden changes on the face of the earth from Pole to Pole; and, lastly, when the Old Testament itself is shown to be a dead-letter rendering of the Hebrew Kabala and the Assyrian and Babylonian tiles and tablets,—when all this has been proven and acknowledged, there remains no reason whatever to regard as mere fictions of primitive fancy books which declare our earth to be as old as time, and put forth the theory of cyclic *Kalpas*, *Yugas* and *Pralayas*. Again, when eminent anthropologists are inclined to admit the existence of miocene and even eocene man, besides utterly repudiating the theory of simian descent, and when Astronomy too has almost all its great names, from Copernicus to Flammarion, in favour of the plurality of inhabited worlds, there appears, indeed, little justification for one who would flippantly hold up to ridicule records showing man to be the descendant of his ancestral prototypes or *Pitris* in other planets, and making his development and progress greatly dependent on sidereal influences. But apart from these considerations, even internal evidence does not justify the conclusion that the *Vedas* and *Purânas* are mere fairy tales conceived for the amusement of primitive human beings. The advanced condition of society and civilization described in several important and well known passages, the highly metaphysical tone of various hymns, are all strong arguments against any such inference. It hardly stands to reason that men who, by the very nature of the circumstances, are not allowed to be Huxleys, Hæckels, or Spencers, can be Shakspeares, Wordsworths, nay even Kants and Berkeleys! If the *Suktas* of the *Veda* cannot be shown to be hallucinations of wild imagination, the *Purânas* which are assumed to be compositions of an entirely modern period, can hardly be such. The gross imagery of myths and fictions is neither the result of a disease of language nor of the love of

exaggeration. Dr. Goldstucker has already opposed his powerful influence to this mode of giving preference to the fictions of modern imagination over the real interpretations of *Vyâsa*, *Sâyana*, and other ancients. It is simply ridiculous to seriously put forth that the great *Vyâsa* so far misunderstood the import of the Vedic *Vishnu* and his *Trivikrama*,* as to fabricate, in his puerile love of exaggeration, an ugly dwarf actually trampling the demon Bali under his tiny foot. Instances of this kind may be multiplied without number, but the one before us is sufficiently illustrative of the current method of explaining difficulties. All this is the result of our having credulously accepted the dead-letter of Old Testament chronology, with its natural corollary that the present must be, and is, the first humanity and the first real civilization with which our earth has ever been blessed.

That erudite labours extending over more than a century show such absurd conclusions, is due to the inadequate method adopted, and to the prejudices and preconceptions which are allowed to sway learned opinion. I hold that the *Vedas* are the historical record of a past humanity, containing many useful hints and lessons for our use; that the *Upanishads* are the key to the understanding of these records; and that the *Purânas* are the broad, clear light by which to read and decipher the *Veda*. Orientalists have not found it easy to demonstrate their theories, nor is language always a certain proof that the principal *Upanishads* are subsequent to the hymns of the *Vedas*, and that the *Purânas* are mere fictions of modern priestcraft. If it can be shown that the *Purânas* are but easy commentaries on the *Vedas*, and that the *Vedas* in their turn, are not the first expression of primitive thought, all our present theories on the subject matter of either must undergo radical changes. We should not be averse to change where conservatism can be maintained only at the sacrifice of truth. I have unfortunately very little time to substantiate the above statements in detail, but I hope to lay before you certain facts which may form the possible data of at least a consistent hypothesis.

It is, however, not possible just now to place before you all points of importance in the *Upanishad* literature, and to read the *Vedic Suktas* and the *Paurânika Kathâs* according to them. In order to illustrate the force and meaning of the argument I shall adduce only a few of the many remarkable

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* As the Puranic myths may be unfamiliar to many of our readers, we have thought it advisable to add one or two notes of explanation.—[EDS.]

The story of Vishnu and his *Trivikrama* or "three strides" and the "demon" Bali runs as follows. The "demon" Bali, curiously enough, is said to have been an exceedingly good and virtuous Daitya King, who defeated Indra, humbled the Gods and extended his sovereignty over the three worlds, by his *devotion and penance*. In fact he was a pious and holy ascetic, like many other "demons" in the *Purânas*, for the Asuras, as the *Secret Doctrine* has already explained at length, are divine Egos, *fallen* into matter or incarnated in human forms, the Christian myth of the "Fallen Angels" having the same significance.

Accordingly the Gods appealed to Vishnu for protection, and the Deity manifested himself in the Dwarf Avatar in order to restrain Bali. Thus he approached Bali and craved the boon of three steps of ground. Bali at once granted his request, and the God stepped over heaven and the upper earth (air) in two strides; but in consideration of Bali's goodness, he stopped short and left to him Pâtâla, esoterically the earth. (See *Secret Doctrine* I. 112.)

instances. Let us begin with the history of creation as given in the *Purânas*. The universe or cosmos in that undifferentiated condition which cannot be described in words, and which is beyond even the ether or protyle of modern science, is described in the *Upanishads* by the significant term *Sat*, *Esse*, further explained as *avyâkrita*, that which is not differentiated or defined, and *Brahma*, that which comprehends All. *Brahma* is assumed to be self-conscious, and is therefore called *Purusha*, the sacrifice of whose members is symbolic of creation or evolution. The *Vedic Purusha* is the *Upanishad Sat*, called *Nara* in the *Purânas*. *Nara* is a synonym of *Purusha*. This explanation will help us to the true meaning of many a *Paurânika* "fairy-tale" connected with *Nara*. When the indescribable *Nara* begins to assume some definite form—when, in fact, without as yet being perfectly differentiated, it becomes a tangible something co-extensive with space—it is called *Nârâ*, that which is born of *Nara*. *Nârâ* means water according to Manu, and water is, no doubt, the most convenient and suggestive symbol of the all-pervading but undifferentiated cosmic substance. The original *Nara* having evolved *Nârâ* out of itself, becomes *Nârâyana*, the one lying in the waters, in fact, over them.

The original *Nara* is the *Nârâyana* in its manifest aspect, and is the first manifestation of cosmic energy. *Nârâyana* has for his support or couch a serpent under the waters. The serpent, in this case, is a very significant symbol, as will appear from the names *Shesha** and *Ananta* given to it. The word *Shesha* means remainder, and has reference to the fact that evolution in every new *Kalpa* proceeds from the *Shesha* or *residua* of the preceding *Kalpa*—a fact having its exact parallel in the seeds, birds, and animals of Noah's ark at the Deluge. The name *Shesha* alludes to a period of time; *Ananta* alludes to eternity. *Ananta* means the endless, and endless time represented by a circle is fitly symbolized by the coil of a serpent biting his own tail. Hence undifferentiated cosmic matter beginning to differentiate into form, from the *residua* of a previous *Kalpa*, or from the dark womb of eternity, is symbolized by *Nârâyana* brooding over the waters *(Nârâ)*, on his couch of the *Shesha* or *Ananta*. As the serpent is a symbol of eternity, so is the lotus of self-generation, in almost every ancient religion. Evolution always proceeds by differentiation, called *Vâch* in the *Veda*, and *Shabda* in the *Upanishad*, and corresponding to the *Verbum* or *Logos* of the New Testament. That this differentiation is

* Shesha is represented as a serpent with a thousand heads, which is said to be the couch and canopy of Vishnu, when he sleeps during his intervals of creation. Sometimes Shesha is shown as the supporter of the world and sometimes as the upholder of the seven Pâtâlas (hells, earths, etc.). Whenever he yawns, there are earthquakes. At the end of the Kalpa he vomits forth fire and so destroys all the creation. At the Churning of the Ocean (of Space), Shesha was twisted round the Mountain Mandara, and used as a great rope to cause it to revolve. The Gods were at the one end of the rope and the Demons at the other. The hood of Shesha, the thousand headed cobra, is called the "Island of Jewels", and his palace is said to be "jewelled walled". But these gems are not of earth, as the merest tyro in symbology will at once perceive; they are the Jewels of Wisdom and Self-knowledge.

spontaneous is hinted at in several places in the *Upanishads*, and indeed clearly by *Shankara* in his *Bhâshya* on the *Sutra*, *Ikshaternâshabdam*. Thus, therefore, the lotus springing from the navel of *Nârâyana* with the self-existent *Svâyambhu* on it, symbolizes the visible cosmos spontaneously emanating from the indistinctness of spatial extension. This *Svâyambhu* is called *Hirnyagarbha* as well. *Hirnyagarbha* means the golden fœtus or the golden egg, which again is an appropriate symbol of the mysterious process of double emanation of matter and spirit or body and life, from a formless, and if you like lifeless, something within. Again *Hirnyagarbha* is but another name of what is called *Sutrâtmâ* in the *Upanishads*. *Sutrâtmâ* is that latent life which runs like a thread of gold through the entire cosmos, in its ethereal or airy, the subtlest form *(Linga-deha)*. *Hirnyagarbha*, therefore, is, in the *Purânas*, a symbol of the first manifestation of life. When this cosmic life differentiates into many forms, by the corresponding differentiation of its material counterpart, the *Svâyambhu-Hirnyagarbha* becomes *Prajâpati*, the actual lord of beings, the creator proper. This *Prajâpati* is the symbolic father of the various *Kumâras* and *Manus*, the progenitors of man. But of this hereafter.

Prajâpati is called *Brahmâ* as well. Now *Brahman* (neuter) is the great noumenon, and is the source or support of all phenomena. Hence *Brahma*, the unmanifest neutral noumenon, becomes, when differentiated into form, the manifest personal *Brahmâ*. But we must not forget that *Brahman* (neuter), is also a name of the *Veda;* and that deity which is the symbol of the visible cosmos, naturally becomes the father of all secret knowledge *(Veda)*. *Vâch*, the original differentiation, is identified with *Brahmâ*, the first Logos, from its other meaning referring to the *Veda*. As the *Vedas* are four in number, so has *Brahmâ* four faces; but there is indeed, a reason well-known to the *Tântrikas* for this conception. Why the first Logos is four-faced, why in fact it represents a square, is easily understood when we remember that the square is the sign of material perfection. And cosmic evolution has, with *Brahmâ*, reached the point of perfection, material perfection, at any rate.

We may here enter upon a short digression. *Vâch* is synonymous with the *Veda*, and is the ineffable name revealed to the initiate through the *Veda* and the *Upanishads*, as the source of all knowledge and power. If *Brahmâ*, the symbolic father of *Vedic* lore, is shown in love with his symbolic daughter *Vâch*, or the supreme mystery of which the cosmos is the most invincible and visible proof, the myth presents nothing of that phallic element which many are inclined to see in it. That *Brahmâ* being guilty of incest, in this symbolic sense, should lose his share of sacrifice (*Yajna*) is quite plain and natural, after this explanation; for formalities and dead-letter worship have nothing whatever to do with real esoteric knowledge (*Jnâna*).

That *Brahmâ* is an emblem of the manifest cosmos is borne out by yet

another statement in the *Purânas*. The periods of cosmic activity and rest are described as the days and nights of *Brahmâ*. Each of them is called a *Kalpa*, during which fourteen *Manus* are said to succeed one another. The period from *Manu* to *Manu* is called a *Manvantara*, *Manu* means that which has *Manas*, the mind. To determine the place of the mind or the thinking faculty, in cosmic evolution, will involve much detail foreign to the present inquiry. It is enough to understand that *Manu* means beings endowed with mind; and we know that that being in whom the mind enjoys equal sway with matter is none other than man. *Manu* is, therefore, a symbol of humanity in general. *Brahmâ* as *Prajâpati* is his father. When the *Purânas*, with their theory of cycles, speak of several *Manus* and several humanities as having preceded the present one, they need not be regarded as declaring anything different from those researches of geology which demonstrate the existence of submerged continents, and their respective humanities with their corresponding civilizations. And if again, they derive man from *Manus* and *Pitris*, and thus repudiate the theory of simian descent, notwithstanding their clear acceptance of the theory of filiation, by the perhaps more logical theory of re-incarnation, they are not quite without support from eminent anthropologists, who regard the species "homo" as *sui generis*, and therefore entirely independent.

Nadiad. MANILAL NABHUBHAI DVIVEDI, F.T.S.

(*To be continued.*)

THIS is the truth. As from a blazing fire sparks, being like unto fire, fly forth a thousandfold, thus are various beings brought forth from the Imperishable, my friend, and return thither also.

Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating.

On the same tree sits man grieving, immersed, bewildered by his own impotence. But when he sees the other lord contented and knows his glory, then his grief passes away.

BY truthfulness, indeed, by penance, right knowledge, and abstinence, must that Self be gained; the Self whom spotless anchorites gain is pure, and like a light within the body.

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When a man's nature has become purified by the serene light of knowledge, then he sees him meditating on him as without parts.

THAT subtle Self is to be known by thought there where breath has entered fivefold; for every thought of men is interwoven with the senses, and when thought is purified, the Self arises.

Whatever state a man whose nature is purified imagines, and whatever desires he desires (for himself or for others), that state he conquers and those desires he obtains.

MUNDAKA UPANISHAD.

The Golden Chain of Homerus.

(Continued from the February Number.)

Chapter III.

How all things are further generated.

WE have demonstrated that the primordial Vapour, or that Fire and Water are after God the first matter of all things. This twofold Vapour by inspissation becomes Water, this Water by the action of the Universal Spirit becomes diffused, begins to ferment and thus generates Matter.

In the beginning this Water was perfectly subtile and pure, but through the action of the inward Spirit, it became turbid and offensive, and thus generated Earth. It then sub-divided into a most spiritual and subtile Air, then into a less subtile common Air, into a half corporeal *Water*, and into a body *Earth*. Thus it was first one and two, but now it is two and three, likewise four and five.

At first, it was a simple Humidity; secondly, as a Water containing a Spirit; thirdly, when it was separated into volatile, fixed and half-fixed, or chemically speaking into a volatile, acid and alkali *(Anima, Spiritus, Corpus)*; fourthly, when it was divided into the so-called elements Fire, Air, Water, Earth; fifthly, when it was by Art, assisted by Nature, formed into an indestructible fiery quintessence.*

When the Water by change becomes putrid, we may separate one subtile principle after another. The most volatile will ascend first, and so one principle after another, and the most dense the last of all. God has ordained that the different modifications of the Universal Spirit, in the four elements should continually generate and produce a *Universal Germ*, and for that reason He has given to each individual thing its agent and sphere, in order to cause a reaction.

This is seen by the evaporation of various subjects which send forth this excess of humidity not required by them. This evaporation when from *above* is termed *Influence* but when from things here below, it is called *Effluvium*. God has given each individual thing its particular Germ, which depends upon the *Universal Germ* as their Ruler.

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Chapter IV.

How the Universal Germ is generated by the Four Elements.

After God had divided the Anima or Spiritus Mundi, the simple Chaos, into Four Elements or predominating *principles*, He said to them, "Increase and multiply". The Heavens and the Air both animated by the Universal Fire are the *Father*, the male, the agent or operating principle. Water and Earth are the *Mother*, the female, or passive principle. These four are nevertheless only two, *viz.*, Fire and Water, and are constantly generating Chaotic Water, or *Primordial Chaos*, by the reciprocal actions of the inherent principles upon which depend the generation, preservation, destruction, and regeneration of all things, and this will continue until God has regenerated the whole Earth.

These four so-called elements produce the Universal Germ by the action of their different affinities and antipathies.

It is a natural and philosophical axiom, that it is impossible to proceed from one extreme to another without a medium, an axiom which every student should always bear in mind, because it is the key by which we may understand how contraries are reconciled.

Fire cannot become Water without Air, and Earth cannot become Air without Water. As it is impossible to unite Fire with Earth, one being Volatile, the other Solid, without a medium; therefore if you would accomplish this, you must unite Fire with its nearest volatile medium, Air, and they will unite immediately. When that is done, give them the Water as a medium between Air and Earth; these will then unite; then add the Earth; thus you may unite Fire with Earth and fix it therein and *vice versa*.

Fire is extremely subtile. Air is also subtile but one degree more corporeal than Fire. Water is one degree more corporeal than air; and the Earth is one degree more corporeal than Water. Thus we must proceed as Nature does and we may then obtain successful results, otherwise if we do not mind this, nothing can be accomplished.

In chemical analysis we see how the most volatile comes over first, and the most dense last. Thus Nature regulates her operations. For example:—

Take some Earth out of a field, pour Water upon it so as to dilute the Earth well, then let it stand for a few days and you will find that the coarse Earth has settled to the bottom of the vessel; you must now stir it three or four times a day, and the Water will in due time dissolve the most subtile Earth, which is its *Salt* or Virgin Earth. When this Salt or Virgin Earth is extracted out of the common Earth, the Water cannot dissolve it any further.

Now distil this Water containing the Salt into a Spiritual Water, and repeatedly cohobate it until all the Salt (or residue which will be left in the bottom of the still) has come over with the Water.

This Water has now power to dissolve the next subtile Earth which can, like the first Salt, be distilled over as a spiritual Water. With this Water you may repeat the operations so often until by distillation and cohobations you have dissolved the whole quantity and volatilised it into a spiritual Water. This is a very tedious operation but of great moment.

In the same manner Nature operates by dissolving and coagulating until the *Universal Germ* of all things is generated, which we may call the Materia Prima.*

The artist must observe that Nature proceeds gradually and systematically, according to time, weight, and measure; the operator must do the same, transpose the *external* into the *internal*.

Chapter V.

In what manner the divided Chaotic Water is regenerated and becomes the Universal Germ of all things; called Anima or Spiritus Mundi.

The four so-called Elements have been separated out of the Chaos, but they proceed all from one.

The form is Fire and the matter is Water.
The form is but one and the matter is but one.

The difference consists in their external appearance. By fermentation Fire becomes Air, and Air becomes Water, and Water becomes Earth; but when Fire is fixed by Art or by Nature, it becomes Earth, and when the Earth is volatilised by Water, it becomes Air and Fire. For one Element can be converted into the other; if this were not true they would differ centrally, but they do not.

The Chaos which produced these elements was in the beginning Fire and Water only; these two have been divided into four by a further volatilisation and concentration. By volatilisation, extenuation, or rarefaction, Humidity becomes Air animated by Fire. But by condensation or inspissation of that Primordial Humidity, the Earth has been formed with the Fire turned downwards towards the centre of the earth. The hieroglyphic characters of the Elements explain their nature exactly.

There is not a subject or substance under the Heavens, whether liquid or dry, which does not contain this universal Fire and Primordial Humidity. The first is called *Innate Heat*, the last is called *Radical Humidity*.

The Universal Fire became Humidity externally but remained Fire internally; being internally extremely spiritual and volatile it was of course extremely active and movable, and by that primitive mobility, excited warmth and fermentation, and by that fermentation the universal

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Spiritus Acidum was and is continually generated; and when this meets with a *proper body* or medium, whether in Water or in Earth, the Universal Germ becomes visible and corporeal, but whilst it is only a *Vapour* in the atmosphere, it is then the universal astral and incorporeal Germ. This is the influence we receive from Heaven by means of the Air. The Heavens give their influence, so do the Air, Water, and Earth, and with united efforts they fabricate continually the Universal Germ of the world.

Chapter VI.

Of the Heavens and their Influence.

After the separation of the Chaos, Fire is the first principle and becomes visible in Light. It is the most subtile as well as the most universal. When it generated Humidity it became a most subtile Vapour, pure and extremely volatile, and occupies the Highest station or the remotest from the Atmospheres of the Heavenly bodies.

To make this perfectly intelligible, understand it thus: Before God created the system of the universe, He created by *emanation* the universal principle of Light and Fire, with a creative instinct (although in a much inferior degree when compared with its origin); and power to become *gradually Material*. Its first step towards materiality, according to Moses and the most ancient writers, seems to have been to generate *Vapour*, Humidity and Water. This then very naturally and orderly produced a Chaos, wherein the unmoved tranquil Fire or the first Principle of Light, Heat, and Fire, was dormant in Water, in a state of inaction, until God moved that first principle electrically out of the Chaos and it was manifested in Light; leaving a sufficient quantity in the Chaos for its motion, condensation, and inspissation into elementary bodies, *Water* and *Earth*, as well as atmospheric *Air*, which had a greater affinity for Water, and Water predominated in it; but as it gradually disengaged itself from it, Fire became predominant.

Thus the manifested Light retained the generative power of producing Humidity, of fermenting and acidulating that Humidity, it thus continued to corporify itself gradually and became an incorporified Spiritus Mundi,* and by intermediate means impregnates the passive elements, Water, and Earth, with its vivifying principle, the *Universal Fire*.

This most subtle principle is full of Life and Action, for this reason we call it the first agent, the Male Germ, the Soul, a Subtile Art, a Subtile Water, and a Volatile Earth.

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As soon as the Air becomes impregnated and animated with the first principle, it communicates immediately with Water and Earth, to impregnate them also. This communication is done instantaneously as the Elements are prepared gradually to meet and intermix with each other, by a continual circulation.

Our atmosphere is continually loaded with Vapours, Exhalations and Clouds. As soon as these Vapours become condensed into rain, dew, snow, or hail, and fall down, the volatilisations and exhalations of Water and Earth take place, and are ready to meet those which come down, so that there can never be a want of the generation of such vapours, which when they are sufficiently dilated or extended constitute one *Common Air.* This is more or less pure accordingly as it is animated by the universal fire, in its first form of incorporeal Nitre.*

The Heavens (the Ether beyond the atmosphere filled with the universal Cold Fire manifested in Light) receives the ascending Vapours, which as they recede or ascend from the atmosphere become more and more subtile and spiritual until they actually return to their first universal State of Ether.†

The atmospheric Air continually receives the volatilised Water, and succeeding Vapours, until it is saturated or overloaded, when the superfluous Humidity is forced down again in dew, rain, hail, or snow.

This Fire and Air come down into the Waters and impregnate them; the Waters depose their thickest part and give it to the Earth; the Earth thereby becomes overloaded or saturated with superfluity of earth, and Water is again volatilised and ascends as vapour. This power of ascending and descending God has implanted in the Universal Fire, as the great and only agent in Nature, which causes the perpetual circulation.

The lover of Natural Knowledge may clearly learn here how the effluvium of one Element becomes the food and nourishment of another. The same takes place with all animated Nature; a tree loses its leaves during the winter, the leaves fall to the ground, where they putrify and become humidity which penetrates to the roots and feeds the tree again. Observe this well and you will fully comprehend the *Superius* and *Inferius* of Hermes, and our CATENA HOMERI or Platonic Ring.

Thus you see a continual transmutation of Matter or change of Modification. Yet the inward central Fire of Nature always remains the same as it was in the beginning. All things were Water at first, and return again to Water. Apply this throughout our Book, which is no small step towards our Art.

(To be continued.)

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* ☿ Nitre of the philosophers.

† ☽ Spiritus Mundi.

The Bhagavat Geeta

AS AN ALLEGORY.

EVERY Hindu who has endeavoured to penetrate more deeply into the mysteries of the Shastras must have learned two things: (*a*) that many of the books given out as Darshanas, Dharmashastras or as parts of the Purânas, have a meaning (in some cases several) quite distinct and separate from the ordinary or apparent one; (*b*) that slokas, parts of slokas and in some cases chapters are kept back and taught only by Gurus to Chelas pledged to secrecy. What makes the Geeta so very valuable in the eyes of Hindu students of Occultism is the fact that, besides the ordinary meaning, in itself so excellent and profound, there are in addition several occult meanings and interpretations. One of these is that it is an allegory in which the trials, sufferings and different stages of progress of an aspirant are given out in detail, serving as a beacon-light to those who start on that dangerous voyage. The late Subba Row, the learned author of the *Discourses on the Bhagavat Geeta*, clearly mentions this in treating of the first chapter, which is significantly named "The Yoga of the Sorrows of Arjuna". Arjuna is said to be the incarnation of Nara, and Sree Krishna of Narayana, two friends in days of yore. The names of these two personages are found frequently mentioned in the Mahabharata and the Purânas.

In the Maha Purâna called Sreemat Bhagvatam, we find that Nara and Narayana were both born of Dharma (Law) and Murti (Physical Nature). They are also mentioned in the "Hamsas" of the Manas Saravara (Pond of Manas). In another place (Puranjanopakyanam, or the allegory of Puranjana, the producer of body), the two "Hamsas" are mentioned, the one Jiva, the other his friend Ishwara. Thus we get the allegorical key to the Geeta; *viz.*, Arjuna represents Nara, the Human Ego, and Sree Krishna, Ishwara or the Higher Self.

The Geeta contains 700 slokas (the published texts 699) divided into 18 chapters. The teachings are mainly about Karma Upasana (devotion) and Gnana (knowledge), in their exoteric meaning.

There are 17 stages through which the aspirant must pass before he becomes Mukta (free) in the 18th. In the first he will experience great sorrow consequent principally on his internal change and the rebellion of his lower self; in the second he will begin to perceive the illusiveness of this world and the permanence of Atma; in the third he will perceive the true nature of Karma, &c.; the soldiers and generals on his side are his good faculties and tendencies, divided principally into seven, while those

against him are divided into eleven, the number of his senses. The names of the chief warriors on either side have each a meaning expressive of these faculties and tendencies.

The number 18, composed of seven and eleven, plays a conspicuous part in the Mahabharata, which is composed of 18 Parvas. The number eleven is sacred to the Rudras and is the number of destruction. In the Pindandam (Microcosm) as well as in the Brahmandam (Macrocosm), the battle between seven and eleven is being continually fought, with the result that seven eventually is victorious and totally destroys eleven.*

From the very first, Hindu students of Occultism are supplied with allegorical pictures, each unfolding a volume of occult philosophy and explaining the harmony amid apparent differences, discrepancies and contradictions, underlying the teachings of the Shastras. Such pictures finish by enabling the Chela to see the true nature of Narayana in his Samadhi (spiritual meditation) as mentioned in the 11th chapter of the Geeta. There is nothing in external nature which is not an idea objectified and the whole world may be said to be a huge allegory. The reason is that every object expresses a certain combination of the three Gunas (qualities) and must be correlated to our mind and Manas, which contains them all, (Dhritarastra the king, the father of Duryodhana, the arch-enemy of the Pandavas).

KALI PRASANNA MUKERJI, F.T.S.

Berhampur.

ARE BACILLI ANYTHING NEW?

Truly may one query in the words of Solomon: "Is there anything whereof it may be said: See, this is new!" Thus, it is to the modern discoverer and the proud patentee, that the wise words in *Ecclesiastes* apply: "The thing that hath been, *it is* that which shall be; that which is done, is that which shall be done: and there is no new thing under the Sun." Koch and Kochists, and all ye modern Attilas of that interesting creature called Microbe and Bacillus, and what not, down with your diminished heads, you are not its discoverers! Like as the heliocentric system was known thousands of years before the Christian era to be *re-discovered* by Galileo, so the invisible foreigners on which you are now making a raid, were known in dark antiquity. The infinitesimal insect you are insectating is spoken of by a Latin poet in the first century B.C. Just turn to the pages of P. Terentius Varro (39 B.C.; *Rerum Rusticarum* I, iii,) and see what the famous Atacinus says of your tubercular and other bacilli:—

"Small creatures, invisible to the eye, fill the atmosphere in marshy localities, and penetrating with the air breathed through the nose and mouth, into the human organism, cause thereby dangerous diseases."

Just so: *the thing that hath been, it is that which is.*

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* Here "seven" is a blind for the three higher Divine Principles, and "eleven" for the four lower principles—in man: *i.e.*, 4+7=11.—[EDS.]

Problems of Life.

FROM "THE DIARY OF AN OLD PHYSICIAN."

By Dr. N. I. Pirogoff.*

(Continued from the March Number.)

IV.

ON MIND AND ITS RELATIONS TO SPACE AND TIME.

(Continued).

December 16th, 1879.

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YES; in analyzing its genesis deductively, our brain-mind becomes soon and easily persuaded—too soon and too easily, I fear—that after all, it is only a function of its own brain. Observing its chief attribute of ideation, our mind arrives at the conviction that it is simply a collective faculty, and that therefore, it must be the function of the various parts and the various histological elements of the brain.

That which takes part in the process of ideation is:—(1) the faculty—conscious or unconscious—of sensing and receiving impressions *(perceptio)*; (2) the consciousness of such impressions—though not invariably, as even during unconscious sensations one can yet think unconsciously; (3) the faculty of retaining impressions (memory), which again, are not always conscious; (4) the faculty (which I would rather call understanding) of uniting, associating and grouping in a certain order the sensations recorded by the memory and of forming out of them ideas; and (5) to do all this, a *conditio sine quâ non* of ideation is necessary; namely, the faculty of pointing out by signs or of transferring into phonetic or mimetic signs (syllables and words) the impressions received and passed on, in this new form, to memory. Now the combination, grouping and association of impressions, without their being transformed into phonetic and mimetic signs may be possible, but in this case the relations of this faculty to consciousness become inconceivable to us; then we call such a grouping and association unconscious or instinctual. We have to confess, at the same time, that in this case such definitions do not help us in any way to explain the relations to, and part taken in it by, consciousness. (6) The highest point in the process of our ideation consists of its tendency and faculty to discern the cause and the results, the object and the means (the laws of causation and designment), and to discover the point of union between these, to postulate in every action a motion and an aspiration towards its realization, in short—a tendency

* Translated from the Russian, by H P B.

and a faculty of creative work. And all this is closely allied in the process of our ideation with the feelings of liberty, determination, and free-will.

All of us believe that we are free to think this way or another, as we will. But on the other hand, each of us feels and knows that there is a limit to this supposed freedom, beyond which ideation becomes insanity. This is because our ideation is subject to the laws of Universal Ideation. Meanwhile, our brain-intellect, knowing of no other ideation than its own, and convinced by experience of its dependence upon its brain, can, in its examination of the external Universe, reach the illusion that there is no other thought in it (the Universe) save its own. This must necessarily happen, unless we feel as strongly convinced of the independent existence of the Universe as we feel sure of our own existence. Otherwise, all that our exploration find therein organized, as if designedly and independently of ourselves, must seem to us no better than a product of our own mind and fancy.

Thus, we find ourselves confined within a magic circle. On the one hand, we do not know in reality any other mind but our own organic mind on the other, this same mind points out to us the external works of creative intelligence, which testify undeniably to the existence of another mind, with attributes for creation not only similar to, but immeasurably higher than our own*. And here an involuntary question arises: Is it quite certain that we could not walk in any other way than with the help of our legs and feet, or, do we walk, only because we are endowed with legs and feet? Is it certain that we can think only with the help of, and through our brain, or do we so think, only because we have a brain? In seeing the endless numbers of means by, and through which given objects are reached in the surrounding Universe, are we justified in affirming that the mind is, and had to be, no more than a function of the brain? Do not we see the bee, the ant, and such like animate beings, performing various actions of thought without the help of the brain of the vertebrate animals? Indeed, they offer us instances of an extraordinary perspicacity, of a distinct resolve to reach a given end, and even of a creative capacity. And what is this strange function, which holds in durance the existence of its organ? A pistol-shot guided by that function—and the organ is destroyed! What is this unique function, capable of analyzing itself and its organ, like an object, like something external, outside itself? And if our mind finds itself, that is to say, its thought, and intelligent creativeness, outside of itself, is it not rather because, as stated, it is only a manifestation of that same higher, universal, vital Principle, present and manifesting in the whole creation? The Universal Thought inherent in that principle coincides, so to say, with our brain-thought which serves it as a manifestation; hence

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* The Vedanta philosophy steps out of this "magic circle" by teaching that both our own mind and the Universal Mind (Mahat)—the latter in its acts of differentiation and *limited* creations—are both illusions. For as our minds are but the product of the Universal Mind, so is the latter but a differentiated ray of the absolute Mind or *No*-Mind. The ONE, or Absoluteness, is the only eternal reality.—[TRANSL.]

the same attributes and tendencies in both. This coincidence is an evidence that the two kinds of manifestation come from the same common source. Our thought is only individual, precisely because it is organic and a brain-thought, while the other thought manifesting in the Life-Principle of the whole Universe, cannot be organic, just because it is Universal. The organic cannot fully comprehend the inorganic. And therefore this vital Principle, as one of the manifestations of this Higher Mind, must remain to us a mystery. *Ignorabimus.*

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It seems to me that I am ever jabbering about the Universal Mind and Universal Thought. But where is the Universal Brain? A *thought* without a brain, and without words! How absurd in the mouth of a physician! But why not, if the bee and the ant and the whole animal kingdom think without words? If people will give the name of thought only to the human-spoken, brain-born, and the human conscious thought, it is their look-out. But for me, our thought is the product of the Universal Mind—and no fortuitous product, either.

December 17th, 1879.

The Universe, life, force, space and time, all these are—how shall I call them—well, abstract facts. To call them so, may seem absurd; but since it contains two contradictions, it seems to me to express my views the more correctly, and is just what I want to say. Our notions about the above conceptions, as enumerated, are based on our sensations, hence on a fact. While sensing this, at first, we do not analyse our sensations and thus mistake them *d'emblée* all for one and the same fact. Notwithstanding the absence of analysis, we are still conscious (whether consciously or otherwise, I cannot tell) and acquire the firm conviction, that, besides the limited space occupied by ourselves, even beside the limits of the horizons before us, there exists another space, and still another, and so on, *ad infinitum*. The same in the case of time, force, and life, for we do not find in our sensations any definite boundaries. As we do not remember the beginning of that sensation, so we are ignorant of its end. It is only our fancy, and the long series of experiences which familiarize us with the beginnings and the ends of various objects and actions, that cause us to think and speak of the end of the world, the end of life, and so on. But sensations, like the facts we live through, convince us of the contrary, that is, of the existence of the limitless and endless. In the sensation expressed by us by means of the sound or the words "I am", the "I was" and the "I will be" are contained. We feel vividly that the present—is but an illusion, that we live only in the past, which is incessantly transformed into the future. And when we desire to guide ourselves, in a way, in our sensations about life, force, space, time and substance, in other words, to raise these sensations to the degree of a notion or a definite idea, we do not act as we do in our generalisations. The conception shaped in us concerning the sensations of

life, force, time, space, and substance, is not the quintessence of the properties of distinct objects or things, as are our other abstract generalisations. No; this is an abstract fact, outflowing from a sensation of something limitless and infinite, and clashing with that which we usually call an actual fact, *i.e.*, one, which owing to its limitations is made subservient to the verification of the external senses, or any other documentary (for instance, historical) verification.

Whatever we may say of the inevitability of death, even our own life appears to us to be endless. At any rate, until we approach that end, owing to old age or illness—we can hardly conceive of it.

However familiar we may be with matter, through experience, we finally get convinced that all our knowledge of its properties is insufficient to get at a definite conception of substance, with a view toward its limitations. However strong our ideas on the inseparability of force from substance, we are still unable to understand force as a property of matter, but have to admit its independent and limitless existence—as of substance itself—in boundless space and time. Had we ever the same chance, as the astronomers, of defining even approximately the boundaries and measurements of that which seems to be, and is sensed by us as something endless and limitless, even then, as in astronomy, we should get figures and numbers such as we could never be able to represent to ourselves in reality. What good would be to us the countless milliards and billions? Our conceptions of the figures and numbers would still remain as vague as our notions of the Infinite and the Eternal!

V.

ON THE INDUCTIVE METHODS AND FANCY.

December 25th, 1879.

Christmas Day. Have not touched this diary for a whole week, but tried instead, during my morning walks to put in order, and make my conceptions about the beginnings of life intelligible to myself.

I must make clear in my own mind how far I am a materialist. I like the name no more than did the Duke of Hesse, who could not bear to have his professor Liebig regarded as a materialist. "*Sein Vater war Materialist, nicht er,*" said the Duke to Liebig's accusers.

But what's in a name? The most important is to make one's conceptions of the Universe clear to oneself. Provided I do not lie to my own conscience in analyzing and describing my thoughts, what does it matter whether I stand as a materialist or a fool in the sight of others?

I have not been true to my promise; I have read over what I had written a few days ago. And having done so, I find that I have included in my conceptions of the infinite, to which I relate space, time, force and life, the idea of substance also. I sincerely confess that substance seems to

me as infinite as are space, time, force and life. It appears to me, that is to say, it does not seem impossible to my imagination to conceive that substance may get transformed into force, and force into substance. Force must be formless, but matter also in its ultimate boundaries can hardly be imagined as having form. The life-principle, too, being something quite as limitless and formless as Force, in my conception, must have the properties of Force and be transformed into material atoms*, just as we admit the possibility of the nebulae in the universal Ether being transformed into heavenly bodies. The comparison, in truth, is rather too coarse. For here we have the passing of one substance into another substance—therefore only a transformation of form. But what is the transformation of Force into substance! What is it? A fallacy? But Force is not a *nothing*. Analyzed by our mind apart from substance, it is something different from matter—were it even by its negative properties alone. Our conception of God or—as with the atheists—of Cosmos (their god), can be the only conception devoid of negation; every thing else in the world, conceived of or represented to ourselves, must, to be comprehensible, carry into our mind its own negation.

A conception of limitless space finds its negation in measurable objects and formations; a conception of infinite time is negatived by the hours and the minutes; life finds its negation in death; and, in order to make even one of the properties of Divine Nature—Good, clearer to our conception, the creation of the Devil (Evil) has been found necessary. Therefore the conception of Substance calls forth in our mind its opposite principle—Force. Without force, without its attributes antagonistic to Substance, the latter itself with its inertia† and other properties, would

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* Our philosophy teaches us that atoms are *not* matter; but that the smallest molecule—composed of milliards of indivisible and imponderable atoms—*is* substance. Nevertheless, the atom is not a mathematical point or a fiction; but verily an immutable Entity, *a reality within an appearance*—the molecule being in occult philosophy but a figment of that which is called *maya* or illusion. The atom informs the molecule, as life, spirit, soul, mind, inform Man. Therefore is the atom all these, and Force itself, as Dr. Pirogoff suspected. During the life-cycle, the atom represents, *according to the geometrical combinations* of its groupings in the molecule, life, force (or energy), mind and will; for each molecule in space, as each cell in the human body, is only a microcosm within (to it) a relative macrocosm. That which Science refers to as Force, conservation of energy, correlation, continuity, etc., etc., is simply the various effects produced by the presence of atoms, which are, in fact, in their collectivity, simply the (spiritual) sparks on the manifested plane, thrown out by the *Anima Munai*, the Universal Soul or Mind (*Maha-Buddhi*, *Mahat*) from the plane of the Unmanifested. In short, the atom may be described as *a compact or crystalized point o divine Energy and Ideation*.—[TRANSL.]

† Claude Bernard, one of the greatest physiologists of this age, said that organised matter was *per se* inert—*even living matter* in that sense, he explains, "has to be considered, as lacking spontaneity", although it can become and manifest its special properties of life, under the influence of excitation, for, he adds, "living matter is irritable." If so, then the materialistic negation of life and mind *outside* and *independent of* matter becomes a fallacy condemned out of its own mouth. For to excite it, there must be an agent outside of matter to do so. And if there is such an agent to irritate or excite matter, then the materialist and physiologist can no longer say that "life *is a property* of matter or of living organised substance. Dr. Paul Gibier—the latest scientific convert to transcendental psychology—objects to this and says, that "if organized, living matter were indeed *inert*, demanding an exterior stimulant to manifest its properties, it would become incomprehensible how the hepatic cell could continue, as well demonstrated, to secrete sugar long after

become inconceivable. But we can and—in order to obtain a clearer conception—we must transform the negative (*i.e.*, non-material) property of force into a positive one, taking as our starting point its chief attribute—action and motion. In truth, to my conception of limitless space and time is united that of motion; time—is the abstract motion in space, that is to say, force acting in space and transforming itself, by this very action, into substance.* Can I expect that my conceptions of such abstract subjects should be as clear and as definite as my sensuous perceptions, since we often have moreover only a hazy representation even of the most material things? Shall I, because my conceptions of something are hazy, conclude that this misty image is therefore false and nonsensical? And do we not know of hallucinations, on the other hand, of phantoms I mean, which are as real and as indisputable to the victims of such visions as life itself?

Now when a conception is not very clear, we can help it with comparisons, and it seems to me that I can find no better comparison for my intellectual conception of the origin of life than light. Though the source of light is known to us, yet in fact its distance from us is so great, and its effects upon us and everything with which we are surrounded, so varied and so numerous, that in daily life we refer almost without thinking to these properties of light as if they were the properties of bodies. Thus we think and say, that such or another colour belongs to this or another body instead of referring it to the solar rays; though, in fact, if a body or an object is coloured at all, it is because its atoms retain, reflect or refract the beams of light. These same beams can reach us and become visible, sometimes whole centuries and milleniums after the source of their light has been extinguished. The oscillations of the luminous ether—something ill-resembling substance, capable of penetrating through substances, impenetrable to every other matter, and imparting to them new properties—seem to me very illustrative of the action of the life-principle.

December 26th, 1879.

Self-confabulation is very attractive to me. However I may be convinced that I shall never be able to explain my cosmic concepts to myself completely and fully, yet the very attempt of trying to do so has a certain charm to my mind.

Yes; I represent to myself the brain as a glass prism, with the property of decomposing and breaking up rays of light. If I did not dread being laughed at for my fancies, I would call the brain a prism of the

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the liver had been separated from the body." Occultism says that there is no such thing as inert, dead or even inorganic matter. As sponge is the product of water, created, living and dying in the water, whether ocean or lake, after which it changes form but can never die in its particles or elements, so is matter. It is created and informed by life in the Ocean of Life, which LIFE is but another name for Universal Mind or *Anima Mundi*, one of the "*four faces* of Brahmâ" on this manifested plane of ours, the visible universe. [TRANSL.]

* Occult philosophy explains the primeval origin of the manifested universe precisely in this way.—[TRANSL.]

Universal Mind;* and if my comparison is just, then it is a function of the brain, to receive and pass through itself the vibrations or actions of this universal Force. But, once that I place myself on the standpoint of a materialist empiricist, I see an impassable chasm between my illustration and the view to which sceptical empiricism is unavoidably brought from the first start. Setting aside the truism that *comparaison n'est pas raison*, is there, I ask, as an empiricist, the smallest sense in the expressions I use, such as the oscillations of Force, a cosmic mind without any cosmic brain, energy without substance, a life-principle, outside of any organism? What is all this, from the standpoint of an empiricist, but an idealogical series of empty words?

I grant it all. To reconcile pure empiricism with the existence of force outside matter, of thought without brain, of a life-principle apart from organized bodies—is unthinkable. It is a *contradictio in adjecto*. And those empiricists, who, stopping at facts, do not venture beyond the direct speculations derived from these facts, are quite right in my opinion. I was as they are myself, and am even still so; but no sooner do we pass outside the magic circle, no sooner do we attempt to solve the mysterious x, than the deductions of empiricism prove not a whit more sensible than any ideological theory. Nor ought we to forget that what we call *sense*, is neither a firm nor an unconditionally correct standard of truth. Though the laws of thought have been, and will at all times be the same, and two and two will ever make four, yet the same subjects do not appear invariably to all, sensible or senseless. That which a hundred years ago was regarded as evident and undeniable to all, may appear as nonsensical to those who live at the end of the nineteenth century. It is not only owing to the accumulation of scientific knowledge in our minds that the meaning of things changes, but the change may be likewise often due to a psychic epidemic, and other external conditions—including fashion. As to fashion, it appears invariably as an epidemic. Speaking in general, our good sense, and along with it our world-conceptions, is subject to a law of periodicity, a law which plays a very important part in our own as well as in the universal life. The old and the forgotten appear again at certain periods, though of course under a new form; new and accumulated experiences call forth into the world things buried in oblivion, imparting to them freshness and new forces. That "that only is new which is well forgotten" is an aphorism of a sceptic which has a great deal of truth in it. The periodical and for long centuries time-honoured dominion of the various clashing doctrines in science and religion, among many nations, shows us forciby how far we can trust our reason and sense. Modern empiricism is also a doctrine in its way, though its followers do not like to be viewed as doctrinaires. And no doctrine, though it should, like empiricism, claim

* Which would be perfectly correct.—[TRANSL.]

only that which is strictly based on fact, can avoid being one-sided. Otherwise, it would not have dominion over all others, it would not follow strictly one and ever the same direction, regarding it as infallible; but would admit the merits of other doctrines and recognise the dignity of their convictions based on something higher and outside merely sensuous facts. We call that which contradicts our convictions—absurd. Decidedly so; *our convictions, not our knowledge*, for convictions influence people more strongly than any knowledge.*

December 28th, 1879.

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If our reason, then, depends on our modern convictions, and these, in their turn, are only temporary, and, owing to their strength and obstinacy, not always co-ordinate with our knowledge, then, no dominant doctrine (or religion), no school of thought, ought to look down upon any other doctrine or school, however the teachings of the latter may contradict those of the former. Nor does it befit an impartial mind, sure of itself, beyond credulity and the danger of being influenced or carried away, to fear ridicule, receiving nick-names, or of being charged with retrogression, irrationality or even with absurdity. He who has lived and learned some things during a long life, may remember with what contempt the Hegelians and "Nature-philosophers" used to treat, in the twenties and thirties of the present century, the modest and (in those days) humbled empiricists: and now, the latter pay the ex-sages with the same coin. Beyond doubt it would be far safer and more hopeful to stop at the positive, and leaving aside everything that is inexplicable, accept for one's axiom, that there are things in the world, which are not subject to, nor concerned with our sciences. But such a view, no sooner is it subjected to a rigid policy and enforced upon its followers, than it becomes practically a doctrine like any other. And doctrinarianism, as I have just said, is ever one-sided and narrow-minded. Is it possible to demand of every mind, that it should pledge itself not to touch this or that subject for thought; that it should stop just where it is commanded to stop by another mind? It is quite true, as positivism, I believe, maintains, that a certain logical sequence in the direction of thought and world-contemplation, answering to the degree of knowledge acquired in human life, is observed in the progress of Humanity. But such a sequence does not destroy the possibility of periodical returns of that or another of the intellectual tendencies that have preceded; as it is not given to our mind to come to a final conviction concerning the immutable truth of any mental tendency or direction. Our temporary convictions, though always stronger than our knowledge, are still less firmly rooted than are our sciences acquired by experiment and observation alone. Therefore, however positive the tendency of modern thought, it becomes impossible to reject a leaning

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* *Preconceptions* and *prejudice* would render the idea better, perhaps, than "conviction". But Dr. Pirogoff judged people by what he saw on the Continent and in Russia and was fortunately not acquainted with the national *cant* of Great Britain.—[TRANSL.]

toward the returns of an *ante*-positive tendency contrary to positivism, were it even in only another form. And here am I, who without disputing the merits of positive knowledge, or its fitness and adaptability to many of our high intellects, nevertheless regard it as unfit for my own mind, since, to become a positivist in knowledge, I would have to break entirely my whole nature.

However strongly reflection and observation may be trying to convince me that I cannot step out beyond the magic circle traced around me, that I am incapable of solving a single one of the problems that interest me—I cannot conquer my aspirations and renounce occupying myself with problems that I consider the greatest questions of my life. With all that I am not a *doctrinaire*. To attempt to reduce to sense and order the creations of my fancy in the work of the solution of these problems, does not mean for me, to refuse to deal with empiricism (in its higher philosophical sense),* or to despise it, to regard its methods as already worked out by science and observation, as false, of little importance and to refuse it due credit. Not at all; I am one who so far back as in the twenties, when hardly from the University bench, having sensed the tendencies of the age, proceeded, in consequence, with great fervency to give myself up with my colleagues to the inductive methods of science, or empiricism as it was called, notwithstanding that we were still surrounded with the *débris* of natural and Hegelian philosophies. After faithfully serving this (in those days quite new) method of my (medical) science for over fifty years, I ended by perceiving, that for a man of my turn of mind, it was impossible to keep all the questions that interested me within the same method; in other words—to become a positivist in knowledge. Hence, I said to myself, "Stop! not a step farther".

Thus it happens that I allow my fancy, helped by whatever scientific knowledge I may possess, to prove—to myself again, of course—that the *raison d'être* of everything subject to the senses, observation and experiment is hidden behind the scenery of the empirical stage, and is, therefore, subject to my "fancy" alone and its reasoning powers, and that too, within the most narrow limits. Not being born an out and out positivist, I cannot repress in myself the desire of looking behind the back scenery; this, not only out of mere curiosity, but with the (very utilitarian) object of limiting the too impudent pretensions of experiment and "observation" to self-authority and interference in the solution of questions relating to that hidden *raison d'être*.

And now, I will begin with that at which I stopped, and which will at the first blush have appeared absurd.

(*To be continued.*)

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* In Russia the word is not connected with charlatanry and quackery but is an accepted term in Science in the sense given it by Sir W. Hamilton, *i.e.*, "in philosophical language the term empirical means simply what belongs to, or is the product of experience and observation" *plus* Science.—[TRANSL.]

A Case of Obsession.

ON the evening of the 5th February last, I went to Broach accompanied by Mr. Trivedi, President of the Surat Branch T. S., in order to investigate a reported case of obsession in that town. After examining a large number of witnesses, we requested some of them to write down some of the phenomena they may have seen personally, and to attest their account with their signatures. Copies of one or two documents are appended. Putting aside many accounts resting only on one man's word, I think the case may be held to be a genuine one, from the abnormal demonstrations testified to by several witnesses.

It appears that, about fifteen years ago, the eldest daughter of one Shakerlal became possessed, or obsessed, while in child-bed. Throughout those fifteen years, the obsession demonstrated itself in various ways, among them being the following. The girl would cry out "Some one is going to beat me", or "Some one is going to throw a stone at me", or "Some one is throwing live charcoals at me", and afterwards there would appear, on the spot indicated as struck, wales, or bruises, or burns; the wounds produced being similar to those caused by the application of physical sticks, stones, or burning coals; in fact a doctor had frequently to be called in to dress the wounds, so severe were they. On other occasions she would call out "Oh hold me, he is trying to drag me away", and those near, on laying hold of her, would be dragged some distance by an unseen force. Sometimes the girl would be flung violently on to the ground, or be dragged out of bed. After taking her meal, she would sometimes throw it up again, and in that case the different varieties of food would separate themselves, and appear just as they were before she swallowed them; her uncle, not believing the statement of her parents as regards this point, had the girl over at his own house, and saw the occurrence with his own eyes. A certain Fakir cured this girl, and the family expected peace from the tormenting spirits. It was not to be, however; for, shortly afterwards, the younger daughter, during her first lying-in, was attacked in the same manner as her sister had been before. The same occurrences began to take place over again with the younger girl. On one occasion, a new demonstration took place. The girl was sitting on the ground, when she suddenly called out "He is going to stab me". Those present saw a knife, which was lying on the ground, rise up apparently of its own accord, and strike the girl in the side; on running to see what had happened, they found blood flowing from a rather severe wound, and had to send for the doctor to dress it. About three weeks ago,

the above-mentioned Fakir tried to cure the younger daughter, and since then she has been free from the attacks; the family hope it will be a permanent cure. The young girl is now suffering from a form of nervous disease, the elder one being in perfect health, and her parents declare that she has eaten nothing for six months, subsisting only on water The whole family testify to this fact. Can it be true? While under the influence, the girl would state that it was a villainous-looking Brahmin who thus tormented her, but on recovering from the attack she would remember nothing about the circumstances; at least so I gathered from her parents.

C. L. PEACOCK, Lt. R.A.
Commanding at Surat.

Camp Surat,
India.

Copies of Documents.

Broach.
5th February, 1891.

On one occasion, there was an amulet on the girl's neck tied with a piece of string; it was thrown with great force by itself about two hands high and to a little distance, the thread and amulet being separated. On another occasion, when she was sleeping, she was suddenly thrown out of her couch. A blister put on her chest, was once thrown away by itself. Once she cried out that a pot of burning charcoal was pressed on her stomach, and another time that some one was throwing charcoal at her. After these incidents, there were sores of burns on several parts of her body, and on those places I applied my own medicine, and cured her as if she had been burnt by some ordinary fire. Her hands and feet were many times cramped, and sometimes she said stones were thrown at her forehead; I saw the marks of those stones. To all these I was an eye-witness.

Signed, MOTILAL DURLABH,
Native Doctor.

Translated from *Vernacular*, by N. O. Trivedi, of Surat.

True Copy.
C. L. PEACOCK,
Lt. Comd., Surat.

Broach.
5th February, 1891.

We certify that, for the last six months, Ujam, daughter of Shakernal, has constantly, at short intervals, cried out that she was going to be beaten, or some one was going to throw stones at her, or to throw live charcoals at her, and that immediately afterwards bruises or burns appeared all over her body. On one occasion she complained that a pot of burning charcoal was about to be poured over her, and afterwards her body was covered with bad burns.

Signed, MOTILAL DURLABH,
Native Doctor.
BHOZOLAL SHAKERLAL.
CHUNILAL SHAKERLAL.

The girl took her meal of rice, milk, and bread, before me, and in about a minute or so, she threw up, when I found that the pieces of bread were just the same as before she took them, also the rice and milk. All these were quite separate, and in the same state as they were when taken by her.

Signed, MANUKLAL VENILAL.

True Copies.
C. L. PEACOCK,
Lt. Comd., Surat.

Pistis-Sophia.

(Translated and annotated by G.R.S.M., with additional notes by H.P.B.)
(Continued.)

It came to pass when Jesus had finished saying these words to his Disciples, that Mary Magdalene came forward and, kissing his feet, said unto Jesus: "Bear with me, O Master, nor be wrath with me questioning Thee, but have mercy upon us, O Master, and reveal unto us all the things which we seek out. Now, therefore, Master, how is it that the First Mystery has twelve Mysteries, whereas the Ineffable has One and Only One Mystery?" And Jesus answered and said unto her: "Verily has it One and Only One Mystery, but that Mystery makes Three Mysteries, for it is One and Only One Mystery, but it has a different Mode (or Type, or Aspect) for each of them; and it also makes Five Mysteries, for it is again still One and Only One Mystery, yet each of them has a different Mode, [237] so that these Five Mysteries are equal each to each in turn, in the Mystery of the Kingdom in the Inheritances of Light; yet each of them has a different Mode, and their Kingdom is more excellent and more exalted than the whole Kingdom of the Twelve Mysteries of the First Mystery in their proper Series, but they are not equal in the Kingdom of the First Mystery of the First Mystery in the Kingdom of Light. In like manner also the Three Mysteries are not equal in the Kingdom which is in the Light, but each of them has a different Mode, and they too are not equal in the Kingdom to the One and Only Mystery of the First Mystery in the Kingdom of Light, and each of these Three has a different Mode, and the Mode of the Configuration of each of them is different, each from each, in their Series (1). For when thou shalt have accomplished the First Mystery of the Series, and when thou shalt have ordered thyself, so that thou mayest accomplish it well in all its Configurations, having departed* out of thy Body, immediately thou shalt become a great Ray of Light, (namely) of the Stream (of Light); it shall traverse all the Regions of the Rulers and all the Regions of the Light, all being in fear of the Light of that Soul, until it shall come into the Region of its own Kingdom. [238] When also thou shalt have well accomplished the Second Mystery of the first Mystery in all its Configurations; the man, I say, who shall have accomplished its Mystery, when he shall have spoken that Mystery into the Head of every man departing out of the Body, and when he shall have spoken it into his two Ears, when a man departing out of the Body shall have received the Mystery a second time, and shall have become

* *Egressus*, masculine, addressed to Mary!

a partaker in the Word of Truth,*— AMÊN, I say unto you, when that man shall have departed out of the Body of Hyle, his Soul shall become a great Stream of Light, so that it may traverse all the Regions, until it shall come into the Kingdom of that Mystery. But when that man shall not have received the Mystery, and shall not have been a partaker in the Words of Truth, when accomplishing that Mystery, he shall have spoken it into the Head of a man departing from the Body, he who has not received the Mystery of Light (2) nor shared in the Words of Truth, AMÊN, I say unto you, they shall not judge that man, on his quitting the Body, in any Region of the Rulers, nor punish him in any Region, nor shall the Burning from the great Mystery of the Ineffable which is with him, touch him. But they shall make great haste to pass him from one to the other in turn, to guide him throughout the Regions and throughout the Orders, [239] until they bring him to the Virgin of Light, all the Regions fearing the Mystery and Sign of the Kingdom of the Ineffable, which is with him. And when they shall have brought him to the Virgin of Light (3), the Virgin of Light shall see the Sign of the Mystery of the Kingdom of the Ineffable, which is with him. And the Virgin of Light is astonished and proves him, but does not allow him to be brought to the Light, until he shall have accomplished the whole Citizenship † of the Light of that Mystery, which is the strict observance *(agneia)* of the Renunciation of the World and also of all the Hyle therein. The Virgin of Light seals him with an excellent Seal: and, in whatsoever month he quitted the Body of Hyle, she will have him sent into a Righteous Body, to find the Divinity of Truth and the Exalted Mystery, so that he may inherit them and the Light for ever. This is the Bounty of the Second Mystery of the First Mystery of the Ineffable.

"And the man who shall accomplish the Third Mystery of the Ineffable, not only when he departs out of the Body shall he inherit the Kingdom of Light, [240] but when he shall have completed that Mystery, so that he accomplishes it with all its Configurations, and shall name that Mystery over a person departing from the Body who has known that Mystery, such a man, whether he have delayed or have not delayed, is turned about in the hard Punishments of the Rulers and in their hard Condemnations and their various Burnings. AMÊN, I say unto you, when they utter the name of that Mystery over that man, when he departs out of the Body, they shall make great haste to pass him on and hand him from one to the other in turn, until they bring him to the Virgin of Light, and the Virgin of Light shall seal him with an excellent Seal; and in any month whatever she shall have him sent into a Righteous Body to find the Divinity of Truth and the Excellent Mystery, that he may inherit the Kingdom of Light. This then is the Bounty of the Third Mystery of the Ineffable. Now, there-

* The translation of this quaint passage is rendered as literally as possible, in spite of the poverty of the grammatical construction.

† *Politia* (S) ? *politeia*.

fore, everyone who receives one of the Five Mysteries of the Ineffable, when he leaves the Body to inherit as far as the Region of that Mystery and the Kingdom of those Five Mysteries, each shall be superior to the Kingdom of the Twelve Mysteries of the First Mystery, and to every Mystery below them; [**241**] but those Five Mysteries of the Ineffable are equal the one to the other in their Series in their own Kingdom, but they are not equal with the Three Mysteries of the Ineffable. And he that receives one of the Three Mysteries of the Ineffable, on quitting the Body, shall inherit up to the Kingdom of that Mystery: and those three Mysteries are equal with one another in turn in the Kingdom, and are more excellent and more exalted than the Five Mysteries of the Ineffable in the Kingdom, but they are not equal with the One and Only Mystery of the Ineffable.

"And he who receives the One and Only Mystery of the Ineffable, shall inherit the Region of the whole Kingdom in the manner, the Glory of which I have told you already on another occasion. And every one that shall receive the Mystery which is in the Space of the Universal Ineffable, and all the other sweet Mysteries in the Limbs of the Ineffable, concerning which I have not yet spoken unto you, both concerning their Emanation and the Method in which they stand, and the Type of each one of them, how it is, and why they call it the Ineffable, or on account of what it stands separated with all its Limbs [**242**] which pertain to the Regulation of the One and the Same, the Deity of Truth, from the feet (upwards) (4),—that Region, therefore, the Mystery of which he shall receive in the Space of the Ineffable, each shall inherit up to his proper Region. And they which belong to the whole Region of the Space of the Ineffable, shall give no Denial from Region to Region, nor any Defence, nor any Token, for they are without Tokens, nor have they any Overtakers, but they pass through all the Regions until they come into the Region of the Kingdom of the Mystery which they have received. In like manner also, for them that receive the Mystery in the Second Space, there is no Denial, nor Defence, for they are without Tokens in that World. And this is the Space of the First Mystery. And they that belong to the Third Space, which is on the external side, which, also, is the Third Space from the Exterior [**243**] (for there are various Regions in that Space) have their proper Overtakers, and Denials, and Defences, and Tokens, which I will tell unto you at the time when I shall tell you that Mystery which is . . . : when I have ceased telling you the Emanation of the Universe, in the Dissolution of the Universe, which is . . . : when the Number of Perfect Souls shall have been completed, and the Mystery is accomplished, whose Entirety is almost completely accomplished, I will pass a thousand years, *according to the years of Light*, reigning over all the Projections of Light and the whole Number of Perfect Souls which have received all the Mysteries."

It came to pass that when Jesus had finished saying these words to his

Disciples, Mary Magdalene came forward and said: "Master, how many years in the years of the World is a year of Light?" And Jesus answered and said unto Mary: "A day of Light is a thousand years of the World, so that thirty-six myriads of years and half a myriad of years of the World are one year of Light (5). I shall reign, therefore a thousand years of Light, being King in the midst of the Last Supporter, King over all the Projections of Light and over the whole Number of Perfect Souls, which have received the Mysteries of Light, and ye, my Disciples, and everyone who shall receive the Mystery of the Ineffable, [244] shall be with me on my right and on my left hand, being Kings with me in my Kingdom, and they also that receive the Three Mysteries of the Five Mysteries of that Ineffable, shall be Kings with you in the Kingdom of Light, but they shall not be equal with you; they that receive the Mystery of the Ineffable shall continue Kings after you, and they that receive the Five Mysteries of the Ineffable shall continue as Kings, after the Three Mysteries and also they that receive the Twelve Mysteries of the First Mystery, shall also continue Kings after the Five Mysteries of the Ineffable, according to the Order of each one of them. And all that receive the Mysteries in all the Regions of the Space of the Ineffable, shall be Kings also, so as to continue after those who have received the Mystery of the First Mystery, emitted according to the Glory of each of them, so that they that receive an excellent Mystery may continue in excellent Regions, and they that receive a less excellent Mystery may remain in less excellent Regions, being Kings each for himself in the Light of my Kingdom. This only is the Allotment of the Kingdom of the First Space of the Ineffable. [245] And they also that receive all the Mysteries of the Second Space, which is the Space of the First Mystery, shall continue also in the Light of my Kingdom, emitted according to the glory of each one of them, each one being in the Mystery which he has received. This is the Allotment of the Second King of those which receive the Mystery of the Second Space of the First Mystery. And they also that receive the Mysteries of the Second Space, which is the First Space from the Exterior, they also shall remain after the Second King, emitted also in the Light of my Kingdom according to the glory of each one of them, and each shall remain in the Region whose Mystery he has received. These are the Three Allotments of the Kingdom of Light, of the Light of the Mysteries of these Three Allotments, and they are the greatest possible. Ye shall find them in the Two Great Books of Ieû,* but I will give them unto you, and I will tell you of the great Mysteries of whichever of these Allotments ye will, [246] which are more excellent than every Region, and are the Heads throughout the Regions and Orders, they which shall lead the whole Human Race within into the lofty Regions, from Space

* Nothing further is known of these books, unfortunately.

to Space, of the Inheritance, so that ye shall have no need of the rest of the Inferior Mysteries, but ye shall find them in the Two Books of Ieû, which Enoch wrote, when I spoke with him from the Tree of Knowledge and from the Tree of Life in the Paradise of Adam. Now, therefore, when I shall have explained to you the whole Emanation, I will give unto you and tell you the great Mysteries of the Three Allotments of my Kingdom, which are the Heads of the Mysteries, which I shall give unto you and tell unto you, in all their Configurations, and all their Types, and all their Reckonings, and their Seals in the Last Space, which is the First Space from the Exterior. And I will tell unto you the Denials, and the Defences, and Tokens of that Space. As to that Second Space towards the Interior, they of it have no Denials, nor Defences, nor Tokens, nor Reckonings, nor Seals, but only Types and Configurations".

COMMENTARY.

(1) Here we have a series or scale of 12, 7 (see Tables vii. and viii.), 5 and 3 Mysteries, and the synthetic One and Only Mystery. The key to their interpretation will be found in the *Transactions of the Blavatsky Lodge* (Part I., p. 55), where it says:

"When an Adept succeeds in uniting all his 'principles' into one, he is Jivanmukta (*i.e.*, one emancipated from rebirth): he is no more of this earth virtually, and becomes a Nirvanee who can go into Samadhi (*i.e.*, attain to spiritual states of consciousness) at will. Adepts are generally classed by the number of 'principles' they have under their perfect control, for that which we call *will* has its seat in the higher EGO, and the latter, when it is rid of its sin-laden personality is divine and pure".

(2) We have here the original of the rite of Extreme Unction as practised in the Roman Catholic and Greek Churches. The commendatory prayer, recited at the moment of death to protect the soul of the deceased as it traverses the "middle passage," also transmits the same hereditary germ. As usual, the older churches have preserved the occult tradition with greater fidelity than their iconoclastic and more ignorant younger sister. Occult Science teaches that the frame of mind in which a man dies, is of the utmost importance owing to the abnormal and psychic state in which he then is. The last thought of a dying person does much to influence his immediate future. The arrow is ready to fly from the bow; the bow-string is abreast of the ear, and the aim will decide the *immediate* fate of the arrow. Happy is he for whom "Om is the bow, the Self is the arrow and Brahman—its aim!"* At such a sacred moment, strong spiritual aspirations, whether natural or induced by the earnest exhortation of either one who has a true conviction, or better still, of one possessed of the divine Gnôsis, will protect the Soul of him who is leaving life. This is not meant, however, to endorse the superstition of a "death-bed repentance", for the immutable justice and harmony of the Karmic Law can only return a fleeting effect for a fleeting cause; and the rest of the Karmic debt must be paid in future earth-lives. "Agree with thine *adversary* quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the *judge*, and the judge deliver thee to the *officer*, and thou be cast into *prison*. AMÊN I say unto thee, thou shalt not come out thence *until thou hast paid the uttermost farthing*." (*Matth.* v., 25, 26.) That is to say, according to the Gnostic and esoteric interpretation, work

* *Mundaka Upanishad.*

while it is yet day, so that good Karmic action may balance the evil causes previously set in motion by the personality. Otherwise, at death we shall be judged by our own Higher Self, and, under the conduct of the agents of the Karmic Law (the Demiurgos collectively), will have to reincarnate again into the *prison* of the Body, until the past evil Karma has been exhausted. For until the last farthing of the Karmic debt is exhausted, we can never be untied from the wheel of "Sansara".

(3) *The Virgin of Light.* In the Chaldean cosmogony, Ana signifies the "*invisible* heaven", the Heavenly Mother of the terrestrial *sea:* or esoterically Akâsa the mother of the Astral Light. Now Anaiti is one of the names of Kali the female aspect, Sakti or Syzygy of Siva. She is also called Annapurna and Kanya, the Virgin. Her mystery name is Uma-Kanya, the "Virgin of Light".*

In the Egyptian and other ancient cosmogonies, the first septenary group of emanating potencies are called the "Virgins of Light" and are represented collectively by the six-pointed star; this star "refers to the six Forces or Powers of Nature, the six planes, principles, &c., &c., all synthesized by the seventh or the central point in the star".†

On reference to Table vi. in the Commentary (*Lucifer*, Jan., p. 376), it will be seen that there are *seven* Virgins of Light, all aspects of the one Virgin. Now there are, as of everything else, seven aspects, planes or principles of virgin matter, corresponding to the seven principles of man, from the pure, divine Akâsa to the terrestrial Astral Light, the sin-laden atmosphere of our earth. These are the septenary leaves of the Book of the Recording Angel, *Le Livre de la Conscience*, whither are instantly transferred the deeds, *words* and THOUGHTS of every minute of our lives, the Karmic record of each imprisoned soul. In the early portion of our text, we learned how the Initiate donned the spotless Vesture of Light containing the Five Words of Glory, and how they were potent to open all the portals and traverse all the Regions of the Rulers. So also with every man. Each has his own vesture, reflecting his Karmic record, and "uttering the words" that will acquit or condemn him before the jealous guardians of nature's inmost realms. Yes; each of us has a vesture woven by his own hands, but few are they who are clad in a "wedding garment" and fit to join in the Marriage Feast, when the *King's Son* is united to his *Heavenly Bride;* in other words, to join that holy Brotherhood where each, to gain admittance, must be *at one with* the Christos within him. He who seeks admission in sin-soiled robes, must, like the man in the parable (*Matt.* xxii.), be cast forth into the "outer darkness" of earth-life, until he has learnt by the experience of suffering to weave for himself a garment worthy of the "Church (Assembly) of the Mystic Christ".

Thus, then, the Souls of the Dead have to present, each severally, their Defences, Denials and Tokens, as the text has it, and the nature of their after-death experiences and their subsequent return to earth-life will depend upon which of the seven Virgins they have to face in the "Hall of Judgment". Thrice blessed is he who, clad in the Vesture of Glory, can pass by the Guardians of every threshold.

The above will throw much light on the Mysteries of the Osirified and the fate of the "defunct" that play so conspicuous a part in the "Wisdom of the Egyptians". To give one instance out of a multitude:

"In the book called by Champollion *La Manifestation à la Lumière*, there is a chapter on the *Ritual* which is full of mysterious dialogues, with addresses to various 'Powers' by the Soul. Among these dialogues there is one that is more than expressive of the potentiality of the 'Word'. The scene is laid in the 'Hall of the two Truths'. The 'Door', the 'Hall of Truth', and even the various parts of the Gate, address the

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* *Secret Doctrine* I., 91, 92. † *Secret Doctrine*, I., 215.

Soul which presents itself for admission. They all forbid it entrance unless it tells them their mystery, or mystic names".*

(4) *The Limbs of the Ineffable, the Deity of Truth.* An exposition of this Gnostic tenet will be found in Commentary 3, *Lucifer*, Oct., 1890, p. 145. The information there given may be expanded with advantage by the following passage from Irenæus *Contra Haereses* I., 14, (also found in Epiphanius *Haer.* xxiv., 4); where speaking of the system of Marcus, he writes:

And the Quaternion (*sc.* the *higher* personal consciousness at one with the divine triad Atma-Buddhi-Manas, forming the Supernal Tetraktys), he (Marcus) said, having explained this to him, added, "Now then I am minded to manifest unto thee the very *Truth* herself. For I have brought her down from the mansions on high, that thou mayest look on her unclothed, and discover her beauty, yea, and hear her speak, and marvel at her wisdom (for Truth is the Bride of the Heavenly or Perfect Man, the Initiate). Behold then her head above, the A and Ω; her neck B and Ψ; her shoulders with her hands, Γ and X; her bosom Δ and Φ; her chest E and Υ; her belly Z and T; her lower parts H and Σ; her thighs Θ and P; her knees I and Π; her legs K and O; her ankles Λ and Ξ; her feet M and N". This is the body of Truth ascending to the Magus: this is the figure of the element, this the character of the letter: and he calls this element *Man:* and he says, it is the source of every Word (*Verbum*), and the beginning of the universal *Sound* (*Vox*), and the utterance of every unspeakable, and *the mouth of speechless Silence.* And this indeed is her body: but do thou, lifting on high the understanding of thy intelligence, hear from the mouth of Truth, the self-producing Word, which also conveys the Father.

And when she had said this, the Truth (he says) looked upon him, and opened her mouth and spake a Word: and the Word became a Name, and the Name was what we know and speak, Christ Jesus; and immediately she had uttered the Name, she became silent. And when Marcus thought that she would speak further, the Quaternion came forward again and said: "Thou didst hold as contemptible the Word which thou hast heard from the mouth of Truth, but this is not the Name which thou knowest and thinkest thou hast possessed for long; for thou hast only its sound, as to its virtue, thou art ignorant thereof. For the Name Jesus is that of the Sign (the Stigma, the sign of the Greek numeral 6), for it contains six letters, known by all *who are called* (*lit.*, of the calling). But that which is with the Æons of the Pleroma, since it is in many places, is of another form and another type, and known by those of its kinship whose greatnesses are with him (them, the Æons, [*Epiph.*],) eternally: (that is to say, those *who are chosen*, the Initiated or Perfect)".

(5) *Year of Light.* Theosophists acquainted with the doctrines of cycles, of manvantaras and pralayas, and of the days and nights of Brahmâ, will have no difficulty in finding the key of the mystery which has puzzled the so-called Christian Church from the time that its lower principles separated themselves entirely from their higher light, the Divine Gnosis. The absurdities of the Chiliasts, Milleniumists and Millenarians are a striking proof of the materialism of Patristic theology, which has been re-edited and kept up to date down to this very day. This thousand physical years absurdity in various aspects, mostly with the physical return and reign of Christ on earth, was supported by the greatest lights of the Church. We find among its supporters such names as Papias, the co-disciple of Polycarp and a hearer of John, Irenæus, Justin Martyr (who imagined that the thousand years would be spent in Jerusalem "rebuilt, adorned and enlarged"), Tertullian, Victorinus, Apollinarius, Lactantius, Severus and Augustine. How different the nearer tradition of the Gnostics was from the later misunderstandings, may be seen from our text, and any further explanation is almost superfluous.

(*To be continued.*)

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* *Isis Unveiled* II., 369.

Aspiration.

We stand alone, yet not apart,
Whether the spirit plods or soars:
From lordly life to lowliest heart—
Through all, the tide of Being pours.
All nature throbs with quickening life;
The earth moans low with travail-pain;
The song of joy, the cry of strife
Are parts of nature's wild refrain.
One Life; One Joy; One Sorrow runs
Through all the process of the suns.

The moon hangs low o'er distant vales;
The sun mounts high his throne of gold;
Each in its separate orbit pales,
Each glows and burns, and each grows cold.
The grand procession of the stars
Through all the silent realms of space
Flash out their many coloured bars
As on they roll with measured pace.
Each in its orbit whirls alone
While One Life throbs from zone to zone.

Bewildered souls of little faith
Who walk by light of things that seem,
And through the span 'twixt birth and death,
Wander like pale ghosts in a dream,
Can ye not feel the touch that thrills
Till all life's bounding pulses quiver?
Can ye not hear the murmuring rills
That dance away to life's full river?
Ah! life is full, and strong, and sweet,
And paths are plain to willing feet.

Rise then, O Soul! thou knowest the way
Hang not upon the valley's rim;
Enter the shining realms of day!
Mount as on wings of Cherubim!
The very stars shall speak to thee
Of Life, in language all thine own;
The silent space a voice shall be;
Nor canst thou ever be alone.
Interdependent all things are,
From worm to man, from rock to star.

As when from some clear mountain height,
A bugle call floats through still air;
As eagles hover in their flight—
So rest thy soul with pinions bare.
With eye upraised, on boldest wings
Mount upward to the realms of day;
Till thy glad spirit soars and sings,
To plod no more with feet of clay.
Then let thy song of triumph be
An inspiration to the free.

J.D.B.

Scripture Blinds.

A LITERAL study of Scripture and the foundation of beliefs of whatever value on the words of texts have been, in the last few hundred years, apparent obstacles to the comprehension of the true Theosophical signification of that which the original compilers arranged doubtless as a secret and sacred doctrine. It will be my duty, as well as I can, to point out the modes in which a truly occult signification can be given to words which have been explained by those predisposed, by education or other bias, to some partial mode of thought. They have employed the resources of what they are pleased to call their wills in the elaboration of some creed, but their efforts are rendered nugatory by the application of methods which I shall endeavour to explain.

Even such a writer as Origen recognised the fact that a hidden interpretation of Scripture existed, which transcended the dead letter of commentary and revealed to some persons a secret *Gnosis*, unfolding mysteries unknown to the multitude, for whom any parable was good enough.

The real doctrine was taught to those initiates who must have been to the number of 12 (=5+7) and who had as their chief the influence of Wisdom, of which I will say more anon.

The name of Cephas (*S. Matth.* xvi. 17) gives us an example of this symbolism. For the name of the chief (Wisdom) is naturally enough in Syriac two serpents, one behind the other.

The *Secret Doctrine* (ii. 341) has shown the identity of the ideas connoted by *stone* and *serpent*. The *Jupiter lapis* swallowed by Saturn under the shape of a stone, became in later times a mere idol. Eusebius and Arnobius recount how the pebble-stone often became a kind of pocket-God, that gave revelation on its own account. But the symbolism of the stone and serpent really prefigured the descent of the incarnating Spirits of Mahat, and the stone image, which fell from on high, the thunderbolt of Jove, were repetitions of the idea of the Agathodæmon. Orpheus had laid down the rule that stones were divided into ophites and siderites. The Agathodæmon was sometimes called Chnouphis, sometimes Suphis, sometimes Σοφια. Prefixes being interchangeable, the root of the word was always Oph=Οφις, a word cognate with En-Soph. This fact is the key to most of the mystic references to the serpent.

Virgil (*Æneid. lib. V.* 84) gives us the story of the sacred serpent unfolding a sevenfold arrangement.

> " . . . *Adytis quum lubricus anguis ab imis*
> *Septem ingens gyros, septena volumina traxit*
> *Amplexus placide tumulum lapsusque per aras.*"

In *John* xxi. 2, the word ιχθυς is used with a mystical signification; the precise statement of the number has naturally attracted the attention of commentators from early times and the interpretations which have been assigned to it do more than form a sample of ingenious combinations. They illustrate, however, a method of viewing Scripture different from that which was at one time nearly universal. Cyril of Alexandria (*fl.* 444) and Augustine (*fl.* 439) have probably preserved earlier interpretations in their own manner.

Cyril of Alexandria (*in loc.*) followed by Ammonius the Presbyter (Cramer *Cat. in loc.*), Euthymius (doubtfully) and Theophylact (*ad loc.*), regards the number as being significant in its three simple elements: 100+50+3. The 100, he says, represents the fulness of the Gentiles, for 100 (=10×10) is "the fullest number" and as such it is used to describe the Lord's full flock (*Matth.* XIII. 8). The 50 represents "the remnant of Israel according to election", which falls short of completeness ($50=1\frac{0}{2}0$). The 3 indicates the "Holy Trinity", to whose glory all alike are gathered.

Augustine (in *Joh. Tr.* CXXII.) adopts a more complicated interpretation. Ten, he says, is the number of the Law, therefore we add seven, the number of the Spirit, in order to obtain the fulness of the divine revelation as a power of life. But he then adds, the sum of the numbers from one to seventeen inclusive is one hundred and fifty three (1+2+3+ . . . +17=153). So that the number 153 signifies all those who are included in the saving operation of "divine grace", which brings about reconcilation with the Law. Nor is this all. The three is the symbol of the Trinity; and the triple fifty brings out the idea of unity in the Spirit who is revealed in a sevenfold operation (50=7×7+1). Gregory the Great adopts in part the symbolism of Augustine, but employs it even more ingeniously.

The Evangelist, he writes, would not have given the exact number unless he had deemed that it contained a mystery. All action under the Old Testament is ruled by the Decalogue and under the New Testament by the seven gifts of the Spirit (*Isaiah* XI. 2). Our action, therefore, under both aspects can be represented by 10+7. But it is by faith in the Holy Trinity that action is made effectual. We therefore multiply 17 by 3 and obtain the number 51, which expresses the idea of true rest, being unity added to the number of the year of Jubilee. This symbol of rest (51) is again multiplied by three and we gain the result 153, the symbol of the elect citizens of the heavenly country, the final heirs of rest (*Hom.* XXVI. 4). Rupert of Deutz (in *Joh.* XIV.) regards the three numbers as representing the proportions of three different classes united in one faith. The "hundred" are the married, who are the most numerous; the "three", the least in number, are the virgins. But, he adds, there is much that has been profitably written on this 153 by learned divines, which the careful reader will easily find, and put in its proper place.

Bruno Astensis (XIth-XIIth cent., the homilies were wrongly published under the name of Eusebius of Emesa), adopts a simpler view. Three, he says, has the same significance as 150=3×50. There are three parts of the world, Asia, Africa, Europe! Therefore 150+3 represents the world (*In loc* [*Hom.* LXXI.] Migne. Patrol. CXLV. 599). It may be worth while to add, if such interpretations seem alien from our way of thinking, that Volkmar has recently surpassed them in extravagance. He gravely argues (*Mose Prophetie* 61. f) that the number represents Simeon Bar Jona Kepha. To obtain this result he is obliged to leave out one letter in Kepha, and to give the Hebrew letter-values inconsistent with ancient usage. Let us now consider for a moment the homology between the words αρτον and ιχθυς in *Matthew* VII. 9 and *Luke* XI. 11.

αρτον—homology—ιχθυς
λιθος—homology—οφις

If we admit the parallelism between αρτον and λιθος in this passage, a light is also thrown on the Lord's Prayer (*Matthew* VI. 11). Here the demand for αρτον has obviously some higher signification. This is given us in *St. John* VI. 35; and all difficulty, whether we ought to read the word επιουσιον as "daily", "sufficient for subsistence", or "super-substantial", is put on one side.

Having established the fact that the word bread has to be interpreted in a mystic manner, we have to consider a number of

passages (*e.g. S. John* VI., *S. Matth.* XIV. 17, *S. Mark* VI. 38, *S. Luke* IX. 13,) in which it is used in a complicated sense, making by the addition of 5+2 the mystic 7. This was the real *gnosis* spoken of in *Ecclesiasticus* XXIV. 14, and addressed in the prayer, which the Roman Catholic Church makes once a year on Dec. 17; not to God or Saint, but to the Spirit of Wisdom. I translate the old antiphon. "O Wisdom, which proceedeth out of the mouth of the most high, reaching from beginning to end, mightily and sweetly ordering all things, come and teach us the way of understanding." It is this eternal γνωσις which was the object of the worship of generations of initiates, and as those who inculcated its cultus were as often as not Sadducee Jews, who had no notion of a future state, and very little idea of a deity, we have the real secret belief of generations of worshippers. To those persons who understood the meaning of the catch-words, it was necessary to indicate precisely what was meant. Temura, Notarikon, Gematria, had worked their wicked will on the hopeless student of metonymy. And Jewish Rabbis tell us that the real keys to the mysteries were orally communicated, and that the real meaning was hidden from the priests, the Goim or Cowans=Cohens. But the secret once being given it was jealously guarded from the knowledge of the vulgar. This *disciplina secreti* was the great mystery that the Christian Fathers handed down from generation to generation whilst the radical ideas were divulged only to those who were acquainted with the hidden significance of certain passages. The Bible, though its value as a foundation of faith must be determined by everyone for himself, contains a number of gems, which, when polished by the skill of a Gnostic interpreter, may shine brightly as a guiding light for all.

Again these blinds were proclaimed in an age that possessed other sources of instruction. Such were the Sibylline verses.

Dies iræ, dies illa
Solvet seclum in favilla
Teste David cum Sibylla.

It pleased the French Reformers of the Breviary to alter the two last lines after this fashion:

Crucis expandens vexilla
Solvet seclum in favilla.

But the original reading gives a far better idea of the influence which the Sibylline Oracles exerted over the whole mediæval lore. To those ages it seemed nothing wonderful if the God who had inspired Balaam to say: "I shall see Him, but not now, I shall behold Him, but not nigh, there shall come forth a star out of Jacob, and a sceptre shall arise out of Israel", who had inspired Caiaphas with the declaration, "it is expedient that one man should die for the people"; who had even put those words into the mouth of Virgil:—

Iam redit et Virgo, redeunt Saturnia regna
Iam nova progenies coelo demittitur alto;

that he should also have vouchsafed to turn the ancient oracles into the means of propagating the true wisdom. To say nothing of the tale related by Plutarch, which however there seems no reasonable ground for doubting, the pilot Tamois, on the very evening of the crucifixion, was commanded by an aërial voice to proclaim near the promontory of Phalærum that "Great Pan is dead", and instantly the whole surrounding atmosphere was filled with the sounds of wailing and lamentation: there are the irrefragable accounts of the cessation of the oracle of Daphne, when the remains of S. Babylas were there interred: and of the oracle which, silenced by S. Gregory's having passed a night in the temple, could not resume its func-

tions till the "evil spirit" was formally permitted to reassert his ancient power. Let us now, therefore, give a few quotations from the earliest Fathers, which will show how widely and how deeply the belief in the Sibylline Oracles had permeated the Church. In the first place, there is the passage in the *Similitudes* of S. Hermas, where there appears to the writer an aged woman, in glorious apparel, who begins to read from a volume. And some time afterwards the angel asks:

"'The aged woman from whom thou didst receive this book, whom thinkest thou her to be?' I replied, 'the Sibyl.' 'Wrong,' said he, 'it is not so.' 'Who then is she, lord?' said I, and he answered, 'It is the Church of God.'"

Then, again, we find St. Justin Martyr over and over again quoting the same testimony, and using the witness of the Prophetess in verification of the truths of the Gospel. The idea of proving the Gospels as necessarily true, because they were in accordance with the Sibylline oracles, is humorous, but we must recollect that Bibles were not so cheap then as now and that the Sibylline books, even at the latest quotation, were still dearer. In the Western Church, where criticism was at a much lower ebb, the Sibylline oracles were quoted without any kind of doubt. Let us hear Tertullian:

"I will speak a little more concerning Saturn, and will not omit those testimonies of Divine literature to which so much faith is due on account of their age.

"The Sibyl, before literature existed at all, speaks thus concerning the birth and the history of Saturn. 'In the 10th generation,' says she, 'of men after the Deluge, reigned Saturn and Titan and Iapetus (Iapetus is a most easy and certain correction for *Iam fatus*) the most mighty children of earth and heaven.'"

He is quoting that which we now read as the 108th verse of the third book. In like manner in his treatise *De Pallio*, he tells us, that the Sibyl spoke truth with respect to Delos and Samos, in manifest allusion to Book VIII., line 165. Half a century later, Arnobius, in his treatise against the Gentiles, derides the heathen for affirming it to have been by the inspiration of Apollo that the Sibyl uttered so much truth. In the same century, but later, that most excellent man and most barbarous poet Commodianus transfers some of the Sibyllic rules into his own uncouth lines.

And next we come to Lactantius who of all Latin writers is the most imbued with the spirit of these Oracles, and that to such an extent, that from him no inconsiderable portion of the present Sibylline writings might be recovered. I need not give the histories of the Erythræan, Delphian, Libyan, Tiburtine, Hellespontic, Cumæan, Cimmerian, or Phrygian Sibyls. The chief work of the Erythræan Sibyl is the famous acrostic of ι χ θ υ ς, a blind in itself for *Wisdom* on which we need only remark that it is obviously a Western Latin version of the most debased type. It is significant that the name of the initials in the first verse reads Jesucs, which shows a design to imitate the shape as well as the sound of the Greek sigma. In the second verse the word is Creistos, which again shows that the copyist had a faint adumbration of the original occult significance. On the theory that the copyist understood Latin alone, it is difficult to conceive why he should have drawn a distinction between Χρηστος and Χριστος. Internal evidences of the date when this Sibylline prophecy was written, give us the date of Antoninus Pius. The author had read the Book of *Genesis* sufficiently accurately to transmit the history of the Fall, on the most orthodox principles, but when she came to the Deluge, had in mind that passage of Hesiod where Jupiter is represented as putting forth all his strength to crush the rebelling giants. I shall not attempt to wade through the fourteen books of the 1st Sibylline oracles. But the names of the angels taken, it may be, from the Book of Enoch, Οριηλ, Σακιηλ, Αζαηλ, are

significant. Oriel is of course Uriel; but Azazel in the book of Enoch (chapt. XLII. and LXVIII.) is a demon.

The meaning of this to an Occultist, who explains the law "Demon est Deus inversus" and "as above, so below" I merely indicate: if we take the Sibylline works, worthless though they are in the form in which they have come down to us, as convenient memoranda from which oral teachings may have been handed down, we have some idea what the lost treasures of Gnosticism that have been taken from us, must have been. The Theosophist on this occasion repeats the Darwinian arguments of the "imperfection of the record".

I return to the blinds which we find in Scripture. *S. Luke* II., 34, 35, gives us an example. Of course we know that the prevalent devotion to our Lady of Seven Dolours has made not one sword, but seven. The Servite order, who founded this devotion, have long forgotten the origins of their faith. But those who have studied Occultism need not to be told of 5+2. The mere Scriptural words "set for the falling and rising up of many in Israël" is a sign indicating that a blind is about to be used. Probably those who edited S. Luke, before he was accepted as a Gospel, had some oral teaching with this text. As it is, poor Simeon, who as a heavy father might have performed a part at least equal to that of old Gobbo (*Merchant of Venice*), has been left by Scripture with very little to do. The Roman Church certainly perpetuated the tradition, but has long since forgotten it. The Protestants never knew it. To attempt to unravel the devotional mysteries, which are confined to sections of the Church that have long lost their meaning, is without doubt an easy task for the Occultist. The Rosary with its forty-nine beads (*forty-nine fires*) has its meaning, though the subsequent introduction of five Paters gave all the blind necessary. The quinary division was expressed, and it was not necessary to go higher than the fifth. But the Brigittine rosary lifted up a further corner of the curtain, and showed us Buddhi; it was not necessary to express Atma. But a Brigittine rosary in my possession used in a convent of whose orthodoxy there can be no doubt, expresses Atma by the addition of extra beads; of course the people who use this mechanical devotion have no comprehension of another meaning. Still less have Protestants, who deny what they do not understand, and would efface the memory of a Gnostic practice more ancient than all Bibles imaginable.

We see thus a system of blinds, employed to hide entirely the meaning of passage after passage of the Scriptures, intentionally obliterated. We also perhaps recognise in this the influence of Ebionite Christians, but the passages were evidently arranged like Nye's sleeve in Bret Harte's poem, "The same with intent to deceive".

The Sermon on the Mount, which possibly belongs to a different period than the rest of the Gospel, is an example of the formation of blinds. I have shown two of these. But like the work of the ant-lion, the very edges of the pitfalls have been obliterated. But whatever significations may have been put on any passage, we have the certainty that we have not the original documents before us. The Sermon on the Mount had been in any case extremely altered before it was incorporated in the Gospel of S. Matthew and those who wish to read the original Syriac or Aramæan words will be grievously mistaken. If we add together the elements produced by attrition, and those which are the result of deception, we have a hideous and heterogeneous compound which is seen to its greatest disadvantage in S. Matthew with its supposititious Hebrew original. We have a version in S. Luke XI. 11, which is not much different from the one in S. Matthew.

The same blinds exist, and whether the Lord's Prayer or the snake story is on the table, the same key unlocks both passages. That throughout the 1st century after Christ there were many other teachings,

some of which may have had Gnostic origin and some of which have been perpetuated in tradition, is probable. We may accept Murdocks' statement that the Peschito-Syriac version of the New Testament dates from a very early period; and is perhaps of the 1st century. Evidence is before us that the early Christians had some other information at their disposal than that which it is now the fashion to call the "Word of God". People who read it carefully find out for themselves whose Word it is. Compare the texts I *Corinth.* II., 9. I *Corinth.* XV., 45. *Ephes.* V., 14. I *Tim.* I., 15; III., 1; IV., 8-9. II *Tim.* II., 11-13; II., 19. *Titus* III., 8. We may add as bearing on the subject *Ephes.* V., 14. *Coloss.* III., 16. II *Tim.* I., 13; IV. 13.

An inaccurate criticism has said that the first quotation is from *Esaias* LXIV., 4. Now we do not deny that so far as the English version is concerned, there is a certain resemblance between the passage in the Corinthians and that in Isaiah, but it is now universally allowed that our English version of the text in Isaiah is quite indefensible; it probably was only made from the predetermination of considering S. Paul to be giving the right sense of the prophet; the true version is given in the margin. The LXX. gives an entirely different version. But curiously enough we find much in the Anaphora of S. James, p. 63 of Neale's translation. Again we see in the well-known passage of *I Corinth.* XV. 45, truly Gnostic matter. We find,

1. There is not one word the same in the passage in the Corinthians, and in that of Isaiah—and the sense is altogether different.

2. Yet the passage in the Corinthians is a textual quotation—textual even to ungrammaticalness.

3. The exact words of this quotation, the ungrammaticalness supplied, occur in the Liturgy of S. James. There is a reference, it may be a close one, to the passage in Isaiah. But we have the poetical swing here, granting the quotation to be not quite perfect. What these writings were is just what Occultists if they choose can teach us. Sometimes they are creeds, sometimes they are oral teachings.

We next come to the most important (to Christians) subject of the Cross. The history (on the scientific plane) has been worked up thoroughly by Rohault de Fleury and John Ashton, and it is merely my duty to affirm that the Gnostics, in their enmity to God the Father, had proscribed his image, but being favourable to the Son, they painted and sculptured the figure of the Saviour, of all dimensions, and under various forms. It even appears, as M. Raoul Rochette has affirmed, that we are indebted to Gnostics for the earliest portraits of Jesus. (*Discours sur l'Art du Christianisme*, par R. Rochette, in 8vo., pp. 15, 18. M. R. R. quotes St. Irenæus, St. Epiphanius, St. Augustine, Lampridius, Jablonsky, Fueldner, Heyne, and Bottari. The quotations are all preserved in the extract that follows the *Discours*). I am sorry to differ with so learned and erudite an author as the author of the *Hebrew Egyptian Mystery* quoted in the *Secret Doctrine* II., 561, but we may recollect the fact, that the three nails, one affixing two feet at once to the cross, is a very late idea, and I have not myself found any trace before the twelfth century. Gulielmus Durandus is in favour of four nails, as was Gregory of Tours, long before his time. After the thirteenth century the practice of putting only three nails was definitively in the ascendant. The elder representations invariably had two feet apart, which makes the number of nails four, not three. This disarranges the symbolism and disturbs the arithmetic. What the Gnostics thought of in the σταυρος has been well explained by Mr. G. R. S. Mead in his excellent translation of Pistis-Sophia (*Lucifer* Vol. VI. p 233-238). This was a far higher idea than the mere instrument of execution and in the Gnostic sense the cross is an object of the profoundest adoration. The Greek Church has preserved this by drawing the radii of the cross thus + expressing the idea ⊕.

and the Greek Church, in its circular sign of the cross, conveys the same idea. The Latin Church, with its transverse sign, marks a pentacle, but the idea which originally was associated with the σταυρος has entirely disappeared in favour of a "Chamber of Horrors" symbol. To those, who can appreciate an argument that is of the deepest anthropological, as well as theosophic significance, I commend the masterly volumes of Didron, *Iconographie Chrétienne*. But there is nothing in the emblem of the cross, considered by the light of Gabriel de Mortillet, *La Croix avant le Christianisme*, which does not convey a necessary and eternal truth, which existed when Wisdom was created in the beginning, long antecedent to any event which is alleged to have taken place in A.D. 33. Since man exists the cross had its significance, though the key to its meaning is lost to many through the efflux of time. But it is not through the mere expression of a grossly ignorant faith, or a spirit of crass denial, that the Higher Teaching can be spread. We wait for the angel to move the surface of the waters, and we hope that a new generation of learners may be free from the ignorance and prejudices that have impeded our progress. Personally, when discussing these and similar questions, I have always found more ignorance than prejudice. The prejudiced man, if he has any *Manas*, or Divine Spirit of Intelligence, and has some dogma to support, accepts some postulate, right or wrong. The ignorant man requires to be taught at the same time that he is contradicted, which is a waste of labour.

To sum up, I have pointed out a few instances of *blinds*. These are sufficient to show that the early disciples had no idea of their being either the better or the worse for reading the Scriptures. A Gnostic teaching supplemented and gave the foundation of thought. The old initiates from whom S. Paul learnt much and of whom he said little, conveyed a teaching which led succeeding generations to build up a religion that has passed through various phases of modification. As centuries went on, the teaching that S. Paul attempted to rival in the Epistle to the Colossians and condemned in the first Epistle to S. Timothy (vi. 20), became extinct and each successive investigator added his individual lie to the common heap.

C. Carter Blake, D.Sc., F.T.S.

A MAGIC WAND.

In the *People's Journal* (Lahore) for February, quoting from the *Hindu Runjika* of Rajshahye, we find narrated how a Himalayan *Sannyasi* (an ascetic, or *Yogi*) saved the life of Rajah Sashi Shekhareshwar Roy, Zemindar of Tahirpore. The holy man accomplished his *phenomenon* (for such it was) by means of what the writer terms his "stick", whereas the *stick* is in reality a kind of *wand*, of bamboo or wood, with which *no initiated Sannyasi* will ever part. The day may yet come, when the occult potency (the very quintessence of human will and magnetic force) generated and preserved in such wands, will be fully recognised by modern science. Meanwhile, all such facts have to be regarded by sceptics as cock-and-bull stories. It happened as follows:—

"After the meeting of the Bharat Dharma Mahamandal at Delhi, the Rajah went to a place, called Tapoban, on the Himalayas, where many *Sadhus* still reside. He went there for taking the advice of the *Sadhus* in regard to the Dharma Mandal. On his way from Hurdwar to Tapoban, he had to pass through hilly forest tracts, infested by wild beasts. While he was going to Tapoban in a palanquin, a wild elephant suddenly made a rush at him from the jungles, and the whole party was in an awful state of excitement. In this dilemma, a Sannyasi appeared, and assured the party in Hindi not to take fright. He stood in front of the party with a stick, and requested the bearers and the Rajah's men to shout out, "Kader Swami ki jai." The elephant on hearing this, returned to the jungles at once, and the Sannyasi mysteriously disappeared!"

Prasnottaramala.

(Reprinted by permission from the "Sanskrit Critical Journal, Vidyodaya".)

PRASNOTTARAMALA, or a garland of questions and answers by Sri Sankarâchârya, the famous Saiva reformer, is a little work of thirty-two stanzas treating of the highest morality in the form of question and answer.

Q. I am drowning down in the endless ocean of this world, O generous preceptor (Guru); kindly say where is a refuge for me?

A. The lotus feet of the lord of the universe, which will thus serve as a capacious boat (there is a refuge for thee).

Q. What is the real bond of man?

A. Desire for worldly pleasures.

Q. What can be said to be true freedom?

A. The total renunciation of all worldly enjoyments.

Q. What is the most dreadful hell?

A. One's own body.

Q. And what may be called heaven itself?

A. Contentment.

Q. What roots out worldly attractions?

A. Knowledge of one's own spirit (Atmâ-bodh) from the study of the holy scriptures (the Vedas).

Q. What is known as the cause of salvation?

A. The same.

Q. What is the door of hell?

A. The woman.*

Q. And what guides man to heaven?

A. Ahinsa, doing injury to no living beings.

Q. Who is in happy sleep?

A. He whose mind is confined in contemplation of the true nature of his own spirit (Samâdhi).

Q. Who is awake?

A. He who is conscious of real as well as of unreal things.

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* Tertullian also said that woman was the gateway of the devil. Is this allegorical or may not woman equally say that man is the "door of hell" from the same point of view? In the phraseology of Occultism, the lower Quaternary (the four lower "principles") is considered *male*, while of the three higher Principles Atmâ and Manas are held to be sexless and Buddhi (Soul), female.—[Eds.]

Q. Who are the great enemies of man?
A. His own senses.
Q. And who are his true friends?
A. When these are brought under his own command.
Q. Who is poor?
A. He whose desires are not satisfied by anything.
Q. Who is rich?
A. He who is contented with everything.
Q. Who is dead though being alive?
A. One who is without energy.
Q. What in a man never ceases?
A. Covetousness, which ever entices his mind to false happiness.
Q. What is a real snare for a man?
A. Self-sufficiency.
Q. What beguiles a man like spirituous liquor?
A. Woman.
Q. Who is the blindest of the blind?
A. One in love.
Q. What is virtually death?
A. One's own infamy.
Q. Who is a true preceptor?
A. He who teaches to do good only.
Q. Who may be called a true follower?
A. One who is absolutely faithful to his preceptor.
Q. What is the long disease?
A. The world itself.
Q. And what is the best medicine for it?
A. A thorough comprehension of its nature.
Q. What is a man's best ornament?
A. A good disposition.
Q. What is the most holy shrine?
A. Purity of mind.
Q. What is to be always followed?
A. The words of the preceptor and the Vedas.
Q. What are the means of knowing Brahma (the supreme spirit)?
A. The company of good men, charity, reason and contentment.
Q. And who may be called good men?
A. Those who have given up all worldly desire, who have overcome ignorance, and devoted themselves to the contemplation of the supreme spirit.
Q. What is the real fever among men?
A. Anxiety.
Q. Who is a fool?
A. One devoid of discrimination.

Q. What is the principal duty?
A. To be pious to one's own God.
Q. And what is real life?
A. Life without corruption.
Q. What is learning?
A. That by which the supreme spirit is known.
Q. What is true wisdom?
A. Acquaintance with the nature of the supreme spirit.
Q. Who has conquered the whole world?
A. He who has subdued his own mind.
Q. Who is the hero of heroes?
A. One not affected by the arrows of Kâma (Cupid).
Q. Who may be called wise, prudent and free from passion?
A. He who has not been beguiled by glances of women.
Q. What is the poison of poisons?
A. All worldly enjoyments.
Q. Who feels himself always afflicted?
A. He who is fond of worldly enjoyments.
Q. Who is to be thanked?
A. He who does good for others.
Q. And who is to be worshipped?
A. He who is well acquainted with the nature of the world.
Q. What should not be yielded to in any circumstance?
A. Love and sin.
Q. And what should be performed by a learned man with all efforts.
A. Study and virtue.
Q. What is the cause of this world?
A. Ignorance.

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TWO KINDS OF "PEACEMAKERS".

"Blessed are the peacemakers; for they shall be called the children of God" said He, whom Christendom acknowledges as its God and Saviour, in the Sermon on the Mount. But the American *Christians* of to-day improve upon the term and patent their "peacemakers", while other *Christians* may yet curse them. We learn through Dalziel that Mr. John M. Browning of Ogden, (Utah), has just invented the pattern of a new gun which he names satirically "the *Peacemaker*".

"The magazine of this latest piece of ordnance holds 297 shells; it has a calibre of ·45, and discharges sixteen shots in a second. Notwithstanding that there is much machinery in the stock, the gun works with great smoothness and rapidity."

Verily shall the Christians who use this new kind of "Peacemaker" be called the children of the Devil!

The True Church of Christ, Exoteric and Esoteric.

II. ASTRAL AND VISIBLE.

(*Continued from the March Number.*)

IT will perhaps most readily and clearly bring out the position which the Church of Christ claims to occupy if the fundamental theories are stated in the shape of propositions, such being followed by notes explanatory and illustrative, and a selection of leading typical authorities (no more than this could possibly be attempted out of the enormous mass which exist); each proposition moreover being as sharply as possible contrasted with the counter proposition, which as a rule is that maintained by the parties hostile to the Church, so as to bring out distinctly every point on which the doctrines or principles of the Church have been misrepresented.

Of course these propositions must not on any account be taken as dogmatic statements, but merely as a convenient way of explaining a somewhat difficult subject.

Obviously the first point is with regard to the nature of the Church and our first proposition therefore is:

1. THE CHURCH IS IN ITSELF A DISTINCT LIVING ENTITY OR UNIT, WHOSE VISIBLE BODY IS COMPOSED OF MULTITUDES OF ENTITIES, EACH HAVING AN INDIVIDUALITY OF ITS OWN, THE WHOLE CHURCH, LIKE THE LIVING HUMAN BEING, HAVING ITS SEVEN PRINCIPLES.

Notes and Illustrations.

1. The first proof of this proposition is to be found in the existence of the Church as an Association at the present day. For in fact every association is to a greater or less extent an individual entity apart from the members comprising it. Thus a regiment has its ideal personality, its Linga Sharira, so to speak, which survives from generation to generation, and has definite character, memory, honour, disgrace, &c. The men composing it may be regarded as the Sthula Sharira, and the *esprit de corps* which holds them together as the life or Prana of the regiment, and thus in every association, not only these three lower but all the principles may be traced, some being in some cases dormant or mere potentialities; and

according to the varying development of the principles, so are the associations analogous to human, animal, vegetable or mineral entities.

The fallacy opposed to this lies in confining the conception of a living entity or unit to such bodies as have form and limitations perceptible to human senses, *e.g.*, men, animals, vegetables, &c. It is, however, obvious that every cell of the human body has in a certain sense an individuality of its own (using the term in the popular sense), it lives, functionizes, and dies, according to its own laws of growth and development. There are also in the human body innumerable parasites, bacteria, &c., having nothing in common with its life save as guests in a house, some being actively hostile to the common life. Multitudes also of cells of foreign matter simply pass through, and are never incorporated into the body. To the perception of a cell or a microscopic parasite the entire human being as an entity might well seem a myth. Either then we must make the limit of the perception of human senses our final limit, or conceive of an association as a living entity. The latter is obviously *à priori* the most philosophic.

2. The Christian Church as an Association was so regarded from the earliest times, being termed by St. Paul "the Body of Christ". As to the catena of evidence for this conception, as being primitive and continuous to modern times, see Klee *Histoire des Dogmes Chrétiens*, Vol. I.

3. Like the ordinarily understood living entity, the Church of Christ, and indeed every other association, has both its material and its astral body; the latter being the ideal form, the internal and invisible Church so to speak, and of course existing before the visible and material form. The mystic Christus, the Path, and the Purifier, union with whom was the object of the early initiates, speaking only to the inner senses of disciples, established such an internal, invisible Church or Association. This astral Church must be as old as Humanity, and capable of existence apart from the visible Church. The counter proposition is that such invisible or astral Church is the only true Church.

4. The most prominent notion set forth by the earliest members of the Association which now exists (the fathers of the Primitive Church) was the visibility of the Church. All their metaphors have reference to this quality. It is "a light" (S. Iren. v. 20., n. 1, S. Cypr. *de Unit.*); "the city set upon a hill" (S. Chrys. in *Jes. Hom*, ii., n. 3; S. Aug. *Unit* c., xvi, n. 40. *Cont. Litl. Petiliani* ii. 104, n. 239), "the visible means whereby we attain to Christ who is invisible" (S. Aug. *Serm.* 238, 3), &c., &c. Not to speak of the constant metaphors in the New Testament, such as the Kingdom of God, the City of God, the House of God.

5. There is then an Astral Church of Christ (or ideal Association of seekers after the Path) which has always existed, as is proved by the testimony of occult science of all ages. There is also a visible material association, now existing, considered by its first founders and members to be

the material and visible body corresponding to that Astral Church, and, as I shall endeavour to show, continuously so considered to the present day. The Christians of the Primitive Church had their mystic Christus, and (setting aside for the moment the question of the incarnation) it will be necessary to show or assume, that this mystic Christus was the same as the Christus of the ancient mysteries. It will be necessary to return to this point, but for the present, accepting Philo and the various Gnostic schools as connecting links, we may assume it, though we add the qualification that the view of the Primitive Christians was more limited, and that they knew less of the mystic side of these great teachings than the famous schools who preceded them.

6. The relations between the visible and the invisible Church are analogous to those between the material body and the astral double of a human being. This must needs follow as a corollary from the proposition, for every material unit must needs have its astral form, and the relationship between the two is always the same.

7. The various human beings composing the Association called the Church are analogous to the various cells composing the human body. These are heterogeneous and none of them exactly represent the whole. Take minute portions from different parts of a human body and submit them to a physiologist to examine and report on the body of which they formed a part—his conclusions (supposing he had no other clue) would be different in every case, and all erroneous. Thus a full-grown man may be said to weigh ten stone, and that ten stone of matter is commonly called the material body of the man, yet one grain of it might lead the physiologist to the conclusion that the body was that of a fish, another taken, may be, from a tooth or a bone, that it was a lime formation, another (from some undigested food for instance) that it was a vegetable. Further suppose the physiologist could analyze separately every cell comprising the entire body, he would be no nearer knowing the man. There is then an individuality (again using the term in its popular sense) in every association which is more or less definite, but which is not the individuality of any of its members or of the sum of them, or the average of that sum, but a distinct entity. That this applies to the Church is clear from the popular speech even of the enemies of the Church, *e.g.*, the Church says, teaches, pretends, commands, &c. Though usually there is no authority for making such statements about the Church, the speakers instinctively recognise it as a distinct entity.

8. Every philosophic truth is faced by an opposite error, which is usually a popular misapprehension. It may conduce to a better understanding o our first proposition if we place alongside of it its counter-proposition, viz., "The Church, like every association, is nothing more than the aggregate of the individuals at any particular time composing it, and can, therefore, have no character or qualities of its own".

9. This counter-proposition represents one form of ordinary thinking,

the philosophic *pros* and *cons* have been so thoroughly thrashed out in the arguments of the Nominalists and the Realists as not to need repetition here. It is hardly conceivable that any Theosophist should support the counter-proposition; but for present purposes it is enough that our main proposition has from the most primitive times been the conception entertained by the Church of its own nature and function.

Students of philosophy will find much of great interest concerning this matter in the works of Ueberweg and in Prantl, *Geschichte der Logik im Abendlande*. A most notable and really theosophical work is that of the famous Erigena, from whose grand treatise *De Divisione Naturæ* may be traced the germ of the distinction of Nominalism and Realism, though in fact it was, as Cousin says, the eleventh century which actually gave Nominalism to the world. (See Cousin, *Ouvrage inédit d'Abélard*, Introd. p. lxxxv.) All this, however, is quite foreign to our present subject, for whatever view philosophers and metaphysicians may take now they have read all the subtle twistings and sophistry of the Scholastic Philosophy from Erigena even down to Occam, it is clear that when the Church was founded, Nominalism did not exist, but the Neo-platonic School was everywhere dominant, and in primitive times the Church's thought of itself was in accordance with this philosophy.

10. We may now predicate a few points which follow as natural corollaries from the analogy of the Church to the human body. *1st.* It ought to be sufficiently organic to express in material form and human language its constitution, rules and teachings. This will be demonstrated hereafter by showing what, from primitive up to modern times, has been recognised as the authoritative voice of the Church, and how it may be tested and recognised. *2nd.* As the material body is subject to sickness and imperfection of various parts, to old age, decay and death, and to Karmic results in general, which do not touch the higher principles, so is it in the Church. Imperfection in the members is not only to be expected, but is an absolute necessity; this again will hereafter be enlarged upon. *3rd.* As a man often knows inwardly in his higher knowledge truths which he is utterly unable to express in words or in any way to communicate to his fellows unless they are able by their own intuition to grasp his meaning, so the amount which any man or body of men are able to gather of the doctrines of the Church must by no means be taken as the sum total of those doctrines, but some allowance must be made for the limitations both of expression and receptiveness incident to material bodies.

11. The conception of the Church as a living entity, having growth and development and a power of expression, destroys one fertile source of attack of the enemies of the Church, which may be thus formulated: "The Church, the Bible, and Christ form a vicious circle. Men believe in Christ because the Bible tells them, they believe the Bible because it is the book of the Church, they believe the Church because Christ founded it.

Or the three may be arranged in any other form, but the same vicious circle is always apparent." Whereas the true conception is they believe the Church because it is a living tangible reality, which knowing they find worthy of confidence; the Church sets forth the Bible as an authoritative body of teaching, so on the Church's authority and subject to the Church's interpretation they accept the Bible; and since the Bible and the Church set out a certain account of the foundation of the outward and visible Church, they accept that as true; always remembering, however, that any material presentment of spiritual facts or doctrines must needs be imperfect, and even from the joint imperfection of teacher and learner, the impression conveyed to the latter may be erroneous. It is as though a teacher should come from a far country, bringing a book wherein was contained a summary of his teachings and an account of his own race and history; we should believe him on account of his bodily presence and his words; if his book was obscure we should ask him to explain it, if he suffered from illness we should not say that therefore he had no mission to teach, but that his disease was merely of the body and did not affect the higher principles to which we looked for light. All this follows naturally from the analogy which the founder of Christianity and his early followers drew between the Church and the human body.

Looking now for the moment simply at the visible and material Church, as an Association which all must admit exists, and of which the ideal astral form existed long before, there is no reason to doubt that that Association was either formed by the historic teacher known as Jesus of Nazareth or by persons soon after his date who believed in and desired to perpetuate his teachings. This was in fact an incarnation of the astral ideal in material flesh and blood.

This brings us to the second and third propositions, viz.:—

2. The visible body of the Church, like the material human body, had a material origin at a definite epoch of time. Its organic constitution is hereditary and is for the purpose of acting as a vehicle, or means of communication between the invisible soul and other souls bound in material limitations.

3. This organism is the constitution designed by the first founders of the Association acting on the express or implied directions of the Teacher whose doctrines they desired to perpetuate.

Demonstration.—This follows directly from the analogy of an association to the human body. The body of a child is derived from its parents, and from them it inherits the organs whereby in mortal life it communicates with its fellows, but the soul is not derived from the parents. So if any man or body of men desire to perpetuate any idea, or to impress any idea on the world at large, the first and most obvious method is to form a

society thoroughly impressed and impregnated with that idea. Another method is to write a book, or adopt a written book or make a compilation. The deficiency of the former method is that the society may wander from their original purpose, the deficiency of the latter, that the written words are dead without a living teacher to expound them, and might soon lose their meaning. Thus the association with written records presents an exact analogy to the child stamped with the hereditary image of its parents, and the living soul coming into that child, the body becomes its vehicle of communication.

It remains to see how and to what extent the Church has or ever had an organic voice, and this must be reserved for the next paper.

J. W. Brodie Innes, F.T.S.

(To be continued.)

As a metal disk (mirror), tarnished by dust, shines bright again after it has been cleaned, so is the one incarnate person satisfied and free from grief, after he has seen the real nature of the self. And when by means of the real nature of his self he sees, as by a lamp, the real nature of Brahman, then having known the unborn, eternal god, who is beyond all natures, he is freed from all fetters.

The god who is in the fire, the god who is in the water, the god who has entered into the whole world, the god who is in plants, the god who is in trees, adoration be to that god, adoration!

When that light has risen, there is no day, no night, neither existence nor non-existence; Siva (the blessed) alone is there. That is the eternal, the adorable light of Savitri—and the ancient wisdom proceeded thence.

No one has grasped him above, or across, or in the middle, There is no image of him whose name is Great Glory.

His form cannot be seen, no one perceives him with the eye. Those who through heart and mind know him thus abiding in the heart, become immortal.

But he who is endowed with qualities, and performs works that are to bear fruit, and enjoys the reward of whatever he has done, migrates through his own works, the lord of life, assuming all forms, led by the three Gunas (qualities), and following the three paths (vice, virtue and knowledge).

That lower one also, not larger than a thumb, but brilliant like the sun, who is endowed with personality and thoughts, with the quality of mind and the quality of body, is seen small even like the point of a goad.

That living soul is to be known as part of the hundreth part of the point of a hair, divided a hundred times, and yet it is infinite.

It is not woman, it is not man, nor is it neuter; whatever body it takes with that it is joined (only).

By means of thoughts, touching, seeing, and passions the incarnate Self assumes successively in various places forms, in accordance with his deeds, just as the body grows when food and drink are poured into it.

That incarnate Self, according to his own qualities, chooses (assumes) many shapes, coarse or subtle, and having himself caused his union with them, he is seen as another and another, through the qualities of his acts, and through the qualities of his body.

Svetâsvatara Upanishad.

Har-dwar; or The Mysteries of the Himalayas.

(Concluded from Vol. VII. p. 230.)

THE glorious moonbeams were streaming above. The leaves of the mangoes, the most beautiful trees in the grove, illumined by silver moonlight, presented to my upturned eyes a scene of exquisite brightness in nature; but the person who was singing, whether a being of this world or the next, was not seen. Often I had doubted when people in my village used to speak of such things as they sat idly after supper, how some of them had heard music emanating from strange places where no individual was to be seen; but now, when every effort to find out somebody perched on one branch or the other was in vain, I began to doubt less and less what they said. My fair companion was by my side, persuading me to return to the grotto, where she expected Guruji to arrive with every minute; yielding to her persuasions I left off further search, hoping that perhaps Guruji would account for this strange occurrence.

We issued out of the grove, and before we had walked many steps towards the grotto, we met Guruji, who seemed very much pleased to see us together, and said:

"Well, children, you seem to have come from the grove yonder." Then turning towards my companion, he added, "Venika, what made you take him to the grove? Have I not advised you not to go there?"

"Pitaji (father), he heard some music emanating from that grove and ran to find out the person who sang, and I had to go after him to fetch him back, much against my will, as it was contrary to your advice."

"In that case you are free from all blame." Desiring us to follow him, he turned back in silence.

As we passed on, hurrying to keep pace with the tall figure that walked in front of us, I noticed flames here and there issuing from the ground, and breaking the ominous silence, I said, "Guruji, may I ask what these flames are that are seen at intervals?"

"Flames! Well—they are either issuing out of Naktoshadhi (a dried plant) or the bones of animals, or they are the gay garments assumed by spirits that are likely to be in haunts like these, the spirits that sing in the groves unseen, or spirits that are seen floating above the waters of the Ganges to feed upon Pindas; or they may be Pitru Devtas seeking relief in visible manifestations of light. But why do you ask? Do you not remember seeing something when you performed the Shradha Ceremony at Hardwar?"

"How do you know that I performed one?" I replied.

"How do I know? I knew it because when I picked you up in Brahmaranya, I saw a ring of Kusha Grass round your finger."

"And do such spirits as you speak of really exist?"

"Why should you doubt their existence? Do you doubt the existence of that stone yonder that you see with your own eyes? Do you doubt the existence of intense heat and liquid matters that are hidden in the bosom of this earth that we walk upon? I am sure no one could go a few miles deep and feel that heat and liquid, and bring back the message alive, and bear testimony to what he saw and felt. What stupid, unreasonable science it is that expects you to see the stone before you have eyes to see, expects

you to hear music before you have ears to hear, expects you to touch and taste before you have nerves and taste buds developed in your skin and tongue. Is your science blind to the fact so well proved to it by its own Darwinian and other lights, that some of the lower animals are wanting in certain nerve endings and sense organs, and are, therefore, unable to perceive certain phenomena? Human beings are able to perceive such phenomena, and would laugh if any of the lower animals said that the phenomena do not exist because they have not perceived them, and are totally ignorant that they are wanting in the sense organs necessary for such perception. How many of your scientific men have made the attempt to cultivate in themselves those subtler and finer senses which enable me or any student of the Yoga Philosophy to perceive the spirits that I talk about, with as much ease as you perceive and see me? Surely this narrow-minded science of atoms and molecules, as it is at present, does not aspire to subject everything to chemical analysis by sulphuric and nitric acids? Science knows that the analysis of the rays of light is to be conducted upon different principles from that of chloride of sodium and Epsom salt; and still it is foolish enough to trust to its limited means for analysing and collecting everything in jars and glass tubes! Does your science know that just as there are latent centres and lobes in the brain of a monkey that could be developed to the perfection in which they exist in men, there are centres and lobes in human brains which could be developed to higher perfection?"

"But pray, Guruji, I think you contradict yourself. You said that certain sense organs, visible or invisible, are to be cultivated before seeing the spirits that you speak of. If I saw a spirit above the waters of the Ganges, or heard one singing in the grove, before I had made any attempts to cultivate in me those sense-organs that you speak of, it quite stands to reason that such spirits are to be subjected to nothing further than the ordinary tests of our own eyes and ears. Where, then, the necessity of cultivating those senses about which we know nothing? So far as I can see, it is like this. I saw and heard a certain thing. In a meeting of 1,000 men I declare that I have seen and heard such and such a thing. None of those 1,000 has seen a similar thing and they do not believe it. Under such circumstances it would be more reasonable for me to suppose that I had seen some delusion which I describe as a real existence, and that I am wrong—perhaps a lunatic whose brain is in some morbid condition."

"But you do say you saw a delusion? You cannot escape that fact."

"But a delusion has no existence, neither is it a fact nor a reality. Any lunatic can see a delusion."

"Now, my good child, reason patiently. You say that a delusion is something which is seen, and you would admit that in order that it should be so seen, a certain condition of your mind and body was necessary, whether it was a morbid condition or otherwise. Why should you not reason, therefore, that of the thousand men to whom you spoke, none had an opportunity of falling into a similar condition, rather than infer that you are a lunatic? If this line of reasoning had been adopted by Sir Isaac Newton or Galileo when they were laughed at by millions and not thousands, gravitation and the revolution of the earth would have been still mysteries. It is only a few men who fall into a morbid condition of mind such as that of a Newton or a Galileo. It is these very morbid conditions of brain and mind and sense-organs that are to be most studied, most observed, most experimented upon, for they speak of other truths, other worlds, other creations, other beings. How much attention has your science devoted to the study of these morbid conditions? Every strange expression, look, gesture, that science fails to investigate, is attributed to lunacy. If I were in the midst of your scientific men to talk to them of my experience in these Himalayan forests, they would surely incarcerate me in a lunatic asylum.

Yet it would be a proof that they were the lunatics, if they searched for me and failed to find me in my cage the next day. I would sooner be in this happy place than in a cage of their making. The study of Yoga Philosophy of other worlds and other spirits is no chimera. They are mathematical truths. If you know Samadhi you hear Brahma Nada, the voice of the Eternal Hiranya Garbha Swarupa, but who would sacrifice the tastes of hearing and sight and smell and touch to cultivate tastes for higher things! Your science of the nineteenth century is mad to invent new pleasures and vices and everything that contributes to luxury and the lower manifestations of human nature. What is dissolution to my Yoga Philosophy is evolution to your Herbert Spencers and Darwins, and what is dissolution to them is evolution to me. Your science and my Yoga Philosophy, even though they have some germs of truth common to both, stand, so far as I see, the one at the positive and the other at the negative pole of logic and psychology. The data for many things are the same, and yet, strange to say, the inferences from the same data are contradictions."

"But pray, Guruji, why do you not go to those scientific men, and strike them dumb with your boasted experiences of Yoga Philosophy?"

"But how can I, my dear, if when I want my disciple to study Euclid before being struck dumb by the marvellous mathematical truths hidden in its higher branches, he refuses to take for granted a few axioms and postulates to start with. He has no patience, no capacity perhaps for study, and still he wants to see all the wonders of mathematics. I have no power to enable a man to build an Eiffel tower, if he refuses to devote himself with patience and energy to the study of Engineering Science. In Yoga Philosophy each one has to study for himself before building his Eiffel tower, which, moreover, he is not bound to show to all as a grand structure of his own making. A real Yogi, a real Theosophist, a real Rosicrucian, would prefer people to study rather than to admire a few things unusual in their occurrence to ordinary men. You can study Yoga Philosophy if you care to stay in this forest. But here is the entrance to our cave and I will take you to my private rooms of study and research."

Then turning towards my companion, he said:

"Venika, go and get something for supper in my Pathshala as usual; I shall be there with our guest."

I followed him through a few windings and turnings into his study. Several dry creepers were hanging to the stone pegs and a peculiarly sweet aroma was diffused through the room, which was entirely bare of all decoration or painting. All that I could see was a few lines carved here and there and a few covered clay pots in a corner.

"If you want to remain here and study I will gladly help you. When you have completed your studies in this room, I will take you to the next above it, the entrance to which is over there, but you are never to enter it before I guide you personally. After supper you will pass the night here on this bed," and he pointed to a plank covered with green leaves.

In the meantime Venika brought us some fruits and roots fried and seasoned in a peculiar manner, and after we had partaken of our supper, she left us. Guruji, too, got up to leave me, and as his tall form receded towards the entrance of another room, I could not but follow him with my eyes. He opened the door by removing the wooden bar that was fitted into two opposite cavities of the stony entrance, and as he entered in I caught a glimpse of something very strange that seemed to be in there.

He shut the door after him, looking towards me with a significant glance that I should not attempt an entrance there against his advice, and disappeared.

Could I sleep after catching sight of what I saw in that room—the room I was forbidden to enter! The time rolled on heavily as I turned restlessly from one side to another, sleepless yet full of curiosity. Every

moment I felt as if, against his advice, I would rush towards the entrance and enter it. I could see the moon through an opening in the stone walls leisurely passing along through the broad expanse of space above, and as he began to recede downwards from the highest point of his path, to welcome the approaching dawn, my restlessness became unbearable. Human curiosity—the scourge of students and idlers—in an unfortunate moment led me towards the entrance. I removed the bar. The door flew open. I rushed in to gratify my curiosity, but the step that I took was false. Something gave way underneath me. Before an unknown hand could catch me by my long hair to save me from a dark chasm beneath, I reeled, my faculties deserted me, and the last thing that I could faintly realize was that I fell into rushing waters.

The Brahmins were singing *Mahimnahpurante* as my eyes opened and I saw them standing by me as I lay upon a dry blanket on the banks of the Holy Ganges.

"He sees! He is alive! The boy is not drowned—not dead!" were the words that rang into my ears, and the same Brahmin who had made me perform my Shradha ceremony was the first who put his warm hand upon my temples. "Shiv! Shiv! what a child! The fisherman who dragged him out said he found him rushing along the middle of Tel-ganga (the most rapid stream at the source of the Ganges) and he could not imagine how he could have fallen into the rapid, unless he got drowned at Kuntuckeshwar, about eighty miles from here. Anyhow he is alive. Help me, friends, and I will remove him to my house; my wife will take care of him."

Thus revived, the only pang that I felt was the memory of that rash act in the grotto against the injunctions of a Yogi, the act which made me lose the opportunity of studying the noblest of truths perhaps. Can I forget that forest maiden, too—Venika—the type of all that is most to be admired in feminine creation!

U. L. Desai, F.T.S.

A SINCERE CONFESSION.

The following quotation taken from the Introduction to the Vedânta-Sûtras, translated by Thibaut and edited by Max Müller, is significant of the spirit which animates our Western Sanskritists.

"But on the modern investigator, who neither can consider himself bound by the authority of a name however great, *nor is likely to look to any Indian system of thought for the satisfaction of his speculative wants*, it is clearly incumbent not to acquiesce from the outset in the interpretations given of the Vedânta Sûtras—and the Upanishads—by Sankara and his school, but to submit them, as far as that can be done, to a critical investigation."

The italics are ours, and the sentence will serve to mark the distinction between the Theosophist and the Sanskritist. The former seeks in the Vedânta and elsewhere for wisdom and for guidance; the latter merely to satisfy his intellectual curiosity. His own Western philosophy suffices amply for him, and all the deep researches of the almost infinite past signify nothing but a curious history of philosophy to be criticised and observed from a position which he thinks has far transcended them.

We believe that actuated by such a spirit our Western scholars will *never* learn the true significance of Eastern thought. On their own statement they do not want to; and the *true* pandit, the inheritor, not merely of the capacity to con Sanskrit manuscripts, but who also is master of the profound knowledge contained in them, will take these self-sufficient students at their word.

Is Theosophy Pantheism?

IV.—Hints on the Opening Stage of a Cosmic Period.

I SHALL not attempt, within the compass of this article, to present a summary of the first *major* cycle (embracing seven *medium*, and the latter as many *minor* cycles); but a few developments may be given for a clearer understanding of allusions made in the foregoing sections.

The plane of Pure Consciousness or Paranirvana is, I take it, *conditioned* Omniscience; conditioned, in that this omniscience is limited to the *resultant* and the *power*, to the ex-universe and the universe *in petto*, to past and future, the said omniscience being the *present*, in which both are merged.*

The modal state formulated has to be considered in its twofold aspect. In one, it is Nescience at its *lowest* point; that is, not bordering on Wisdom, but signifying a line which can advance no further toward it: it is in fact the *highest* plane of consciousness compatible with a modal state. In the other aspect, it is the *ne plus ultra* in the dissolving process of phenomena, matter in its subtlest form, or the extreme state of ultra-superether.

Nescience is the consequence of this remaining concentration of forces, which is the *manifested* condition: and this concentration is the consequence of the dynamic centre which is *latent*. Objectively considered, this centre is the immediate cause of such a state of existence, that which prevents a dissolution of this last vestige of matter, and a merging of the Ego in Paranirvana.

A dynamic centre depends on an "activity", which may be manifest, or else *latent*, manifesting through a higher principle (ultra-superether corresponds to the Dual principle). There are *five* activities, identified as the five lower cosmic principles.‡ The word *activity* specifies the actual state of a principle. If the principle is *potential* as well as latent, it is not actual, and therefore not an "activity". The Dual principle is never an "activity"; it is the reason of the 1st activity (otherwise called the 5th) which is its first power, and which when latent but actual, manifests through it. The other principles, or *potential* activities, are powers of the 1st activity, and ultimately of the Dual Principle.

The 2nd plane of the First Cause, as formulated above, is not therefore

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* It may be *imagined* that the Eternal is *unlimited* Omniscience, *i.e.*, the Present, not so much of all past and future periods, but rather of their not-to-be-explained relation thereto.

† It may be objected that a certain group of centres is thus excluded from Paranirvana. I do not see much reason in this; for (according to the law under consideration) the group to be excluded at the *end* of this new period, *is certain not to be the same*. So we all have our turn in the unending chain of Times.

‡ The five activities, though otherwise conditioned, are the basis of the five senses in physical man.

a *dynamic* centre, but a "centre of consciousness", identified by the Dual principle, and manifesting effects of the latent centre. But the latter is on the point of revealing itself; and during the first arc of the subcycle, the 1st Activity is an open factor with the Dual principle. The latter is the *first* pole of Will, the former its *second* pole; but only *one* gives the action (*i.e.*, there is no resistance), because the Modes are in *harmony*, and that one is the *second* pole, as the centre of united action, or Attraction, exerted on the non-modal state, the effects of which are manifested at the *base*, the Dual principle (evolution of *superether*, and descent of pure consciousness to the modal plane, *i.e.*, modes manifesting themselves, etc.), and also at the dynamic centre (by its development).

To explain the circumstances of the first Activity, we must look back. Towards the end of the 5th major cycle (at the middle term of its medium cycle) of the last cosmic period, the *three* lower activities ceased manifesting themselves; and during the 6th cycle they were consubstantiated (involved) in the 4th activity, which is the Universal Agent.* It then signified the dynamic centre, and phenomena were reduced to *two* activities, one being the *base*, besides the Dual principle. Towards the end of that great cycle the 4th activity lapsed into the potential state, and the dwindling dynamic centre was upheld by the only remaining activity, the 5th (identical to the 1st of the new period). This was the condition under the last phase of that period (its 7th major cycle), the dynamic centre growing weaker and weaker, forces giving way, and matter dissolving the while; until at last that centre, involved in the Dual principle (ultra-superether), became latent, which put an end to the period. The Dual principle, reduced to its lowest ebb, maintained its actuality because of a remaining activity of the Fifth (identical with the Third principle or 1st activity of the new period), which means the *Triad* re-involved. This was what still subsisted of the *prison*, as I call it.†

The prison is equal to the resistance maintained at the dynamic centre against that more characterised by consciousness (first pole of Will). At the climax (end of the period), resistance ceased, not because the

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* The 4th activity on the second arc is identical with the 2nd activity on the first arc of a cycle; just as the 5th on the former is the 1st on the latter. But the 3rd activity holds the same order on either arc. Whereas the 4th activity on the first arc is the 2nd on the second arc, and the 5th on the former is the 1st on the latter. The three lower activities do not manifest themselves in the new cosmic period, till the 3rd major cycle, and are then styled 3rd, 4th and 5th. This intricacy may be avoided by adhering to the same order on both arcs, taking the physical plane as the *terminus a quo*.

† *Prison* means the appropriation by, and assimilation to, Mode *z*, of a certain quantity of force of another Mode. It is the *stay* of the dynamic centre when the latter decreases by reaction (2nd arc of any cycle or sub-cycle), and the "prison" must develop on any 1st arc (whether it be increasing development, developing development, or receding development involved in dissolution) for there to be a 1st arc at all, or evolution of activities. Prison effected during the *first* major cycle *holds good* till the *seventh*; and that of the 2nd till the 6th. From the 3rd to the 5th major cycle matters alter vastly, increasing in complexity, and Mode *y* becomes an important factor therein. *Prison* is the very depths of the constantly changing dynamic centre—a centre within centres - and corresponds to *laya* of THE SECRET DOCTRINE, see vol. 1, pag. 138.

prison totally gave way, which it did not, but because the other Modes now fell into harmony with Mode *z*; and there could be no such harmony unless it involved, with the other purpose (given above) that of developing the prison, which must develop if the dynamic centre is to progress. How did this unity of purpose come about, to act on the non-modal state—a gradual freedom of the Forces and development of the prison, etc., being its unavoidable consequence? *Necessity;* they could not help themselves. By referring to the figures of the formula, it will be seen that, on the 2nd plane, M*z* = 1 quadrillionth of an equivalent; whereas M*y* is worth 1000, and M*x* 1999 quadrillionths. If M*z* had *given way*, while resisting the other two in union, one of two things would have occurred, the impossibility of which is contained in the very expression of the hypotheses. For, either the three Modes would have merged in the equilibrium, for what they were worth respectively, whereby it would no longer have been perfect—one Mode remaining *over* 16, another at 16, and the third *under* 16; or else M*z* would have been lodged therein, the other two remaining as 2nd plane, worth one quadrillionth less, each. There is no need to beg the question as to a perfect equilibrium: *no* force with an *actual* value (such as M*x* and M*y* would have represented), *could* enter therein, this being a potential state, in regard to principles. Then, besides, the two stronger Modes could not have retained their *actuality* (equal to their respective notation) in the absence of M*z*, that is, the three Modes are *inseparable*, (*i.e.*, a "centre of consciousness" cannot maintain itself without a "dynamic centre", which cannot subsist without the "prison"). Otherwise stated, if there were no prison and dynamic centre, and consequently no concentration of forces (signified by the Dual principle or ultra-superether), what name and what condition could be given and assigned to a residue of two Modes of Force, neither *potential*, nor concentrated, *i.e.*, *active?* . . . . . .

Having thus endeavoured to give the *raison d'être* of the juncture answering to the initial stage of a cosmic period, in its objective aspect, it will suffice to add, in this respect, that the 1st activity (*second* pole of *Will*) developes as the *first* pole of the *Universe* (accomplished at the end of the 1st major cycle); the 2nd activity, as Agent of the *opposite* pole (2nd cycle), until the latter, whose development is at the expense of the first pole, comes itself *in actu* (3rd cycle). Meanwhile, pending the phase incompatible with an *opposite* pole, even by agency (1st cycle), the non-modal, *unresisting* state is gradually converted to the modal state, by virtue of the harmonious action of the Modes constituting it—a harmony which is maintained and resumed on the first arc of every sub-cycle, whilst a re-manifestation of Resistance takes place at the terminal point of every such arc, and signifies disharmony in the development of the 2nd arc, or partial return from the modal to the non-modal state—until at length, as the result of these alternate processes of evolution and involution, pure consciousness is *completely* assimilated to the modal state, and the Forces freed from three-

fold equilibrium.* This coincides with the *permanency* of the first pole of the Universe (which till here had only a *periodical* manifestation), the culminating point of *superether*, as I call this stage of concentration and full development of the Cosmic Ego or Soul. It is from this point that the opposing pole comes into *periodical* operation, through the Universal Agent, until at the end of the cycle (2nd) it remains a *permanent* manifestation, Nature now having its two poles.

This rapid survey concerns only one line of evolution; but at the end of the 1st major cycle of *our* line, *six* other Cosmic Egos co-exist, the least advanced of which (materially) ends its 1st major cycle some time before our Ego ends its 2nd (culmination of Ether). This means that none of the other Egos will be then connected with a non-modal state. The subjective aspect of Cosmic Souls is that of *Mahamaya*—various *limitations* of conditioned omniscience, signifying the Architypes of solar systems *in posse*.

V. DE F.

(*Concluded.*)

AFTER having subdued by sleep all that belongs to the body, he, not asleep himself, looks down upon the sleeping (senses). Having assumed light, he goes again to his place, the golden person, the lonely bird.

Guarding with the breath (prâna, life) the lower nest, the immortal moves away from the nest; that immortal one goes wherever he likes, the golden person, the lonely bird.

Going up and down in his dream, the god makes manifold shapes for himself, either rejoicing together with women, or laughing (with his friends) or seeing terrible sights.

People may see his playground, but himself no one ever sees. Therefore they say, "Let no one wake a man suddenly, for it is not easy to remedy, if he does not get back (rightly to his body)."

Now as a man is like this or like that, according as he acts and according as he behaves, so will he be:—a man of good acts will become good, a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds.

And here they say that a person consists of desires. And as is his desire, so is his will: and as is his will, so is his deed; and whatsoever deed he does, that he will reap.

IF a man understands the Self, saying "I am He", what could he wish or desire that he should pine after the body.

Whoever has found and understood the Self that has entered this patched-together hiding place, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself.

BRIHADÂRANYAKA UPANISHAD.

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* Every 1st arc comes to an end in consequence of an equilibrium between *two* Modes, at the *dynamic centre*, which (during the 1st major cycle) is bi-modal; whilst the *base* (superether in evolution) is tri-modal. It is here, where the Forces are free, that disharmony arises, the result being the 2nd arc, *i.e.*, re-involution of the dynamic centre in the Dual principle, and reaction in favour of the subsisting non-modal state. The second arc is stopped, in its turn, by the *prison*, which grows stronger as sub-cycles advance.

A Theosophical Clock.

THEOSOPHICAL ideas were sufficiently prevalent a century ago to find expression in the arts and crafts of the period. In proof of it, the writer came recently into possession, by way of a legacy, of a so-called "Empire" clock which is replete with symbolism, and a description of which follows.

On the surface of an oval basin or fountain, is seen a dolphin, with the lower part of its head slightly immersed in the water, and its body turned upward in a gentle curve, supporting the time-piece proper. On its head, in an attitude half-floating, half-sitting, is placed a winged Eros playing on a lyre. The sweet song of the spirit of divine Love has evidently called the dolphin from the deep, and by continuing to exert his powers of fascination, he endeavours to induce his captive to remain with him on the surface of the water.

However, the colour (dark bronze) of the dolphin, proves the temporary character of the meeting, which will have to be repeated a countless number of times before a perfect union can be hoped for. The God (in gilt bronze), as his wings and resplendent appearance clearly indicate, cannot leave the pure air of his plane, and so soon as the dolphin sinks back into the lower element, he will take his flight upwards to the regions of his birth.*

While water suggests matter, the fish has been universally considered as the symbol of the Soul; and the dolphin being a cetaceous mammal, constrained by its nature to breathe the air as a condition of its existence, offers a singularly happy image for representing the lower Manas in its aspirations and impulses towards an ultimate return to the spiritual plane. The higher Ego, Buddhi-Manas, in the shape of Eros, is shown allegorically as ever "trying to bring the pure spirit, the Ray inseparable of the one Absolute, into union with the Soul".

The strenuous efforts to reach this inner light form the continuous struggle of the progressive Soul, and though the design in question is one of frequent occurrence in classical decoration, by associating it with "time" the artist who originated the clock, evinced a true understanding of the underlying symbolism, and the laborious task it was meant to illustrate. This conviction is further strengthened by the bas-relief on the dial (in gilt bronze), representing the triumphal progress of Aphrodite. Reposing in a shell, high over the very disturbed waters, the Goddess approaches the goal, accompanied by Tritons, who sound their conchs in token of the final victory achieved by the regenerate Soul over matter.

The pendulum is composed of two cornucopiæ, embodying the idea that from the purified Soul flow all the blessings of eternal life.

H. A. V.

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* "For many times the Mind flies away from the Soul, and in that hour the Soul neither seeth nor heareth, but is like an unreasonable thing, so great is the power of the Mind."—*The Divine Pymander*. Book IV., v., 86.

Schools in Theosophy.

EVERY organisation of human beings for a practical purpose based on mental convictions has within it the elements of a differentiation into clans. This is eminently true of religious organisations, not only because the convictions relate to the highest topics, but because the purpose is motived by the highest of forces. Unless opinion is avowedly restrained by the imposition of a rigid creed, there will arise differences as to the nature of the convictions, as to the scope of the purpose, and as to the relation of the two. Let the organisation be elastic and tolerant, and the differing members will gravitate into schools.

The very best illustration of this is the Anglican Church. The ecclesiastical fabric is very simple and precise, but the range to doctrinal opinion and practical life is almost unlimited, and so have come about three distinct and world-known parts—the High, the Broad, and the Low. The Bible is the common ultimate appeal for all; they all hold that some belief is necessary to a religious life; and they all concede that the life is the reason why either Bible or Church exists. But the High Churchman emphasizes dogma as essential to right life, and seeks in authority the proof of dogma; the Low thinks devotion to require but little creed, and that rather verified by interior experience; and the Broad looks on doctrine as an evolutionary phase of human thought, Scriptures and Churches and Doctors being partial manifestations of it, and sound reason with moral sense the final test. Hence the respective drift is to Authority, Emotion, and Intelligence; and hence the famous witticism of the High, the Broad, and the Low as "The Altitudinarian, the Latitudinarian, and the Platitudinarian".

I have very often thought that this conspicuous feature of the Anglican Church is markedly paralleled in the Theosophical Society. Of course there has not been time for the differentiation to become distinct, and, indeed, the Society is yet too small for real parties to have formed. But the conditions are there, the forces are at work, and the gravitation into schools is a certainty of the future. It *must* be so, for that analysis into the three types of mind is really an analysis of the human mind at large, and from this must the Theosophical Society, as all other Societies, draw its membership. Then, once within the Society, the three types manifest their typical peculiarities as unfailingly as when without it. It is by no means lost labour to study them, for they exhibit the qualities, the tendencies, and the dangers which we need to understand in ourselves, in the Society, and in the way to serve it.

The High Church Theosophist is an interesting character, much the most striking of the three. His convictions are very positive, and he never utters them as tentative or provisional, but always as expressions of objective truth, certain in itself, whether men hear or forbear. He does not sustain them so much by internal experience—that being rather the mark of the Low, but has an external authority for each dogma or proposition. Truth, he is assured, has a certain firmness and fixedness of outline. It is a connected system, all inter-related and harmonious, and all with a definiteness which largely precludes speculation or doubt. Abstract reasoning may corroborate it or may not: the matter is unimportant, since these questions are anyhow beyond human ken and need exposition by superior powers. Hence the uniform appeal to authority. In its presence, of course, other considerations seem trifling. Logic is of small value, for logic cannot make headway against fact, and when fact is once disclosed argument is frivolous. Sentiment need not have weight, for it, again, concerns only the antecedently probable, and when the certain is made known, *à priori* reasonings collapse. Instinct matters little, for appeal is really not to the inner nature of man, or even of the race, but to a quarter external to both.

To the High Church Theosophist inspired books are a necessity. Otherwise there would be no accessible authority, and if no authority, nothing to believe. It is not essential that they should be comprehensible; in fact, a certain obscurity invests them with awe. St. John's Book of Revelation, says Frothingham, "owes its sacredness to its unintelligibility". That an inspired writing is cloudy furnishes a reason why it should be studied, and the fact that different students reach different conclusions as to its meaning only shows the treacherousness of the human intellect and its absolute need of a Divine Guide. One part vouchsafed of this guidance is "proof texts"; they are as much his working machinery as analogous ones are to the Theological Professor. If there is question as to the nature of the Supreme Being, or the constitution of the universe, or the welfare of man, he can at once refer you to *The Secret Doctrine*, page 174, or to the *Key to Theosophy*, page 26. The subtlest and most far-reaching problems in doctrine or morals are to be settled off-hand by a text.*

Very naturally the High Church Theosophist does not cordially favour discussion. Discussion implies doubt, and doubt implies uncertainty, and

* Our kind contributor forgets to state the reason for this. The *Secret Doctrine* is no "authority" *per se;* but being full of quotations and texts from the sacred Scriptures and Philosophies of almost every great Religion and School, those who belong to any of these are sure to find support for their arguments on some page or other. There are, however, Theosophists, and of the best and most devoted, who do suffer from such *weakness* for "authority". Our Brother has, no doubt, in his mind a mutual friend of ours, a dear, good, F.T.S. whose chief weakness is *Bishops?* So great, indeed, is this mysterious, congenital reverence in him for this species of *divines*, that he finds it impossible to be in the sacred presence of one of them - even in a railway carriage and the Bishop a "coloured Methodist gentleman"—without mechanically taking his hat off and remaining uncovered till he loses sight of the awfully solemn presence. But then there are very few members of the T.S. who share in such a mediæval respect for these ecclesiastical Soul-Overseers.—[Eds.]

uncertainty implies some shortcoming in docility, as well as a perilous insistence on private judgment. Why should there be any of this when such ample settlement is at hand if we are only willing to accept it? Hence there is some discomfort under the free handling of topics, a little restlessness when logic or analogy is invoked instead of texts. It seems a reversal of the usual arrangement, by which light comes downward from the sky and not upward from the earth.

The High Church Theosophist has not usually much sense of humour. This is partly because his gaze, being directed mainly to the source of doctrines, is directed away from their quality. But it is also because the sense of reverence overtops the rest, and invests everything connected with Theosophy and Theosophists with a solemnity fatal to mirth. I once pointed out to an orthodox Christian that St. Paul, when delivering Hymenæus and Alexander over to Satan that they might learn not to blaspheme, selected a singular tutor in decorum. He was much shocked, evidently thinking that I was ripe for the same fate. And this is quite natural, for a very keen sense of the ludicrous is the strongest antidote to extreme positions, even to unqualified union with any school.

In a world where everything is fluctuating and where uncertainty pervades so much of human speculation and rule, the High Church Theosophist is a dignified and impressive figure. He has no misgivings and therefore no doubts; he is furnished with a body of belief so far-reaching as to include every problem of moment, and so sustained by authorities that his attitude of complacency seems justifiable. He is serene among popular tumults, and even in the combats of scientific names, for none of them have any real knowledge, while he *has*. His very isolation gives him picturesqueness, and he is calm because so alone.

Of course this is not the highest or finest type of mind. Oliver Wendell Holmes once said, "I am not a Churchman; I do not believe in planting oaks in flower-pots": and certainly growth must be restricted if there is a restriction, no matter how far you may fix its limits. The oak needs the unhindered field and the unrestrained sun and the unchecked breeze. If human souls are chained to a book, and to somebody else's interpretation of that interpretation, they may not resent the chain, but it will fetter them none the less. And all possible dignity and picturesqueness and confidence and assurance are dearly bought if one pays down his intellectual birthright and agrees to think only as some one else has thought before him.

It can hardly be said that either the dignity or the assurance graces the Low Church Theosophist. He has, indeed, claim to that reverence which all true souls accord to sincere conscientiousness, but the sentimental element has rather exceeded the field of its legitimate exercise, and has enfeebled the work of vigorous mind. Right living, Theosophic living, very justly appeals to him as the aim of all good Theosophists, but he finds the

rule for it in some sacred book, and interprets the rule after his inner lights. As they are not fed from any facts drawn from observation of human affairs or from abstract consideration of the consequences of theories, they have only a subjective support and value, though treated by him as of objective validity. Besides this logical evil, there is the further result of marked unpracticality, not merely in the sense that his convictions will not work in practice, but also that other men will not accept them. This is grievous to him because so disastrous to the interests of the Human Fraternity he sentimentally cherishes, and thus he is triply pained by the general violation of right, by the refusal even to see the right which is so clear to him, and by the consequences he foresees as assured in the future. Hence a gentle pessimism is not infrequent in the Low Church Theosophist; not at all an indignant protest against the self-will which insists on believing as it likes, but rather a whimpering pity over the lame and the halt and the blind who reject the healing waters from his private spring. In one matter he and his High Church brother entirely agree—in distrust and dislike of the Broad. Each regards liberality as destructive to Truth.

The Low Church Theosophist cherishes deeply his sacred books. They nourish his soul even when they do not strengthen his mind. Forces may reach the heart without first traversing the head. Frothingham once called on a parishioner who had been subjected to severe bereavement. He found her calmed and comforted from reading the verses of a Pantheistical hymn. She did not understand a word of it, but, as he says, "the soft, fleecy language folded her sore heart about with sweetest consolation". There are passages in the Bible which thrill one with exhilaration or soothe one with gentleness or inspire one with mysticism, yet convey no definite meaning to the mind, and the idea in which, could it be ascertained and otherwise worded, would have little, if any, effect. These readings have their value, but too constant addiction to them, even too exclusive addiction to the devotional side of culture, tends somewhat to a weakening of the mental forces, a flabbiness of the mental fibre. And so the Low Church Theosophist is not usually a power in the Society, though he sweetens it with his spirit and his goodness.

When we turn from him to contemplate his Broad Church brother, we are immediately conscious of a very different aura. He is not of necessity less zealous or less reverent, but he treats Truth as a prize of which all healthy souls are in search, not as a hoard which is to be doled out to the docile. Hence he welcomes the very widest discussion. Facts, principles, theories, all are to be investigated with the utmost unrestrainedness. If any man has a plausible mode of accounting for phenomena, let him bring it into the light, invoke every possible ray from every possible quarter, probe for any weakness or incoherence, hear all that may be said by other competent investigators, summon reason, analogy, illustration, research, to give their testimony pro or con. Truth, he claims, has nothing to fear

from the fullest examination. The more thorough the scrutiny, the more complete the verification; if an error is disclosed, it is as much to his interest as that of others that it should be corrected. Sunlight is what he wants; not such of its beams as come only through certified glasses or along particular lines, but all of them, from every point of the compass, of every variety of tint. He is not afraid of reason; he would rather be called a rationalist than an irrationalist; fear of colliding with some other pilgrim on the same highway never appals him in the least. His very reverence for truth makes him revere those who expound it better, and they who contribute material, or evoke fresh light upon it, or swell the sum of motive or impulsion, have his sincerest homage. Authority, in the sense of an external dictum to which submission is due, he will not concede. The extent to which a proposition is binding is the extent to which the individual perceives its conformity to reason and the moral sense; any other acceptance would involve no real conviction, nothing, in fact, but mental slavery. Hence a book has to him value precisely as its teachings stand that double test; he quotes it as expressing a verifiable theorem, not at all as enjoining a final pronouncement.

I think it may be said also of the Broad Church Theosophist that his view of things at large is more cheery. So great is his faith in Supreme Wisdom and Supreme Love that he has small misgiving as to their competency to conduct terrestrial affairs, and he does not see evidence either in probability or in fact that men are getting worse instead of better. On the contrary, he finds in growing intelligence an earnest of wider perception and broader range, and has confidence that there is no evil with which such intelligence may not in time successfully cope. His is the sanguine temperament, not the bilious or the phlegmatic.

The greater all-roundedness of this Brother makes it probable that he possesses that choice and rare endowment—the sense of humour. Not being dazzled by names or silenced by quotations, he has to treat each theorem as a matter for investigation, and if the investigation turns up an absurdity or a grotesqueness, there is nothing to prevent his enjoying and exhibiting it. Indeed, it is through his quicker apprehension of the absurd that he the sooner senses risk of slipping into it, and thus he possesses the double gift of a keen source of pleasure and of a prompt caution against danger. One may even suspect that, if his type was more common, Theosophical literature would gain in readability and rationality.

That the type should be as yet common is hardly to be expected. It usually means the having previously passed through the Dogmatic and the Emotional stages, and it always means an emancipation from subservience and an independence of thought which are the accompaniments of mental adultship. Most men and women are still children in all but age. Their distrust of their own powers is only too well founded, and to ask of them liberality when they have not had the training without which liberality

cannot come, is to seek a crop where there has been no seed. Thus in the Theosophical Society, as in the English Establishment, the Broad Church wing is small—no doubt select and having its influence, but far outnumbered by those who cling to dogma and those who build on sentiment.

I very frankly say that my own sympathies are with the Broad Church School; not as the most positive expounder of doctrine, for it warns against positiveness as the block to progression; not as the best of the parties in existence, for the partisan spirit is the one thing for which it has no toleration; not as most accurately transcribing the opinions of High Teachers, for the copybook exercise has never been held by it the method of education. But in its free outlook on the universe; in the genial sunniness of its spirit and anticipations; in its freedom from conceit and finalities and petrifactions; in its openness of mind to the influx of truth from any region, in its welcome to discussion and fearless research; in its generous affection for all sincere explorers, no matter what they call themselves or their systems; in its disclaimer of infallibility, its quickness to confess error and to get rid of it; its hearty confidence in the upward trend of things and the ultimate triumph of Good; its soulful greeting to all that is fine and free and broad and elevating; its allroundedness, its sympathy, its healthiness, its rich vitality, its avowed dislike for antiquated superstitions, resurrected or still defunct, its cordiality to Nature and Man and Society; I see the promise of an endless benediction. This, I take it, is the spirit of true Theosophy. It is not so intense; its current is less forceful than if confined within the narrow channel of an artificial system or a partisan aim, but it enriches an incomparably larger field, and far better prepares for the Golden Age of general intelligence. And it abates the dangers to which the Society is liable. It puts forth no crudities as eternal truths, much less does it pin the Theosophic label to fantastic notions or laughable conceits; and it saps the vitality of partisanship by destroying the fancy for infallibility. Thus, equally in its positive and its negative aspects, is there every element of a sound future. If its essential principle animates the purpose and moulds the life of the Society's membership, it will accrete from the finest of that material which is now daily accumulating in the community, it will weld all in a common devotion to the only practical method of unity in diversity, and it will preserve from dissension, faction, and schism the greatest regenerating force which the 19th century is soon to bequeath to the 20th—the Theosophical Society.

ALEXANDER FULLERTON. F.T.S.

We appreciate our esteemed contributor's honesty of purpose; but we hardly think he does justice to our American Theosophists. Is he not premature in his clerical classification?—[EDS.]

Theosophical Activities.

British Section Council Meeting.

The half-yearly general meeting of the British Section Council took place at Head-quarters, 19, Avenue Road, on March 27th, at 8 p.m. Those present were Madame Blavatsky, President of the European Section; Annie Besant, President of the Blavatsky Lodge; G. R. S. Mead, Secretary of the European Section; William Kingsland, President of the Chiswick Lodge; together with representatives of the Blavatsky, Dublin, Scottish, Newcastle, Bradford, Birmingham, W. of England, and Brixton Lodges, and the Treasurer and Secretary of the Section.

The business of the evening was opened by the Chairman, Herbert Burrows, and the following agenda were entered upon:—

Lodge Reports; General Secretary's Report; East End propaganda; Greetings of British Section to the American Section in Convention; Transfer of British Section Library; Head-quarters (Adyar) Maintenance Fund; Scottish Lodge Territorial Powers.

The meeting closed at 11.45 p.m. Official notices arising out of the agenda will be communicated to the Secretaries of Lodges, and information of general interest to members of the Section will be seen in No. 10 of the *Vâhan*.

W. R. Old,
General Secretary, B.S.T.S.

Annie Besant sailed on April 1st, from Liverpool, in the S.S. *City of New York*, to attend the Fifth Convention of the American Section at Boston, as the special delegate of H.P.B. and the European Section. She is to deliver about ten public lectures, and will return about the middle of May.

Dr. Archibald Keightley will represent the British Section as their delegate at the Convention.

England.

Blavatsky Lodge.—The new syllabus of lectures for this Lodge is as follows:—

April	2.—The Purânas: Symbology *v.* Philology	M. N. Dvivedi
„	9.—Theosophy and Science (old)	Herbert Burrows
„	16.—Theosophy and Science (new)	Herbert Burrows
„	23.—Theosophy and the Christian Doctrine	W. Kingsland
„	30.—The Kabalah	W. Wynn Westcott, M.B.
May	7.—Theosophy and Theosophical Christianity.	
„	14.—Eastern Psychology: the Missing Link between Religion and Science	G. R. S. Mead
„	21.—Theosophical Ethics	E. T. Sturdy
„	28.—Divine Incarnation	Annie Besant
June	4.—Theosophy in its relation to Art	R. A. Machell
„	11.—Solar Myths	W. R. Old
„	18.—Notes on the Esotericism of the Gospels	G. R. S. Mead
„	25.—The Sacrificial Victim	Annie Besant

During the month Annie Besant has been endeavouring to press the doctrine of Reincarnation on public attention. Her lectures on the subject at Milton Hall and Leicester were listened to with deep interest and comparatively little opposition.

G. R. S. Mead lectured to a full audience at the United Scandanavian Club on Theosophy. Although it was the first serious lecture delivered at the Club, it was listened to with much attention.

Scotland.

The Scottish Lodge.—As usual there were various interesting questions sent in for answer, *inter alia*, on the nature of the Âkâsa and of the Astral Light, how the statements could be reconciled that seers had visions in the Astral Light, and that truths could be read there, and also that the Astral Light was the source of delusions. These were answered by an expansion and popularisation of some paragraphs in the *Secret Doctrine*, and the delusions explained by the analogy of atmospheric air, growing thicker and grosser as it nears the surface of the earth, corrupted and laden with the earth exhalations, especially poisoned by human exhalations, such as the smoke and grime and impurity of large cities, till objects seen through it are distorted and in some cases even inverted as by a mirage; so the Astral Light, thickened and corrupted by human impurities, distorts and even reverses what is seen therein.

The discussions on the section of the *Key to Theosophy* bearing on Post-mortem States were keenly and closely followed, the Platonic doctrines in particular being very fully canvassed, with references to the Greek texts and to ancient and modern commentators. Some confusion seems inherent in the use of the word Soul, since in one passage of the *Key* the immortality of the Soul is categorically denied, and subsequently when the triple use of the word is established this denial seems only to refer to the Animal Soul. The real doctrines of the Christian Church as to eternal bliss and eternal punishment were illustrated by passages from ancient and modern authorities, and contrasted with the heresies of Calvin and of the Friars of the Middle Ages.

Small centres of Theosophic thought are forming in various parts of Scotland, and we hope shortly to see various new Lodges working and thriving as busily as ourselves.

EUROPEAN SECTION.

Spain.

We have received the following report of the propaganda that has been carried on in Spain since Jan., 1890.

Publications Distributed.

2,000	copies	"Qué es la Teosofía?"	(1 article).
1,600	,,	,, ,,	(4 articles, 2nd Ed.).
1,000	,,	"Teosofía"	(7 articles).
2,200	,,	,, ,,	(10 articles, 2nd Ed.).
1,250	,,		Leaflets (in English).
300	,,	T.P.S., *Theosophist*, *Lucifer*, *Path*, &c.	
4,000	,,	"Estudios Teosóficos" (4 nos.).	

Translations ready for Publication.

Esoteric Buddhism. *(in the Press)*	Rosicrucian Letters.
The Key to Theosophy.	Echoes from the Orient.
Isis Unveiled.	Light on the Path.
The Voice of the Silence.	Through the Gates of Gold.
Sowing and Reaping.	Buddhist Catechism.

Also many of the principal articles of H.P.B. and others.
The Coming Race (Lytton) is being published in *La Epoca*.

Lectures.

A public lecture was delivered at the "Ateneo" of Madrid, and published in the *Revista de Espana*, and afterwards in pamphlet form. Private lectures have been given, especially at the request of Spiritualists.

More than 700 brochures have been sent to the Republic of Salvador, and to Mexico: 800 leaflets have been despatched to Cuba, Puerto-Rico and to the Philippine Islands.

Not a few articles on Theosophy have appeared in the *Boletin del Instituto Hipnoterápico* and, the Spiritualists having offered us their review, the *Criterio Espiritista*, we have commenced to publish the article on "Masters of Wisdom", which will be followed by others. The attitude of the press and country is not inimical though indifferent, and as yet we have not been the object of any attack.

FRANCISCO MONTOLIU, F.T.S.

Madrid.

Dutch-Belgian Branch.—A good deal of preparatory work had already been done before the Branch was formed; so that as soon as we had received our charter, we began to hold our weekly meetings which are very regularly attended, each time with an increasing number of persons. We have also some visitors who will most probably join us by-and-by. The two most important centres, on account of the number of members, are, for the present, Amsterdam and the Hague; at the latter the studies are conducted by the Adjoint-Secretary. In Amsterdam we meet by turns at the houses of the members who have room enough to receive us; everybody is there at eight o'clock in the evening, and it is very nearly twelve before we part. The greatest and most serious interest is shown by all. Our members are very anxious to become active workers and to be able to answer the many questions put to them by outsiders about Theosophy. The course of study followed in the meetings is at present limited to a general but careful outline of Theosophical teachings, preparing the way for *The Secret Doctrine* with the help of the *Key to Theosophy*, the *Theosophical Gleanings* (which were published in *Lucifer*) and the *Transactions of the Blavatsky Lodge*. Some of our English-reading members are meanwhile studying the *Key* and other books.

Thanks to the generosity of Countess Wachtmeister and one of our members here, we have been able to start already two lending libraries, one of which, besides some of the best Theosophical books, includes also *The Secret Doctrine* and *Isis Unveiled*. So that, together with a few private libraries well-furnished with Theosophical literature, all English-reading students will not lack the help of useful and valuable works. Pamphlets are also being distributed among workmen, in whom we find much sympathy and intuitive comprehension. Most of them seem to catch at once the idea of reincarnation.

We have now distributed nearly seven thousand pamphlets, and some of our members are preparing new translations.

H. DE NEUFVILLE.

Amsterdam.

INDIA.

The activities in the March *Theosophist*, occupy 13 pages and show a most encouraging state of affairs. The following are some of the more interesting items of news.

Acting on the suggestion of Col. Olcott, a movement is being set on foot by the Parsis for sending a representative to Amenia and elsewhere, to search for ancient MSS., books and relics of the ancient Mazdeasnian religion.

The work of translation in furtherance of the second object of the T.S., is beginning to take shape. M. N. Dvivedi has made arrangements to translate the *Mandukya Upanishad* with Sankaracharya's commentary, together with Gaudapada Karika on that Upanishad and Sankara's Commentary on Gaudapada. The Hon. Sabramania Iyer has generously offered to furnish the necessary funds for publication. Mr. C. R. Srinivasa Iyengar of Kumbakonam will translate the *Hatha Pradipika*, on Yoga Philosophy, of which no English version yet exists. Mr. Parasuram H. Mehta, of Surat, has begun work upon the *Mukta Shastra*, a valuable Guzerati treatise. The Bellary Branch is translating *Light on the Path* into Canarese.

Mr. C. Kottaya has been doing good work, and his lecturing tour promises most successful results. He has visited Nellore, Cuddapah, Anantapur. Great interest has been aroused, and our brother has been listened to by audiences of several hundred people.

The Kumbakonam T.S. has published 1,000 copies of a pamphlet entitled "The Aims and Objects of Theosophy" which is also to be translated into Tamil. Another pamphlet containing chapter viii. of the *Bhagavat Gîta* with a commentary, is in preparation.

The Masulipatam T.S., have engaged a Pundit to expound the *Bhagavat Gîta*. By the exertions of the worthy president, a school has been opened for the imparting of religious instruction to young Brahmin girls.

The Bangalore Cantonment T.S., are reprinting portions of the American Theosophical Catechism for Children, for free and wide circulation among the school-going populace of Bangalore, they have already published a Canarese translation of "Aryan Morals".

The Surat T.S., under the guidance of Lieut. C. L. Peacocke, besides their regular meetings, assemble twice a week for the study of the *Secret Doctrine*. Mr. Peacocke is one of the first to practically grapple with the *bête noire* of our Indian Branches. Many of our Branches are kept together by members who are in the employ of our Government. Their transference often brings on the obscuration of the Lodge. To guard against such a catastrophe, Brother Peacocke is coaching the Surat members, so that when his move comes, he may leave a strong nucleus behind to continue the work. This good example deserves to be copied widely.

Burma.

The following is taken from the editorial in the March *Theosophist*, to which we must refer our readers for many interesting details which want of space compels us to omit.

"The circumstances under which my second journey to Burma was taken were mentioned in the February *Theosophist*. Quite unexpectedly, when making ready to sail for Colombo and Brisbane, a Burmese delegation came to Madras, bearing so urgent a request to come there and confer about the sending of a Buddhist Commission to Europe, and so vehemently protesting against my putting off the question for a whole year, that I decided to go—time not being any object with me just now. Accordingly I sailed from Madras to Rangoon on the 17th January, in company with the Burmese Commissioners, Messrs. U. Hmoay, Tha Aung, and Maung Tha Dwe, and reached our destined port on the 21st at 2 p.m., after a smooth voyage. I was put up in the elegant house of a Burmese gentleman, the Asst. Superintendent of Police, and was called upon by a large number of the Elders *(Lugyies)* of the town, some old, many new acquaintances. That night and the following one were bright as day with the light of the glorious moon of the Tropics, and to a Westerner it would have been a novel picture to have seen us squatted on mats on the flat roof of the house, discussing the subtle problems of Buddhistic metaphysics. They are a clever people, the Burmans, and as every man of them had passed his term in a *Kyoung* (monastery), according to the inflexible national custom,

the questions they put to me were such as to require distinct and thoughtful answers. I embraced the opportunity to test the reasonableness of the scheme I had drafted at Madras, for a common platform of Buddhistic belief, upon which the Tibetans, Japanese, and Chinese might fraternally meet and work with their Burmese, Sinhalese, and Siamese co-religionists, despite the wide divergences in religious concepts which exist in certain particulars between the followers of Mahayana and Hinayana. The discussion led us far afield and brought up the true and the false views of Nirvana, Karma,and other vital questions. One old Lugyie, a veteran wrangler, whose furrowed face, sunken cheeks, and emaciated body showed the ascetic training to which he had long submitted himself, was particularly vehement. When a point was raised he went at it as though he would not stop short of the complete dismemberment of his gaunt frame, and his nervous gesticulations and head-shakings threw such a tangle of black shadows on the moonlit terrace as to produce a queer and uncanny effect. As it turned out, he was backing up my positions, and it was down the throats of the others, not mine, that he seemed ready to jump. The upshot of the two nights' talk was that my several propositions were found orthodox and according to the Tripitikas. I had no misdoubts after that as to what would happen in Mandalay, when I should meet the greatest of the Burmese monks in Council.

"On the 23rd January I left Rangoon for Pantanaw, an inland town, situate on an affluent of the Irrawaddy, in a small, double-decked stern-wheel steamboat.

"At Pantanaw I was lodged in the upper story of the Government School building, there being scarcely any traveller's rest-houses as yet in Burma; and was most kindly treated. I availed myself of some leisure time here to draft a scheme for a National Buddhist Society, with a subsidiary net-work of township and village societies to share and systematize on a national scale the work of Buddhistic revival and propaganda. My hosts and I found no difficulty in reaching a perfect mutual understanding, and in time the public will learn what it was. On the 25th, at 6 a.m., I lectured at the Shwe-moin-din Pagoda, the most graceful in outlines, I think, that I saw in all Burma. The next day I left Pantanaw for Wákema. There we were accommodated in a suite of rooms in the Court House. At 5 p.m. I lectured to a large audience, whose gay silken turbans, scarves, and waist-cloths made them perfectly gorgeous. My stay here was protracted until the 30th, as I had to wait for a steamer to take me back to Rangoon. That same evening I took the train for Mandalay, and reached it on the 1st February at about the same hour.

"The brotherly kindness I received at Mandalay from the Elders and others was such as lingers in the memory for years. Truly the Burmese are a loveable people, and a manly, self-respecting, albeit awfully lazy, people. Nothing delights them more than to bestow hospitality, and all writers agree in saying that with noble and peasant, rich and poor, the same spirit prevails. I was told that if I had but visited the capital in the time of Min doon-min, the pious predecessor of Theebaw, I should have been treated right royally, and experienced what Burmese hospitality means.

"The purpose of my visit being known, I had first to undergo a close questioning by the leading laymen before my visit to the Sangha Raja (Royal High Priest) could be arranged. All doubts having been removed, the meeting was fixed for 1 p.m., on the 2nd February, at the Taun-do-Seya-do Temple, the shrine and monastery where his Royal Holiness—if that is the proper title for a king's brother turned monk—lives and officiates.

"The Sangha Raja is a venerable man of 70 years, of an amiable rather than strong countenance, and with the wrinkles of laughter at the outer corners of his eyes. His head is high, his forehead smooth, and one

would take him to have his full share of brains packed together under his skull. His orange robe was of plain cotton cloth, like that of the poorest monk in the Council—a circumstance which made me, thinking of his royal blood and of the show he might be expected to indulge in, recall the splendid silken brocades and embroideries of certain High Priests in Japan, who are supposed to typify the Tathagatha himself in their temple processions, but who must resemble them rather as Heir Apparent of Kapilavastu than as the homeless ascetic of Isipatana. The old priest gave me a copy of his photographic portrait, in which he appears seated on a gilded *gadi*, but still with his yellow cotton robes wrapped about him, leaving the right shoulder bare.

"The other ranking priests were similarly robed as he, and I found upon enquiry of themselves that their ages ran from 76 to 80 years each. Behind the chief priests knelt a number of their subordinate monks, and the *Samaneras*, or young postulants, filled all the remaining space to the walls, right, left and back. I and my party knelt facing the Sangha Raja; to my right was the ex-Minister of the Interior under Theebaw, a cultured gentleman and earnest Buddhist, who being very conversant with French, from a long residence in Paris, kindly served as my interpreter; he taking my remarks in French and translating them fluently and admirably into Burmese. The Council opened at 1, and broke up only at a quarter past five o'clock.

"The proceedings of the Council were opened by my giving a succinct account of the work of the Theosophical Society in the field of Buddhistic exegesis and propaganda. I told about our labours in Ceylon, of the state of religious affairs when we arrived, of the obstructive and often disreputable tactics of the Missionaries, and of the changes that our eleven years of effort had wrought. I found copies of the Burmese translation of my "Buddhist Catechism" in the hands of persons present, and I spoke of the general adoption of this little work as a text-book in the Ceylon Monasteries and Buddhist Schools. I told them about our Sinhalese and English Journals, the *Sandaresa* and the *Buddhist*; and about the tens of thousands of translated religious pamphlets and tracts we had distributed throughout the Island. The statistics of our Buddhist boys' and girls' schools I laid before them. Then as to Japan, I dwelt upon the various Buddhist Sects and their metaphysical views, described the temples and monasteries, and did full justice to the noble qualities of the Japanese as individuals and as a nation. I did wish I had some good photographer with his camera behind me to take a picture of that group of old, earnest-faced Burmese monks as they leaned forward on their hands or elbows, with mouths half-opened, drinking in every word that came from my interpreter's lips! and above all it was a sight to see their faces where my narrative gave them points to laugh at. They share the sweet joviality of the national temperament, and anything I said which struck them as funny, made them smile in the most large and liberal way—anatomically speaking.

From particulars I went to universals, and put to them very plainly the question whether, as Monks of Buddha, professing his loving principles of universal human brotherhood and universal loving-kindness, they would dare tell me that they should not make an effort to knit together the Buddhists of all nations and sects in a common relation of reciprocal goodwill and tolerance: and whether they were not ready to work with me and any other well-meaning person towards this end. I told them that, while undoubtedly there were great differences of belief between the Mahayana and Hinayana upon certain doctrinal points, such, for instance, as Amitabha and the aids to Salvation, yet there were many points of perfect agreement, and these should be picked out and drafted into a platform for the whole Buddhist world to range itself upon. My interpreter then read, section by section, the Burmese translation (made by Moung Shoung, of Rangoon, and

Moung Pé, of Patanaw) of the document I had prepared as a statement of "Fundamental Buddhistic Ideas". As each section was adopted, I checked it off, and in the long run every one was declared orthodox and acceptable. I then got the Sangha Raja to sign the paper as "Accepted on behalf of the Buddhists of Burma;" and after him, in the order of seniority, twenty-three other ranking monks affixed their signatures. What the propositions are I shall not give out at present, but when they have received the approval of the chief priests of Ceylon, Siam, and Japan, they will be given the widest possible publicity in all the chief languages of East and West.

"The first stage having been passed in our discussion, I then submitted to their criticism a second document, consisting of a circular letter from myself to all Buddhist High Priests, asking them to co-operate in the formation of an International Committee of Propaganda; each great nation to be represented on the Committee by two or more well-educated persons, and each to contribute its share of the expenses. I point out in this circular the fact that the Burmese are quite ready to take the entire work and cost upon themselves, but that I did not think this fair, as in so important a work the merit should in equity be shared by all Buddhist nations. A brief discussion, after several careful readings of the document, resulted in the adoption of the principles sketched out, and the Sangha Raja signed and affixed his official seal to the paper, in token of his approval. After some desultory conversation, the expression of very kind good-wishes for myself, and the declaration of all the priests that I had the right to call upon them for whatever help I might need at their hands, the meeting adjourned.

"The next morning I had my audience of farewell with the Sangha Raja in his private rooms. I wish somebody who is familiar with the luxurious apartments of Romish cardinals, Anglican bishops, and fashionable New York clergymen, could have seen this of a king's brother as he lives. A simple cot, an arm-chair, and a mat-strewn, planked floor, and he kneeling on it in his monastic robes, the value of which would not be above a few rupees. He was kindness personified towards me, said he hoped I would soon get out a new edition of the *Catechism*, and declared that if I would only stop ten days longer at Mandalay, the whole people would be roused to enthusiasm. I could not do this, my other engagements forbidding, so he said that if we must part I must take the assurance that his blessing and best wishes and those of the whole Burmese *Sangha* would follow me wherever I might wander. As I was leaving, he presented me with a richly-gilded palm-leaf MS. of a portion of the Abidhamma Pitaka.

"While at Mandalay I lectured at a splendidly gilt and architecturally lovely pagoda. After my discourse, I was given for the Adyar Library a silver statuette of Buddha, weighing about three pounds, and three volumes of palm-leaf MSS. in red lacker and gold; the former by the ex-Viceroy of the Shan States, the U. Kyaw-gaung-Kyaw, and the latter by three noble brothers, Moung Khin, Moung Pé, and Moung Tun Aung.

"For the second time—the first being in 1885, as above noted—I lectured at Shovay Daigon Pagoda. My audience was large, influential, and attentive. It cannot be said that I was very complimentary to the priests or trustees of this world-known shrine. When last in Rangoon, I found the trustees collecting from the public a lac of rupees ($35,000) to pay for regilding the pagoda. Certainly it is a splendid structure, a jewel among religious edifices; but I urged upon the attention of the trustees that a true social economy would dictate the raising of the lac for publishing the scriptures of their religion and otherwise promoting its interests, and then a second lac for the gilt, if they must have it. This time I found the gilt of 1885 badly worn off by the weather, and the trustees talking about going in for another large job of gilding. This was too much for my patience, so I gave them some extremely plain talk, showing that the first thing they

ought to do is to raise Rs. 15,000 for publishing the Mandalay stone-registered *Pitakas*, and after that, a variety of things before any more gilt was laid on their pagoda.

"Setting my face homeward, I left Mandalay and its kind people on the 4th February, many influential friends accompanying me to the station for a last farewell." H. S. O.

CEYLON.

(From our Ceylon Correspondent.)

In Ceylon the Theosophical Society is an active motor among the natives. But the number of our working members is small, compared with the field of work before us; we want more workers and more help. The Society's Organ, the *Sarasavi Sanderesa*, is now issued bi-weekly as a local paper, and has the largest circulation of all native papers and periodicals in Ceylon. The *Buddhist*, in English, is our baby, and is published weekly as a supplement to the *Sanderesa*. The circulation is now increased.

One of the grandest results of the Theosophical movement is the "Women's Educational Society", a noble Society with a noble object, inaugurated about eighteen or twenty months ago by some respected educated Sinhalese ladies, with a view to giving their sisters in Ceylon the benefits of a more liberal education. The movement is now fairly started, and is carrying out its laudable object slowly but surely. This Educational Society has branches at different centres of the island, all conducted by women, with a girls' school attached to each. During the short time it has existed, it has brought under its direction the education of *nearly one thousand girls*.

The Sangamitta Girls' School is the only one as yet under the direction of the Society, where a higher education is imparted; it is under the supervision of a paid staff of experienced teachers, and receives boarders and day scholars. It was opened by Col. Olcott in October last. The expenses, which are met by the generosity of friends, are daily increasing, and are now almost double the income; and as no help is received from the Government, the Society is at its wits' end to supply funds for the maintenance and support of the School. The founders of the Society, and the President, Mrs. Werakoon, are indefatigable in their exertions; they are out begging from door to door, whenever they can spare the time, but what they get is barely sufficient for the expenses of the school. I commend the matter to the serious consideration of all Theosophists.*

Our respected President-Founder, Col. Olcott, arrived here on the 18th inst., on his way to the Southern Colonies, on business connected with the Society, and also for the sake of the voyage and the rest which he so urgently requires for the benefit of his health. The Colonel had as usual a hearty reception from Colombo, and his arrival and reception were recorded in glowing terms by local newspapers published by Christians. I mention this because these editors usually boycott Theosophy and its adherents.

Some time after his arrival it was known that he would remain two or three weeks, and a programme of work to be carried out during his stay was drawn up. As usual whenever the Colonel comes to Ceylon, the activity of members was increased and work for the cause carried on with redoubled vigour. Meetings, addresses, &c., formed the programme, particulars of which I will endeavour to give in my next.

Colombo, Feb. 28th. LANKA PUTRA.

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* Help is urgently needed for the Sangamitta Girls' School, and we shall be glad to forward any donations or subscriptions to Ceylon. [EDS.]

AMERICA.

Our friend and fellow-worker, Dr. A. Keightley, has not been idle on his voyage round the world. We find that the newspaper-man has been on his track. Both the *Tasmanian News* and the *New Zealand Herald* publish two-column interviews. We have also received column interviews and reports from the leading papers of San Francisco and Santa Cruz, California. These are all favourable, and what is more important, fairly accurate expositions of Theosophy and the T.S. movement. Since his arrival in California, Dr. Keightley has been lecturing four nights a week, answering questions all day, and spending the rest of the time in railway cars. The places included in his programme are San Francisco, Oakland, Santa Cruz, Gilroy, Stockton, Los Angeles, Tacoma, Seattle, and Portland.

The activities in the *Path* are remarkable for the number of lectures announced, several branches publishing long lists.

A new Branch has been formed at Toronto, Canada. This is the first Canadian Branch T.S. and the 54th on the books of the Genl. Secy. of the American Section.

The *Path* also publishes the following information with regard to the Libel Suits against the N.Y. Sun and Dr. Elliott Coues :—

"The *N.Y. Sun* put in a long answer to Mme. Blavatsky's complaints and her lawyer demurred to its insufficiency as a defence. That question of law was argued before Judge Beach in the Supreme Court, and on the argument the lawyer for the *Sun* confessed in open court their inability to prove the charge of immorality on which the suit lies, and asked to be allowed to retain the mass of irrelevant matter in the answer. These matters could only have been meant to be used to prejudice a jury. But Judge Beach sustained Mme. Blavatsky's objection and ordered the objectionable matter to be struck out. The case now looks merely like one in which the only question will be the amount of damages, everything must now stand until the case is reached in the Trial Term. This decision on the demurrer was a substantial victory. The suit against Dr. Elliott Coues is in exactly the same condition."

Reviews.

—:o:—

THE LIGHT OF THE WORLD*.

Of the form of the poem we have little to say except that the author has previously written much that is superior. Theosophical criticism will have to go deeper than a merely literary review. Sir Edwin Arnold, the author of the unparalleled *Light of Asia*, has tried to make his peace with the Christian world by means of a ruse which oversteps even the large licence allowed to the priests of the Muses. He has cast the honied cake to the hound of Hades, but whether Cerberus will wag his tail at the sop or not, is still a question. Surely the ethical teaching and life of Jesus, whether legendary or actual, whether of a real man or of an ideal type of manhood, were themes noble enough for the poet's skill without the transparent fiction, the unworthy *tour de passe-passe*, which we shall have to describe! The somewhat pretentious title is not a creation of the poet's mind. Not to speak of the time honoured *Lux Mundi* of the Latin Church, we have the suggestion of the name in a certain public criticism made by Sir Monier M. Williams who, some two years ago, in a lecture more *against* than about Buddhism and the Lord Buddha, in order to please his

* By Sir Edwin Arnold. London Longmans, Green and Co., 1891.

audience, endeavoured to belittle the happy title given by Sir Edwin Arnold to his greatest poem. In fact the "Light of the World" was used by the lecturer as a pair of theological snuffers to put out that which was only the "Light of Asia." We regret to see the partial success of the criticism; for the claim put forward in the title, though a pleasant tinkling in the ears of the ill-informed, is simply in a line with the modern advertisement system in the eyes of the truly learned. But we can let that go without further remarks in the pages of *Lucifer*, for the claim is not new and the Theosophical Society is a living protest against the further scattering of such seeds of dissension among the votaries of the various world-religions, of which the aggressive West has hitherto been so industrious a sower.

And now for Sir Edwin's pious subterfuge. Surely the mantle of Eusebius must have fallen upon him!

The "Light of the World" to be so must, of course, put the "Light of Asia" into the shade. How was that to be managed, and at the same time place the scenes of the poem in the orthodox pigeon-holes of chronology and geography? Happy thought! Make the Magi *Buddhists*, since Cologne has made them already Germans, and bring one of them back to be converted, after the death of the Great Teacher, by Mary Magdalene. Make Mary Magdalene the hostess of a palatial house, a Galilean *châtelaine*, and the protagonistes of the Tragedy, and bring in one or two who were raised from the dead and of whom history sayeth naught further, as chorus—and the thing is done!

But truth alone can make us free and not fiction, however poetical. We will leave the criticism of biblical names and places to those who are already busy with them, merely pointing out the following coincidences.

Let us turn to Renan's *Vie de Jésus*, pp. 27 and 28, and to Sir Edwin Arnold's poem p. 106.

Arnold:—

". . . . . how Carmel plunged
Its broad foot in the tideless hyacinth Sea".

Renan:—

"A l'ouest, se déploient les belles lignes du Carmel, terminées par une pointe abrupte qui semble se plonger dans la mer".

Arnold:—

"Rose Tabor, rounded like a breast; . . . . . ".

Renan:—

" . . . . le Thabor avec sa belle forme arrondie, que l'antiquité comparait à un sein".

Arnold:—

"Down to Megiddo with her twofold peak,
And Gilboa, dry and smooth; and Salem's slope;
And, between Salem and soft Tabor, glimpse
Of Jordan's speed".

Renan:—

"Puis se déroulent le double sommet qui domine Mageddo. . . . les monts Gelboé . . . . . Par une dépression entre la montagne de Salem et le Thabor, s'entrevoient la vallée du Jourdain. . . . . ".

Thus we find in instances more than we can enumerate, that the English poet has allowed himself to be deeply inspired by M. Renan, the "Paganini du Christianisme". And why not? Did not the author of *La Vie de Jésus* proceed on the very identical lines of fancy as Sir Edwin? Does he not call Jesus in the same breath "le charmant Docteur" and "un Dieu ressucité" donné au monde par "la passion d'une hallucinée".

We now turn to the Buddhist (!) Magus and his utterances. Objecting to the term "Our Father" as the naming of the unnameable, he says:

"Yet is the Parabrahm unspeakable" which is true in itself, but strange in the lips of a Buddhist. We have always learned that Buddhism was a protest against Brahminism and that Parabrahm was a Vedantic

term! Otherwise we might have read on drowsily into the state of dreams and heard without surprise Mary retorting: "But Allah is the only God!" But the rude shock kept us awake and we were only mollified by the following beautiful reply of the Indian Magus.

"We have a scroll which saith:

'Worship, but name no name! blind are those eyes
Which deem th' unmanifested manifest,
Not comprehending Me in My True Self,
Imperishable, viewless, undeclared.
Hidden behind My magic veil of shows
I am not seen at all. Name not My Name'!

Also a verse runs in our Holy Writ:—

'Richer than heavenly fruit on Vedas growing;
Greater than gifts; better than prayer or fast;
Such sacred silence is! Man, this way knowing,
Comes to the utmost, perfect, Peace at last'!"

The chief points which the fictitious Hindu Magus is made to yield by his self-constituted prosecutor, advocate, jury and judge, are now to be noticed.

"Yet, truly, nowise have we known before
Wisdom so packed and perfect, as thy Lord's,
Giving that Golden Rule that each shall do
Unto his fellow as he would have done
Unto himself . . . . ".

Let us take down from our shelves any book on comparative religion, say Moncure Conway's *Sacred Anthology* or Max Müller's *Introduction to the Science of Religion*. On page 249 of the latter we read italics and all:

"According to Buddha, the motive of all our actions should be *pity* or *love* for our neighbour.

"And as in Buddhism, so even in the writings of Confucius we find again what we value most in our own religion. I shall quote but one saying of the Chinese sage:—

"'What you do not like when done to yourself, do not do that to others'."

Now of course this is no news to our readers; but the question is: is it news to Sir Edwin Arnold? If it is, he must be a culpably negligent student: if it is not, then he knows best what purpose he is serving by so flagrant a mis-statement.

Then again we are forced to query the honesty of the translator of the *Song Celestial* when he writes of the kingdom of Heaven, in his latest effort:

"Likewise, that whoso will may enter in—
Now and for ever—to full freedmanship
Of Love's fair kingdom, having Faith, which is
Not wisdom, understanding, creed, belief,
Nor sinlessness—by Yogis vainly sought
In *deedlessness*—but earnest will to stand
On Love's side; . . . . ".

In which leaving aside the rest of the debateable ground we point to the word *deedlessness*. Of course we know that the *Bhagavad-gîta* is not a Buddhist sutta, but since Sir Edwin has brought Parabrahm into court to prop up his case, we think ourselves justified in sending him to his own translation to refresh his memory about the true Yogi.

In Book the Third, Krishna (the Higher Ego) thus speaks:—

"No man shall 'scape from act
By shunning action; nay, and none shall come
By mere renouncements unto perfectness.
Nay, and no jot of time, at any time,
Rests any actionless; his nature's law
Compels him, even unwilling, into act;

. . . . . .

But he who, with strong body serving mind,
Gives up his mental powers to worthy work,
Not seeking gain, Arjuna! such an one
Is honourable. Do thine allotted task!

Work is more excellent than idleness;
The body's life proceeds not, lacking work.
There is a task of holiness to do,
Unlike world binding toil, which bindeth not
The faithful soul; such earthly duty do
Free from desire, and thou shalt well perform
Thy heavenly purpose."

And so on we might quote for pages. Is our distinguished author, then, losing his memory?

In general, the key-note of the "larger teaching" which the Magus is made to hail is "Love's tolerance fulfills the law". But surely this is no news to the mild and peaceful East; it was news perhaps to the worshippers of Javeh and the turbulent and savage tribes that Rome held under her sway, but to the followers of the Buddha such teaching was and is "familiar in their mouths as household words".

In conclusion, we can only sincerely regret that Sir Edwin Arnold has gone so far out of his way to spoil his honourable record, and cause both East and West to blush over so sad a spectacle. To one thing alone we can give our unqualified approval; *viz.*, that the poet disposes most summarily of Javeh and does not fall into the vulgar error of confounding Christianity with exoteric Judaism and its "jealous God". The volume is fitly dedicated to "The Queen's most excellent Majesty". Later on we may again refer to the matter and let our readers hear what a Buddhist has to say on the subject.

HISTORY OF MODERN OCCULTISM.

From Germany comes to us the Prospectus of a new work entitled, *History of Modern Occultism and Esoteric Systems, from Agrippa of Nettesheym to Karl du Prel*, by Karl Kiesewetter. (Wilhelm Friedrich, Leipsic.) It is stated that the author has had unusual advantages in compiling this book, from the fact that some years ago a whole library of works on Occultism, magic, and kindred subjects came into his possession. The following headings of chapters give some idea of its scope:—

Ch. I. Heinrich Cornelius Agrippa of Nettesheym.

Ch. II. Paracelsus and the Paracelsists.

Ch. III. Facius and Hieronymus Cardanus, Johann Baptista a Porta, Giordano Bruno, Thomas Campanella.

Ch. IV. Johann Baptista and Franz Mercurius van Helmont.

Ch. V. Robert Fludd, William Maxwell, Christian Thomasius, Joseph Glanvil, Richard Baxter, and Augustin Calmet.

Ch. VI. Emanuel Swedenborg.

Ch. VII. The German Pneumatologists: Jacob Böhme, Ch. F. Oetinger, H. Jung-Stilling, C. von Eckartshausen, G. C. Horst, J. S. von Meyer, C. A. von Eschenmayer, G. H. von Schubert, J. Kerner, J. Görres, J. Ennemoser.

Ch. VIII. Andrew Jackson Davis, Allan Kardec, and the Spiritist Movement from 1848 to 1890. Eliphas Lévi. Theosophy; Madame Blavatsky and the Theosophical Society; *Isis Unveiled; The Theosophist;* Theosophical Lodges and Journals.

Ch. IX. The theory of Psychic Force. Dr. Bruno Schindler, William Crookes, Sergeant Cox, Dr. Wittig, Dr. E. von Hartmann, Alexander Aksakow.

Ch. X. Max Perty, Alfred R. Wallace, Fr. Zöllner.

Ch. XI. Lazar von Hellenbach. XII. Karl du Prel.

This first volume, the only one yet published, treats of the life and works of the various famous men enumerated; the second, shortly to follow, will deal with "empirical phenomena", under the headings of Magic, Witchcraft, Divination, Necromancy, Theurgy, Astrology, Alchemy, and Spiritism.

Theosophical AND Mystic Publications.

THE THEOSOPHIST for March commences with a very interesting description of the President-Founder's trip to Burma, parts of which appear in our present issue. Two members of the Kumbakonam Theosophical Society follow with a translation of "Yoga-Kimdilini-Upanishad of Krishna-Yajur-Veda", which will probably gain an increase of readers for the *Theosophist*. Of course the text is plentifully sprinkled with blinds, chiefly with regard to Chakrams and Prânas. Many readers will suffer the agonies of Tantalus; but these things must needs be. Happy he who knows the chain of causes that lead to the result when "Sakti (Kundalini) is happy with Siva in Sahasrara Kamala (the seat of the 1,000 lotuses or pineal gland). This should be known as the highest Avastha (state) and it alone gives Nirvana. Thus ends the first chapter." The horrors of "Obeah" are next expatiated on in a second article, and the mysteries of the black magic of the West Indies further revealed. "Occult Physiology" is the title of a lecture delivered at the Convention by Mr. Narainaswamy Iyer. It contains the results of long and deep study and thought, and is the most useful *résumé* we have seen for a long time in the pages of the *Theosophist*. The intending student of the Upanishads and Yoga philosophy and practice will do well to read this instructive essay, for it will save him much time and labour and enable him to avoid many a pitfall. One of the most interesting points for the general student is our brother's support of the septenary classification, although adopting the threefold division for the easier comprehension of his audience. "Myself," he says, "I am of the opinion, the more I go into our occult books, that the septenary classification is the more scientific one. I also hold that this septenary classification is broadly hinted at in them, but that a clear theory is never worked out upon that classification. I think our Rishis of old were certainly quite wise in having refrained from giving out the septenary classification, because if that were given out indiscriminately to the world, the powers of nature would be understood, and unscrupulous persons would abuse the powers which could be exercised by the true understanding of the septenary classification."

In speaking of the esoteric *seven* Prânas, the lecturer quotes from the Taittrya Aranyaka (10th Prapataka, 10th Annuvaka, 2nd verse): "From Him originate the seven Prânas, the seven Archis (the spiritual light or fire), the seven Samith (*lit.*, objects burnt), the seven tongues (of fire, &c.), these seven worlds and the seven sevens." We are glad to notice the name of Rama Prasad below the first of a series of papers on Hindu Astrology. "It is one of the proudest triumphs of the Sanskrit language and science," he writes, "that truths which would otherwise require sentences to express them, are given expression to by single words. It is only necessary to have a collection of all the solar epithets scattered over the Vedic and classical Sanskrit to have a comprehensive treatise on the central light of our system. Such collections were made by the ancient Hindus, and in order to encourage the study of these collections, special fortune was described to be in store for the devoted scholar." "The sun has seven forms of motion. These seven forms of motion are the seven colours of the rainbow. But though these are the seven general forms of motion, the sun is really the source of innumerable ways of light, which are in fact so many different vibrations. These are the *sustainers* of life." A "Chat on the Pial" is an interesting little sketch in which Mysticus convinces Mundanus that Yama and Niyama are superior to Asana and Pranayama, or in other words, that the "Steps of Virtue" are superior to Posturing and Suppression of the Breath. It is over the signature of C. R. Srinivasayangar. S. E. Gopalacharlu contributes the first instalment of an interesting paper entitled "Sandhyavandanam or the Daily Prayers of the Brahmins": it will, however, prove somewhat stiff reading for non-Sanskritists. The writers of the *Theosophist* should remember that the courage of Western readers would be materially aided by their giving the English equivalent *as far as possible* of the Sanskrit terms. We are not among those who countenance the prevailing intellec-

tual sloth of the times, but even industrious students in the West require to be helped in this direction. On the whole the March *Theosophist* is a valuable number.

THE PATH opens with the first contribution of an Essay on the "Loss of the Soul" by Harij. It is a good paper, but the nomenclature used will give rise to much misconception. In the early days of the Theosophical Society the distinction between the terms individuality and personality was not formulated with sufficient precision, and the terminology of the late Subba Row, who preferred a quadruple classification, is not familiar to the generality of theosophical readers who have learned to group their ideas round a septenary division. The Karana Sarira is not the Karanadeha of the Adwaitees; it is the Antahkarana, the LOWER MANAS, which is not to be confounded with the Anandamaya-Kosha, the Kshetrajna or Higher Ego. The Light of the Logos is here the light of the higher Triad Atma-Buddhi-Manas, the divine *Individuality*, which if withdrawn from the lower Quaternary, the material *personality*, results in the ruin of that lower Soul, the "earthly, sensual and devilish" Pysche of James. W. Q. J. enters yet one more caution against the practice of Pranayam; we know the old adage about those who "rush in", and have done our best to forewarn them, and there our duty ends. Marie M. Walsh is strongly of the opinion that Theosophy is for all, children included. Mrs. J. Campbell Ver Planck contributes a "Volks Legend" of pleasant sadness, containing much wisdom, and the tale of the Trölle and the Bishop will add a fresh leaf to her laurels. A very sensible paper is "Reward for Unmerited Sufferings". It deals with Devachan, as a state essentially of result, and necessary to the personal consciousness alone. It will be well when we regard Karma as the peacemaker that restores harmony. This is followed by some practical common sense remarks and the recording of some facts by the Editor. W. Q. J. tells the readers of the *Path*, "How the Society is run" and "who pays". We can only echo: it is so, the few work and pay for the many; it is the antipodes of the capital and labour question. We next come to some interesting notes on the Upanishads, those mines of occult lore whose riches we hope will be gradually made the common property of the West by the labours of the Theosophical Society. Hadji fills two pages with notes on the "Transmigration of Souls". The "Transmigration of Life Atoms" in *Five Years of Theosophy*, however, covers the ground sufficiently.

THE BUDDHIST is late this month and we have received only two numbers. The most noticeable article is the continuation of the essay on "The Asoka Inscriptions".

LE LOTUS BLEU commences its second year with a general improvement in printing and arrangement. There is an interesting paper entitled "Note sur le Spiritisme", by D. MacNab, whose contributions to the old *Lotus* were always of great interest. After long personal investigation the writer has come to the same conclusions as the majority of Theosophists with regard to these phenomena. A curious coincidence is that "Life in a Severed Head" and "Ce que pense la Tête du Guillotiné" have appeared in *Lucifer* and *Le Lotus Bleu* simultaneously from quite independent sources.

THEOSOPHICAL SIFTINGS, Vol. IV., No. 1. "Why is Theosophy True?" This pamphlet should be of considerable service to those commencing Theosophical studies, the author discoursing in easy and simple language upon the main Theosophical teachings.

Vol. IV., No. 2. "A Sketch of Theosophy" is a pamphlet that will be found most useful to enquirers. The aims of the Theosophical Society are carefully explained, and the great doctrines of Reincarnation and Karma are discussed clearly and concisely.

THE THEOSOPHICAL FORUM, No. 21, answers that Theosophy deals with root reforms and not surface changes; that the celebrating of such festivals as Christmas and Easter is not untheosophical; that Adepts are not reckoned by their physical stature, and that surely death is by no means useful or desirable for one who desires to do his duty in service. All of which shows how necessary it is to still devote much patience to the exposition of the elements of Theosophy. The contribution from India is queer in its spelling and accentuation, and directions for pronunciation appear strangely in the middle of the text. The subject-matter is good, but the editorial vigilance has been caught napping. The bargain with our Hindu brethren is that they should supply the ideas and we the polishing.

THE VAHAN, No. 8, reflects great credit on the "H.P.B. Press". It has a new head-piece and device, and is printed with a new font of American type. We should like to see a line from *all* the Lodges in the Activities.

No. 9, is full of interesting matter, though necessarily somewhat condensed.

THE PRASNOTTARA, No. 2, suggests answers to the practical question as to the best method of bringing the mind under control and fixing the attention. The answers are somewhat disappointing. One suggests gazing at some spot or object and "inward breathing", and is promptly offset by the editor. R.P.M. says wisely "We cannot serve two masters, if the pleasures of the senses blind us and we do not try to force our minds therefrom, it is useless to try to learn the practice of meditation", and contributes a suggestive quotation from the Shastras, "Meditate like the cow who has got her new calf. Chewing her grass and grain with the mouth while her *Chittam* is fixed on her offspring." The other answers deal with certain Brahmin practices, all of which have an occult explanation.

TEOSOFISK TIDSKRIFT, No. 3, contains several interesting articles, especially on the truths contained in fables and fairy tales. The Scandinavian Sagas are all allegories containing important truths of cosmogony and evolution. It would be exceedingly useful to have a series of articles thereupon from the pen of one of our Swedish Fellows. Like the *Path*, the Swedish Journal remarks how readily children absorb the general ideas of Theosophy, and how easily their intuition, unclouded by materialism and undulled by erroneous impressions, enables them to grasp the doctrines of Reincarnation and Karma.

AMERICAN SECTION: Branch Work. Papers are published regularly every month in order to assist the discussions at outlying Lodges. One of the best is the short paper of Jas. M. Pryse, entitled "What is the Individual Man"?

THE ORIENTAL DEPARTMENT publishes an interesting paper by U. L. Desai, on "Races in Western India", treating of their religious and social customs, with references to old and mediæval languages, literature and philosophy.

INDIAN SECTION: Branch Work. Paper II. treats of "The Religious Ideas and Practices of India and their Growth", and was originally read by Babu Purnanda Narayan Sinha, M.A., B.L., President of the Bihar T.S. It is an able paper, dealing with the constitution of the mind (antahkaran), and the means for removing its impurities classified under these four heads: (1) Srauta (or Vedic), (2) Smarta (such as is enjoined by Manu), (3) Pouranik (such as is enjoined in the Purânas), and (4) Tantrik (ritualistic); it also deals with the various Yoga Systems, and calls upon the Hindus to help themselves and also give assistance to the Western members of the Society in the present revival.

THE SANMARGA BODHINY is the weekly organ of the Sanmarga Samaj, a Society for the amelioration of the material, moral and spiritual condition of the people, founded by R. Jagannathiah, F.T.S., of Bellary. The Society has a successful Sanskrit School in addition to their weekly which is printed in English and Telugu. It is headed by a sentence from *Isis Unveiled*, and deals with subjects of an ethical nature. In the first number a short biography of H.P.B. is given in Telugu. The whole undertaking speaks volumes for the activity of our Bellary Fellows.

LA NUEVA TEOSOFIA is a pamphlet of 42 pp., 8vo., in Spanish. It is a lecture originally delivered at the Scientific, Literary and Artistic Athenæum of Madrid by Senor D. Eduardo Gómez de Baquero and is entirely favourable to Theosophy, in fact written by a strong sympathiser. The lecture has already ap- in Nos. 524 and 525 of the *Revista de Espana*.

ESTUDIOS TEOSOFICOS, Nos. 3 and 4, promise to be a very interesting and useful publication. "El Buddhism en Occidente" is continued. The first lesson of Mrs. Ver Planck's "Theosophical Catechism" is translated, and several pages are taken up by interesting items of news from *Lucifer* and elsewhere. Each number is headed with the T.S. motto, "No hay religión más elevada que la Verdad".

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The Editors do not hold themselves responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.

NOTICE.

[*I regret to have to announce that the second part of the editorial, "The Negators of Science", cannot appear this month, owing to the alarming illness of H. P. Blavatsky, who is suffering from a severe attack of the prevalent influenza. The following which was written by her as an extra article will take its place.*— SUB-ED.]

Civilization, the Death of Art and Beauty.

IN an interview with the celebrated Hungarian violinist, M. Remenyi, the *Pall Mall Gazette* reporter makes the artist narrate some very interesting experiences in the Far East. "I was the first European artist who ever played before the Mikado of Japan", he said; and reverting to that which has ever been a matter of deep regret for every lover of the artistic and the picturesque, the violinist added:—

"On August 8th, 1886, I appeared before His Majesty—a day memorable, unfortunately, for the change of costume commanded by the Empress. She herself, abandoning the exquisite beauty of the feminine Japanese costume, appeared on that day for the first time and at my concert in European costume, and it made my heart ache to see her. I could have greeted her had I dared with a long wail of despair upon my travelled violin. Six ladies accompanied her, they themselves being clad in their native costume, and walking with infinite grace and charm."

Alas, alas, but this is not all! The Mikado—this hitherto sacred, mysterious, invisible and unreachable personage:—

"The Mikado himself was in the uniform of a European general! At that time the Court etiquette was so strict, my accompanist was not permitted into His Majesty's drawing-room, and this was told me beforehand. I had a good *remplacement*, as my ambassador, Count Zaluski, who had been a pupil of Liszt, was able himself to accompany me. You will be astonished when I tell you that, having chosen for the first piece in the programme my transcription for the violin, of a C sharp minor polonaise by Chopin, a musical piece of the most intrinsic value and poetic depths, the Emperor, when I had finished, intimated to Count Ito, his first minister, that I should play it again. The Japanese taste is good. I

was laden with presents of untold value, one item only being a gold-lacquer box of the seventeenth century. I played in Hong Kong and *outside* Canton, no European being allowed to live inside. There I made an interesting excursion to the Portuguese possession of Macao, visiting the cave where Camoens wrote his 'Lusiad'. It was very interesting to see outside the Chinese town of Macao a European Portuguese town which to this very day has remained unchanged since the sixteenth century. In the midst of the exquisite tropical vegetation of Java, and despite the terrific heat, I gave sixty-two concerts in sixty-seven days, travelling all over the island, inspecting its antiquities, the chief of which is a most wonderful Buddhist temple, the Boro Budhur, or Many Buddhas. This building contains six miles of figures, and is a solid pile of stone, larger than the pyramids. They have, these Javans, an extraordinarily sweet orchestra in the national Samelang, which consists of percussion instruments played by eighteen people; but to hear this orchestra, with its most weird Oriental chorus and ecstatic dances, one must have had the privilege of being invited by the Sultan of Solo, 'Sole Emperor of the World'. I have seen and heard nothing more dreamy and poetic than the Serimpis danced by nine Royal Princesses."

Where are the Æsthetes of a few years ago? Or was this little confederation of the lovers of art but one of the soap-bubbles of our *fin de siècle*, rich in promise and suggestion of many a possibility, but dead in works and act? Or, if there are any true lovers of art yet left among them, why do they not organize and send out missionaries the world over, to tell picturesque Japan and other countries ready to fall victims that, to imitate the will-o'-the-wisp of European culture and fascination, means for a non-Christian land, the committing of suicide; that it means sacrificing one's individuality for an empty show and shadow; at best it is to exchange the original and the picturesque for the vulgar and the hideous. Truly and indeed it is high time that at last something should be done in this direction, and before the deceitful civilization of the conceited nations of but yesterday has irretrievably hypnotized the older races, and made them succumb to its upas-tree wiles and supposed superiority. Otherwise, old arts and artistic creations, everything original and unique will very soon disappear. Already national dresses and time-honoured customs, and everything beautiful, artistic, and worth preservation is fast disappearing from view. At no distant day, alas, the best relics of the past will perhaps be found only in museums in sorry, solitary, and be-ticketed samples preserved under glass!

Such is the work and the unavoidable result of our modern civilization. Skin-deep in reality in its visible effects, in the "blessings" it is alleged to have given to the world, its roots are rotten to the core. It is to its progress that selfishness and materialism, the greatest curses of the nations, are due; and the latter will most surely lead to the annihilation of art and of the appreciation of the truly harmonious and beautiful. Hitherto, materialism has only led to a universal tendency to unification on the material plane and a corresponding diversity on that of thought and spirit. It is this universal tendency, which by propelling humanity, through its ambition and selfish greed, to an incessant chase after wealth and the obtaining *at any price* of the supposed blessings of this life, causes it to aspire

or rather gravitate to one level, the lowest of all—the plane of empty appearance. Materialism and indifference to all save the selfish realization of wealth and power, and the over-feeding of national and personal vanity, have gradually led nations and men to the almost entire oblivion of spiritual ideals, of the love of nature to the correct appreciation of things. Like a hideous leprosy our Western civilization has eaten its way through all the quarters of the globe and hardened the human heart. "Soul-saving" is its deceitful, lying pretext; greed for additional revenue through opium, rum, and the inoculation of European vices—the real aim. In the far East it has infected with the spirit of imitation the higher classes of the "pagans"—save China, whose national conservatism deserves our respect; and in Europe it has engrafted *fashion*—save the mark—even on the dirty, starving proletariat itself! For the last thirty years, as if some deceitful semblance of a reversion to the ancestral type—awarded to men by the Darwinian theory in its moral added to its physical characteristics—were contemplated by an evil spirit tempting mankind, almost every race and nation under the Sun in Asia has gone mad in its passion for *aping* Europe. This, added to the frantic endeavour to destroy Nature in every direction, and also every vestige of older civilizations—far superior to our own in arts, godliness, and the appreciation of the grandiose and harmonious—must result in such national calamities, Therefore, do we find hitherto artistic and picturesque Japan succumbing wholly to the temptation of justifying the "ape theory" by *simianizing* its populations in order to bring the country on a level with canting, greedy and artificial Europe!

For certainly Europe is all this. It is canting and deceitful from its diplomats down to its custodians of religion, from its political down to its social laws, selfish, greedy and brutal beyond expression in its grabbing characteristics. And yet there are those who wonder at the gradual decadence of true art, as if art could exist without imagination, fancy, and a just appreciation of the beautiful in Nature, or without poetry and high religious, hence, metaphysical aspirations! The galleries of paintings and sculpture, we hear, become every year poorer in quality, if richer in quantity. It is lamented that while there is a plethora of ordinary productions, the greatest scarcity of remarkable pictures and statuary prevails. Is this not most evidently due to the facts that (*a*) the artists will very soon remain with no better models than *nature morte* (or "still life") to inspire themselves with; and (*b*) that the chief concern is not the creation of artistic objects, but their speedy sale and profits? Under such conditions, the fall of true art is only a natural consequence.

Owing to the triumphant march and the invasion of civilization, Nature, as well as man and ethics, is sacrificed, and is fast becoming artificial. Climates are changing, and the face of the whole world will soon be altered. Under the murderous hand of the pioneers of civilization, the destruction of whole primeval forests is leading to the drying up of rivers

and the opening of the Canal of Suez has changed the climate of Egypt as that of Panama will divert the course of the Gulf Stream. Almost tropical countries are now becoming cold and rainy, and fertile lands threaten to be soon transformed into sandy deserts. A few years more and there will not remain within a radius of fifty miles around our large cities one single rural spot inviolate from vulgar speculation. In scenery, the picturesque and the natural is daily replaced by the grotesque and the artificial. Scarce a landscape in England but the fair body of nature is desecrated by the advertisements of "Pears' Soap" and "Beecham's Pills". The pure air of the country is polluted with smoke, the smells of greasy railway-engines, and the sickening odours of gin, whiskey, and beer. And once that every natural spot in the surrounding scenery is gone, and the eye of the painter finds but the artificial and hideous products of modern speculation to rest upon, artistic taste will have to follow suit and disappear along with them.

"No man ever did or ever will work well, but either from actual sight or sight of faith", says Ruskin, speaking of art. Thus, the first quarter of the coming century may witness painters of landscapes, who have never seen an acre of land free from human improvement; and painters of figures whose ideas of female beauty of form will be based on the wasp-like pinched-in waists of corseted, hollow-chested and consumptive society *belles*. It is not from such models that a picture deserving of the definition of Horace—"a poem without words"—is produced. Artificially draped *Parisiennes* and London Cockneys sitting for Italian *contadini* or Arab Bedouins can never replace the genuine article; and both free Bedouins and genuine Italian peasant girls are, thanks to "civilization", fast becoming things of the past. Where shall artists find genuine models in the coming century, when the hosts of the free Nomads of the Desert, and perchance all the negro-tribes of Africa—or what will remain of them after their decimation by Christian cannons, and the rum and opium of the Christian civilizer—will have donned European coats and top hats? And that this is precisely what awaits art under the beneficial progress of modern civilization, is self-evident to all.

Aye! let us boast of the blessings of civilization, by all means. Let us brag of our sciences and the grand discoveries of the age, its achievements in mechanical arts, its railroads, telephones and electric batteries; but let us not forget, meanwhile, to purchase at fabulous prices (almost as great as those given in our day for a prize dog, or an old prima donna's song) the paintings and statuary of uncivilized, barbarous antiquity and of the middle ages: for such objects of art will be reproduced no more. Civilization has tolled their eleventh hour. It has rung the death-knell of the old arts, and the last decade of our century is summoning the world to the funeral of all that was grand, genuine, and original in the old civilizations. Would Raphael, O ye lovers of art, have created one single of his many Madonnas, had he had, instead of Fornarina and the once Juno-like women of the

Trastevero of Rome to inspire his genius, only the present-day models, or the niched Virgins of the nooks and corners of modern Italy, in crinolines and high-heeled boots? Or would Andrea del Sarto have produced his famous "Venus and Cupid" from a modern East End working girl—one of the latest victims to fashion—holding under the shadow of a gigantic hat *à la mousquetaire*, feathered like the scalp of an Indian chief, a dirty, scrofulous brat from the slums? How could Titian have ever immortalized his golden-haired patrician ladies of Venice, had he been compelled to move all his life in the society of our actual "professional beauties", with their straw-coloured, dyed capillaries that transform human hair into the fur of a yellow Angora cat? May not one venture to state with the utmost confidence that the world would never have had the Athena Limnia of Phidias—that ideal of beauty *in face and form*—had Aspasia, the Milesian, or the fair daughters of Hellas, whether in the days of Pericles or in any other, disfigured that "form" with stays and bustle, and coated that "face" with white enamel, after the fashion of the varnished features of the mummies of the dead Egyptians.

We see the same in architecture. Not even the genius of Michael Angelo himself could have failed to receive its death-blow at the first sight of the Eiffel Tower, or the Albert Hall, or more horrible still, the Albert Memorial. Nor, for the matter of that, could it have received any suggestive idea from the Colosseum and the palace of the Cæsars, in their present *whitewashed* and *repaired* state! Whither, then shall we, in our days of civilization, go to find the natural, or even simply the picturesque? Is it still to Italy, to Switzerland or Spain? But the Bay of Naples—even if its waters be as blue and transparent as on the day when the people of Cumæ selected its shores for a colony, and its surrounding scenery as gloriously beautiful as ever—thanks to that spirit of mimicry which has infected sea and land, has now lost its most artistic and most original features. It is bereft of its lazy, dirty, but intensely picturesque figures of old; of its *lazzaroni* and *barcarolos*, its fishermen and country girls. Instead of the former's red or blue Phrygian cap, and the latter's statuesque, half-nude figure and poetical rags, we see now-a-days but the caricatured specimens of modern civilization and fashion. The gay *tarantella* resounds no longer on the cool sands of the moonlit shore; it is replaced by that libel on Terpsychore, the modern quadrille, in the gas-lit, gin-smelling sailor's *trattorias*. Filth still pervades the land, as of yore; but it is made the more apparent on the threadbare city coat, the mangled chimney-pot hat and the once fashionable, now cast-away European bonnet. Picked up in the hotel gutters, they now grace the unkempt heads of the once picturesque Neapolitans. The type of the latter has died out, and there is nothing to distinguish the *lazzaroni* from the Venetian *gondoliere*, the Calabrian brigand, or the London street-sweeper and beggar. The still, sunlit waters of *Canal Grande* bear no longer their gondolas, filled on festival days with gaily dressed Venetians,

with picturesque boatmen and girls. The black gondola that glides silently under the heavy carved balconies of the old patrician palazze, reminds one now more of a black floating coffin, with a solemn-looking, dark-clothed undertaker paddling it on towards the Styx, than of the gondola of thirty years ago. Venice looks more gloomy now than during the days of Austrian slavery from which it was rescued by Napoleon III. Once on shore, its *gondoliere* is scarcely distinguishable from his "fare", the British M.P. on his holiday-tour in the old city of the Doges. Such is the levelling hand of all-destroying civilization.

It is the same all over Europe. Look at Switzerland. Hardly a decade ago, every Canton had its distinguishing national costume, as clean and fresh as it was peculiar. Now the people are ashamed to wear it. They want to be mistaken for foreign guests, to be regarded as a civilized nation which follows suit even in fashion. Cross over to Spain. Of all the relics of old, the smell of rancid oil and garlic is alone left to remind one of the poetry of the old days in the country of the Cid. The graceful mantilla has almost disappeared; the proud hidalgo-beggar has taken himself off from the street-corner; the nightly serenades of love-sick Romeos are gone out of fashion; and the duenna contemplates going in for woman's rights. The members of the "Social Purity" Associations may say "thank God" to this and lay the change at the door of Christian and moral reforms of civilization. But has morality gained anything in Spain with the disappearance of the nocturnal lovers and duennas? We have every right to say, *no*. A Don Juan *outside* a house is less dangerous than one *inside*. Social immorality is as rife as ever—if not more so, in Spain, and it must be so, indeed, when even "Harper's Guide Book" quotes in its last edition as follows: "Morals in all classes, especially in the higher, are in the most degraded state. Veils, indeed, are thrown aside, and serenades are rare, but gallantry and intrigue are as active as ever. The men think little of their married obligations; the women . . . are willing victims of unprincipled gallantry." (*Spain*, "Madrid," page 678.) In this, Spain is but on a par with all other countries civilized or now civilizing, and is assuredly not worse than many another country that could be named; but that which may be said of it with truth is, that what it has lost in poetry through civilization, it has gained in hypocrisy and loose morals. The *Cortejo* has turned into the *petit crevé;* the castanets have become silent, because, perhaps, the noise of the uncorked champagne bottles affords more excitement to the rapidly civilizing nation; and the "Andalouse au teint bruni" having taken to cosmetics and face-enamel, "la Marquesa d' Almedi" may be said to have been buried with Alfred de Musset.

The gods have indeed been propitious to the Alhambra. They have permitted it to be burnt before its chaste Moresque beauty had been finally desecrated, as are the rock-cut temples of India, the Pyramids and other relics by drunken orgies. This superb relic of the Moors had already

suffered, once before, by Christian improvement. It is a tradition still told in Granada, and history too, that the monks of Ferdinand and Isabella had made of Alhambra—that "palace of petrified flowers dyed with the hues of the wings of angels"—a filthy prison for thieves and murderers. Modern speculators might have done worse; they might have polluted its walls and pearl-inlaid ceilings, the lovely gilding and stucco, the fairy-like arabesques, and the marble and gossamer-like carvings, with commercial advertisements, after the Inquisitors had already once before covered the building with whitewash and permitted the prison-keepers to use Alhambra Halls for their donkeys and cattle. Doubting but little that the fury of the *Madrilenos* for imitating the French and English must have already, at this stage of modern civilization, infected every province of Spain, we may regard that lovely country as dead. A friend speaks, as an eye-witness, of "cock-tails" spilled near the marble fountain of the Alhambra, over the blood-marks left by the hapless Abancerages slain by Boabdil, and of a Parisian *cancan pur sang* performed by working girls and soldiers of Granada, in the Court of Lions!

But these are only trifling signs of the time and the spread of *culture* among the middle and the lower classes. Wherever the spirit of aping possesses the heart of the nation—the poor working classes—there the elements of nationality disappear and the country is on the eve of losing its individuality and all things change for the worse. What is the use of talking so loudly of "the benefits of *Christian* civilization", of its having softened public morals, refined national customs and manners, etc., etc., when our modern civilization has achieved quite the reverse! Civilization has depended, for ages, says Burke, "upon two principles. . . . the spirit of a gentleman and the spirit of religion". And how many true *gentlemen* have we left, when compared even with the days of half-barbarous knighthood? Religion has become canting hypocrisy and the genuine religious spirit is regarded now-a-days as insanity. Civilization, it is averred, "has destroyed brigandage, established public security, elevated morality and built railways which now honeycomb the face of the globe". Indeed? Let us analyze seriously and impartially all these "benefits" and we shall soon find that civilization has done nothing of the kind. At best it has put a false nose on every evil of the Past, adding hypocrisy and false pretence to the natural ugliness of each. If it is true to say that it has put down in some civilized centres of Europe—near Rome, in the Bois de Boulogne or on Hampstead Heath—*banditti* and highway-men, it is also as true that it has, thereby, destroyed robbery only as a speciality, the latter having now become a common occupation in every city great or small. The robber and cut-throat has only exchanged his dress and appearance by donning the livery of civilization—the ugly modern attire. Instead of being robbed under the vault of thick woods and the protection of darkness, people are robbed now-a-days under the electric light of saloons and the protection of

trade-laws and police-regulations. As to open day-light brigandage, the *Mafia* of New Orleans and the *Mala Vita* of Sicily, with high officialdom, population, police, and jury forced to play into the hands of regularly organized bands of murderers, thieves and tyrants* in the full glare of European "culture", show how far our civilization has succeeded in establishing public security, or Christian religion in softening the hearts of men and the ways and customs of a barbarous past. Modern Cyclopædias are very fond of expatiating upon the decadence of Rome and its *pagan* horrors. But if the latest editions of the *Dictionary of Greek and Roman Biography* were honest enough to make a parallel between those "monsters of depravity" of ancient civilization, Messalina and Faustina, Nero and Commodus, and modern European aristocracy, it might be found that the latter could give odds to the former—in social hypocrisy, at any rate. Between "the shameless and beastly debauchery" of an Emperor Commodus, and as beastly a depravity of more than one "Honourable", high official representative of the people, the only difference to be found is that while Commodus was a member of all the sacerdotal colleges of Paganism, the modern debauchee may be a high member of the Evangelical Christian Churches, a distinguished and pious pupil of Moody and Sankey and what not. It is not the Calchas of Homer, who was the type of the Calchas in the Operette "La Belle Helène", but the modern sacerdotal Pecksniff and his followers.

As to the blessings of railways and "the annihilation of space and time", it is still an undecided question—without speaking of the misery and starvation the introduction of steam engines and machinery in general has brought for years on those who depend on their manual labour—whether railways do not kill more people in one month than the brigands of all Europe used to murder in a whole year. The victims of railroads, moreover, are killed under circumstances which surpass in horror anything the cut-throats may have devised. One reads almost daily of railway disasters in which people are "burned to death in the blazing wreckage", "mangled and crushed out of recognition" and killed by dozens and scores.† This is a trifle worse than the highwaymen of old Newgate.

Nor has crime been abated at all by the spread of civilization; though owing to the progress of science in chemistry and physics, it has become more secure from detection and more ghastly in its realization than it ever has been. Speak of Christian civilization having improved public morals;

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* Read the "Cut Throats' Paradise" in the *Edinburgh Review* for April, 1877, and the digest of it in the *Pall Mall Gazette* of April 15th, 1891, "Murder as a Profession".

† To take one instance. A Reuter's telegram from America, where such accidents are almost of daily occurrence, gives the following details of a wrecked train: "One of the cars which was attached to a gravel train and which contained five Italian workmen, was thrown forward into the centre of the wreck, and the whole mass caught fire. Two of the men were killed outright and the remaining three were injured, pinioned in the wreckage. As the flames reached them their cries and groans were heartrending. Owing to the position of the car and the intense heat the rescuers were unable to reach them, and were compelled to watch them slowly burn to death. It is understood that all the victims leave families."

of Christianity being the only religion which has established and recognized Universal Brotherhood! Look at the brotherly feeling shown by American Christians to the Red Indian and the Negro, whose *citizenship* is the farce of the age. Witness the love of the Anglo-Indians for the "mild Hindu", the Mussulman, and the Buddhist. See "how these Christians love each other" in their incessant law litigations, their libels against each other, the mutual hatred of the Churches and of the sects. Modern civilization and Christianity are oil and water—they will never mix. Nations among which the most horrible crimes are daily perpetrated; nations which rejoice in Tropmanns and Jack the Rippers, in fiends like Mrs. Reeves the trader in baby slaughter—to the number of 300 victims as is believed—for the sake of filthy lucre; nations which not only permit but encourage a Monaco with its hosts of suicides, that patronize prize-fights, bull-fights, useless and cruel sport and even indiscriminate vivisection—such nations have no right to boast of their civilization. Nations furthermore which from political considerations, dare not put down slave-trade *once for all*, and out of revenue-greed, hesitate to abolish opium and whiskey trades, fattening on the untold misery and degradation of millions of human beings, have no right to call themselves either Christian or civilized. A civilization finally that leads only to the destruction of every noble, artistic feeling in man, can only deserve the epithet of barbarous. We, the modern-day Europeans, are Vandals as great, if not greater than Atilla with his savage hordes.

Consummatum est. Such is the work of our modern Christian civilization and its direct effects. The destroyer of art, the Shylock, who, for every mite of gold it gives, demands and receives in return a pound of human flesh, in the heart-blood, in the physical and mental suffering of the masses, in the loss of everything true and loveable—can hardly pretend to deserve grateful or respectful recognition. The unconsciously prophetic *fin de siècle*, in short, is the long ago foreseen *fin de cycle;* when according to *Manjunâtha Sutra*, "Justice will have died, leaving as its successor blind Law, and as its Guru and guide—*Selfishness;* when wicked things and deeds will have to be regarded as meritorious, and holy actions as madness". Beliefs are dying out, divine life is mocked at; art and genius, truth and justice are daily sacrificed to the insatiable mammon of the age—money grubbing. The artificial replaces everywhere the real, the false substitutes the true. Not a sunny valley, not a shadowy grove left immaculate on the bosom of mother nature. And yet what marble fountain in fashionable square or city park, what bronze lions or tumble-down dolphins with upturned tails can compare with an old worm-eaten, moss-covered, weather-stained country well, or a rural windmill in a green meadow! What Arc de Triomphe can ever compare with the low arch of Grotto Azzurra, at Capri, and what city park or Champs Elysées, rival Sorrento, "the wild garden of the world", the birth-place of Tasso? Ancient civilizations have never sacrificed Nature to speculation,

but holding it as divine, have honoured her natural beauties by the erection of works of art, such as our modern electric civilization could never produce even in dream. The sublime grandeur, the mournful gloom and majesty of the ruined temples of Pæstum, that stand for ages like so many sentries over the sepulchre of the Past and the forlorn hope of the Future amid the mountain wilderness of Sorrento, have inspired more men of genius than the new civilization will ever produce. Give us the *banditti* who once infested these ruins, rather than the railroads that cut through the old Etruscan tombs; the first may take the purse and life of the few; the second are undermining the lives of the millions by poisoning with foul gases the sweet breath of the pure air. In ten years, by century the XXth, Southern France with its Nice and Cannes, and even Engadine, may hope to rival the London atmosphere with its fogs, thanks to the increase of population and changes of climate. We hear that Speculation is preparing a new iniquity against Nature: smoky, greasy, stench-breathing *funiculaires* (baby-railways) are being contemplated for some world-renowned mountains. They are preparing to creep like so many loathsome, fire-vomiting reptiles over the immaculate body of the Jungfrau, and a railway-tunnel is to pierce the heart of the snow-capped Virgin mountain, the glory of Europe. And why not? Has not national speculation pulled down the priceless remains of the grand Temple of Neptune at Rome, to build over its colossal corpse and sculptured pillars the present Custom House?

Are we so wrong then, in maintaining that modern civilization with its Spirit of Speculation is the very *Genius of Destruction;* and as such, what better words can be addressed to it than this definition of Burke:—

"A Spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity, who never look backward to their ancestors."

H. P. B.

TRUE NOBILITY.

We take the following from one of the dailies of March 20th:—

"The funeral of Mrs. Strutter, the English nurse of the present Emperor of Russia, and Duchess of Edinburgh, and all the rest of the children of Alexander II., took place at St. Petersburg a day or two ago. The Emperor and the Grand Dukes followed the coffin on foot, and the Empress and the Grand Duchesses in mourning carriages."

This is a lesson of gentle courtesy that the Victorian Court, the automatic slave of etiquette, would do well to lay to heart and study deeply.

Theosophy and the Social Evil.

IT is claimed that Theosophy offers a complete philosophy of Nature and of Life. If this claim can be fully justified, then the ethics of Theosophy must cover the whole range of human conduct, and not only furnish a just basis of action, but point out a reconciliation and the right principles of reconstruction of both individual life and social relations.

The test of any theory of social ethics must be its logical application to both individual and social life. Its principles must be based on exact justice to every individual, and must be self-evident. Its "working hypothesis" must not be a subterfuge or a compromise. The greatest good to the greatest number upon which the best known governments have been based will not answer the requirements of an ideal social state. The sequestration or the execution of the individual for the "protection of society" is not a sufficient reason, no matter what that individual's crime may be, if such punishment overlooks and ignores the best interests of the criminal himself. A just code of ethics must therefore be based, not on the greatest good to the greatest number, but on the greatest good to the whole.

These ethical principles cannot be put down by a sneer and the cry of 'sentimentality", so long as it can be shown that the criminal injures himself in many cases more than he injures others, and that reformation is a duty paramount to mere punishment. The duty of protecting the criminal from himself must be logically and justly included in the duty of protecting society. When the nature of man is fully understood, together with the invisible though potent forces that govern human life on all planes, it becomes at once apparent that the execution of criminals saturates the very air we breathe with crime, and that a suppression of life on the visible plane is the strongest promoter of crime in that invisible realm of causation from which crime proceeds. Hypnotism is rapidly demonstrating this principle, and it cannot be much longer ignored.

It will doubtless be urged that a complete code of ethics already exists in the Christian dispensation, and yet we may point to the fact that neither crime nor prostitution has been thereby prevented in Christian lands. Neither is the moral code of professed Christians equal to that in vogue among "heathen nations". On the contrary, it often falls below it. The strictly Christian ethics have been ignored and are fast becoming hopelessly obscured by ritualism on the one hand, and by materialism on the other; the first has killed out all sense of right and justice; the second aims to destroy the existence of the Soul. Together, these twin destroyers are doing their best to reduce man to the plane of animal life. The destroying

blight of materialism would have been impossible without the paralyzing effect previously wrought by ritualism, where mere form and lip-service are allowed to usurp the place of truth and heart-service. While, therefore, Theosophy calls a halt to both ritualism and materialism, and while it frankly admits that its code of ethics is both Christian and pre-Christian, and no more new than it is confined to the Christian originals, it claims to point out not only the need but the basis of reform.

If the Christian ethics are based on justice and charity, the Christian theology and practice have entirely lost sight of their originals, and this is nowhere more apparent than in the treatment of women. The impeachment has been too often presented in detail to require re-statement here. One illustration only, bearing upon our subject, need be mentioned. It might seem on all principles of justice, decency, or humanity, that the mother, who bears the pains and trials of maternity involving all her life-forces, has a better right to the possession of her offspring than the father, whose participation in these trials is insignificant at most, and is usually instigated by, and comprised in a moment of animalism.

Yet the *law* in Christian lands usually assigns the possession of the child to the father, where the child is born in wedlock, and forces its possession on the mother if born out of wedlock. In other words, this man-made "Christian" law makes the natural instincts of the mother a shield to the injustice and brutality of the father. The money-damages and constrained support of the child sometimes legally wrung from the father, have nothing to do with the principles under discussion.

We have already shown that any principle of ethics must be tested by its application and its results. This application and its results, however, must depend on the conditions or the thing to which the principle is applied. For example, if the soul is an epitome of the physical functions of the body; if it arises from, and is evolved with the body only to perish with it, then the application of our principle can be only temporal; its highest aim time-serving; its methods a compromise; and its results selfish and sensuous at best. If, on the other hand, the body is but the tabernacle of the soul; if it is the soul that builds the body, dwells in it, uses it, and at last forsakes it for other bodies, then the application of our principle has a very different bearing indeed. We are indebted to theological ritualism, seconded by "scientific" materialism, for the actual conditions first supposed, and the result bears, as all social abuses do, most heavily on woman. The average man, in his social relations, utterly disregards the rights and the best interests of woman. He is supremely selfish; and through this selfishness, and the laws and customs he has enacted to foster and protect it, he perpetrates in another form that barbarism which held that woman has no soul. When superstition held full sway, the selfishness of man was greatly exercised over the salvation of a soul, the possession of which he denied to woman. Having escaped from

the bondage of superstition, and having ritualistically ignored or scientifically demonstrated that the soul is nothing, and the body everything, he complaisantly leaves the soul-business through the churches to woman, and indiscriminately and lawlessly takes possession of her body wherever he can. Thus man in general can be trusted through his selfishness to take what he considers to be the best things to himself, utterly regardless of the best interests of woman. Since he no longer cares for religion, he has graciously relegated that department to woman, content to hold the purse and the bodies of woman. And now look at the result. Man may be steeped to the very lips in sin and rottenness, and hold up his head in society, and be welcomed by the mothers and daughters of society as a suitable mate to a pure and virtuous woman, particularly if his grasp of the purse-strings has been firm and successful. In fact, it is thought quite the thing to "reform" one of these moral lepers by marrying him to a virtuous, innocent, and ignorant girl! When, however, this code is applied to woman it is completely reversed. Let but a breath of scandal be breathed against a woman, even though she be innocent, or let it be suspected that her body has been defiled even by force or by fraud, as is more often the case, and she is both doomed and damned. Qualities of mind or of heart count for nothing. It has been burned into the very soul of woman as with a hot iron that when her body has been defiled she is utterly ruined, and it is this consciousness that renders the millions upon millions of these "fallen women" in Christian lands utterly hopeless and despairing. How far is it, O Christian theologian, from the consciousness of utter ruin to the hopelessness of blank despair? From despair, thus engendered, to suicide is but a single step, as all know who are not wilfully blind. *Woman must recover her lost soul*, or the consciousness of it, before she can be less the victim of man's selfish bestiality than now. Man will never relinquish his hold upon her body so long as by treachery, by lying, or by force he can retain his hold; he is too much the animal for that. Through his ritualistic mummery, man has deprived woman of the consciousness that she is an immortal soul inhabiting a physical and mortal body. He has next made her ruin to depend on the defilement of her body, and construed the law to his own advantage so far that this defilement may be circumstantial, and consist in suspicion before the fact. He outrages her maternal instincts and natural rights in wedlock by enacting laws that deprive her of the children to whom she has given birth, and justifies this damnable robbery by the fact that he holds the purse-strings, while he repudiates the children born to him outside of wedlock, and screens himself behind those same maternal instincts which he has done his best to outrage and destroy. Could an incarnate fiend do more to destroy a life and damn a soul? There can be no greater folly than to look to man to relinquish his grasp or to institute any real reform. The reform must come from woman herself.

Innocence and purity are no protection to woman, as the annals of seduction and prostitution abundantly show, and as was proven by the *Pall Mall exposé*. On the contrary, youth and innocence are but an additional incentive to the selfish lust of man. There is no principle in nature, no application of justice, either human or divine, that determines that woman is defiled by the mere suspicion of that which man may commit ten thousand times without defilement; or that woman is utterly ruined, doomed to despair, and a fit subject for suicide or the slums of society, by an act which does not exclude man from "the best society" and from every chance in life.

In thus claiming justice for woman, no principle of moral purity is outraged, no standard of virtue is lowered. It is by no means proposed to degrade woman to the level of man, but on the contrary, to elevate man to the level of woman. It is true that body and soul are so intimately connected, the threads of life, of feeling, and of consciousness so completely blended together, that one cannot be degraded without also degrading the other. It is also true that man has degraded his own soul just in proportion as he has degraded the body of woman, for it is motive that governs here as elsewhere. The motive of man in dealing with woman is universally selfish and devilish. He will do his best to degrade her by appealing to her instincts of love and sympathy, and then, taking advantage of her innocence and ignorance, and when he has done his best to degrade her, he will treat her with scorn and contempt for the very ruin he has himself wrought. Such motives and such practice in business affairs among men would brand a man deservedly as a villain, and send him to a felon's cell, as indeed it ought. Theological obscurations and ritualistic mummeries have so completely obscured the altruism of Jesus, as to make the professed Christian among men no whit better in this regard than the "unregenerated". If proof be demanded at this point, ask any old physician or medical specialist for evidence. Again I say, it is utterly useless to look to man or to man-made laws for reform, for this whole socialistic *Inferno* is man's work, and he will never undo it or seriously reform it.

Whenever this upas tree has been too plainly exposed he assumes an air of contrition and virtue and pretends to lop off a few of its branches, but the idea or the wish to uproot and cast out the tree never enters his selfish soul.

Theosophy lays the axe at the root of the tree by proposing the recovery of the lost consciousness of the soul, and by showing that as the body is more than raiment, so is the soul more than body. It proclaims the Universal Brotherhood of man, which fully and equally includes woman! It shows that if no single act can utterly ruin man and alienate his birthright, so also can no single act be ruinous to woman; for whatever degrades man degrades woman, and whatsoever may be forgiven

man, may be forgiven woman. It demands for man and woman alike the right even to fail, and to *try again*. It demands that man shall no longer degrade either himself or woman, and by the law of Karma shows that man can by no possibility escape from the just consequences of every thought, word and deed. It shows that sex is but an incident of gestation, and that man's innocent victim in one incarnation may be his Karma-Nemesis in the next. It proposes that children, boys and girls alike, shall be taught that conduct and character are infinitely superior to creeds, and that no ritualistic mummeries can possibly take the place of the simple truth and consideration for others. It teaches that the God for man, is the God in man, and that the dead Jesus of Judæa is not the living *Christos* in every human soul. It teaches the nature of man, the meaning of life, the possibilities of the human soul, and the one only method of the higher evolution of humanity; and it determines that no boy, no man thus educated would any more ruin an innocent girl and drive her to despair and suicide, than he would lie, steal, or cut his brother's throat. It determines that the girl thus educated in the principles of truth, virtue, and knowledge of her own nature and boundless possibilities, shall be a source of continual inspiration to man, and lift him, through her beauty of soul, no less than of body, through her finer spiritual instincts of gentleness and love, to a plane where he will no longer commit murder to gain possession of her body that he may degrade her soul. It determines that ritualism, materialism and mammon-worship shall no longer masquerade in the garb of religion without being branded and exposed as the Cerberus that guards the earthly pandemonium.

These are some of the plain lessons taught by the old Wisdom-Religion which demand, and *will have*, a hearing. No amount of misrepresentation or personal abuse will be able to silence these teachings, *for the day, the very hour of their unfolding has come*. Their hour has struck. Their promulgators are here, they have discounted the present life by their hold on eternity, and by their recovery of the *consciousness of soul*, that smiles in triumph in the very face of death, and defies the triple Cerberus to do his worst. The Wisdom-Religion appeals to man and woman alike, standing on the simple basis of justice and truth, and by its world-old records, its key to Nature and the nature of man, it demonstrates its position, justifies its principles, and brushes aside the superstitions of both past and present as the rising sun scatters the mists of the dark valley. It penetrates every myth, explains every glyph, and reads alike the cycles of time, the records of the ages, and the monuments of man.

Behold! O Christian womanhood! all ye who are worthy of the name; ye who strive in vain to reform the Magdalen, the reason of your failure, and the promise of your success. Begin with the little children, and recover to them the lost consciousness of the indwelling divinity. Draw from your own consciousness of this divine innocence the lessons of truth,

and charity, and love, and these little ones shall indeed come unto Him who is the "heavenly guest", the "good Shepherd", the "Father in secret", the Higher Self, of every soul. Do this, O Christian woman! and your own sons shall no longer ruin and destroy those whom you strive in vain to save. Let ritualism and theological mummeries go to that limbo to which they inevitably tend, and to which, but for the confiding ignorance of woman, they would long ago have attained.

Arise, O woman! and flee from the doomed city; recover the lost soul, and its tabernacle shall no more be defiled and trodden under foot of man. Unto you is the power through the divinity that dwelleth in you. Ye have knelt long in the shadow of the cross; ye have waited long at the door of the sepulchre. Behold your crown of deliverance, your banner of victory. Let the dead Christ now become the living Humanity. Withdraw your support from every sham that masquerades in the name of religion, and the sun of a newer and better religion shall indeed arise and shine. Woman must be redeemed through the divinity in woman, and the tabernacle be purified and glorified through the recovery of its lost soul, its sun of righteousness.

D. Harij, F.T.S.

ORTHODOX HETERODOXY.

The Athenæum of April 25th, in a review on a recent edition of *Essays* by Dr. Westcott, Lord Bishop of Durham, contains a striking passage that is worth repeating. The principal essay is on Origen.

"Origen's philosophic treatise, as Dr. Westcott justly remarks, 'deals with questions which are felt to be momentous, and which everything at present tends to bring again into prominence.' We shall, therefore, quote some of the more important passages of our author's exposition, premising, of course, that he bestows no formal sanction, but rather, as we have said, an indirect recommendation (pp. 238, 245, &c.), upon the specific theories which he here details."

The reviewer then proceeds to quote at length, finishing with the sentence:—

"'The endless variety in the situations of men, the inequality of their material and moral circumstances, their critical spiritual differences, all tend to show, so he argues, that the position of each has been determined in accordance with previous conduct.'"

And concludes with the following remarkable paragraph:—

"To decide what is the truth in matters of this import transcends, we fear, the recognised limits of a reviewer's infallibility. We will confine ourselves to the safer remark that if the Church of England sees her way to accepting a theory of previous progressive or retrograding existences, as determining the actual spiritual status of each one of us, in place of a crude *creationism*—or doctrine of the direct summoning into existence of each soul at earthly birth—she will have done much to put herself in accord with pre-Christian as well as with patristic philosophy, and will to some extent remove the reproach often urged or implied against conventional theology, of being in some sense a Ptolemaic survival in a Copernican age—a reference to earth as the centre of action and passion which move in reality in a wider sweep."

The Purânas

(PHILOLOGY *versus* SYMBOLOGY.)

(Continued.)

IT will be remembered that every *Manvantara* is followed by a *Pralaya*. *Manvantarika pralaya* extends up to the *Svarloka, i.e.*, possibly up to the sidereal regions occupied by our solar system. At every *Manvantara* the sun is formed anew, or some other sidereal body takes its place; and a number of corresponding changes occur in all the members of the solar system. Hence the *Purânas* giving a clear list of the *Dhruvas, Saptarshis, Indras, Manus,** for every *Manvantara*, are not dealing with mere imaginings, but with real facts of nature. The duration of a *Manvantara* will thus appear to depend on the life of the sun. If we express in terms of solar years the number of sidereal years necessary for our sun to become only a subordinate planet, or be completely extinguished, the number of years over which a *Manvantara* is said to extend will not appear at all exaggerated. The theory of the plurality of worlds is the pivot of *Paurânika* and *Vedic* astronomy; and if in these days of a thousand and one theories about the origin, nature, and radiation of the Sun's heat, we find the *Purânas* regarding that luminary as the source of life (*Prâna*), there is little room for surprise. The planet which, however, is more directly concerned with the life of our planet is the moon. The moon is within the influence of the earth's orbit, and there are reasons to regard the earth as but an emanation from the moon. The facts here given in regard to the sun and moon are very clearly stated in the *Upanishads*. The sun is the abode of the *purest* life, the moon of all that affects the earth. The moon is the abode of *Pitris* or those whose shadows, so to speak, form the humanity of any one *Manvantara*. The sun is the abode of the Gods who may, at times, come to the earth, but who, as a rule, are under no necessity to return to it. They have the choice of passing on to higher sidereal localities, whereas those on the moon have, as a rule, no other alternative but transference to the earth. Hence the *Upanishads* describe the passage to the sun as the *Devayâna* (the way of the *Devas*), *Uttarâyana* (the last passage), *Archimârga* (passage to the spheres of Light), and that to the moon as *Pitriyâna*,

* As before we add a few explanatory notes for those ignorant of Hindu Mythology. —[EDS.] These have reference to the Pole stars, constellations, heavens and humanities of every cycle.

*Daksinâyâna, Dhumamârga.** Passage to the Sun is *Moksha*; and the sun is therefore the heaven *par excellence* of the *Purânas*, under whatever name it may be described. *Moksha* in the sense of absolute cessation of evolution or reincarnation, at least physically, is an impossibility, according to the *Vishnu Purâna*. Beings transferred to the sun are comparatively speaking *mukta*, for they have chances of higher development, and they do not return to the earth in the ordinary course of things, at least for another *Manvantara*, or even more, if they have gone beyond the influence of that planet. These explanations naturally lead to a number of side-issues as to the character of the being travelling from planet to planet, the machinery of its vehicle, the laws of *Karma*, and many more of the same kind. But these, though sufficient to indicate the nature of the web and woof of what the *Purânas* always weave into brilliant myths and tales, cannot easily be discussed here.

But these few and scanty remarks help us over many a difficulty. We see what part the sun plays in cosmic evolution, and we also understand what connection he has with the *Mânvantarika* Cycle. Hence also we can see why the present *Manu* is called *Vaivasvata*, the son of *Vivasvat*, the planet we know as the sun. We also understand how this *Manu* and the lunar *Pitris* are connected with the evolution of the humanity to which we belong.

But the chief help we derive from these explanations is in relation to the interpretation of the name and attributes of the second member of the *Trimurti, viz., Vishnu*. The heaven of that god, which in *Rig Veda* i. 154 is described as full of *bhurishringago*, is indeed none other, on the authority of *Yâska, Durgâchârya*, and *Sâyana*, than the sun, the fountain of rays (*go*) protruding (*bhurishringa*) to the worlds around; notwithstanding the dead-letter interpretation of the later *Sampradâyas*† which makes *Goloka*, the heaven of *Vishnu*, full of cows with long horns. The way to *Goloka* (the region of rays), the sun, is the *Vaitârani*‡ of the *Garuda-Purâna*, which indicates that the being only swims (*vitri*) through space, and passes to the sun with the help of his rays (*go*), in other words, by and through the help of the currents of cosmic *Prâna* proceeding from him. This is scientific or intelligible at any rate, and the *Upanishads* amply corroborate it. But the dead-letter explanation makes of *Vaitarani* an objective river which the being crosses with the help of the tail of a cow (*go*). Superficial observers misled by this

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* See *Secret Doctrine* I., 86. † Commentators.

‡ Vaitarani,—" the river that is to be crossed." Supposed to be the river of hell, which must be crossed before the infernal regions, or subjective world, can be entered. The river is described as being filled with blood and all sorts of filth, and to run with great impetuosity. This is to be crossed in a solitary rickety boat, the steersman of which is Vishnu (the Higher Ego). Few people can pass, for they have to pay for the passage; those who cannot pay are turned back. According to the popular superstition, persons before death, are made to give in charity milch cows, in the belief that after death they may be able to catch hold of their tails and so be carried across the dreadful river Vaitarani, safe to the other side. The interpretation is easy for a Theosophist, for it is the cow that gives the milk of wisdom that is meant: the cow that produces the jewels: and the tail of the cow is the ray of that knowledge, the thread of Wisdom, or Vâch, that unites us to our Higher Self.

and similar dead-letter jargon, set down all such things to fancy, priest-craft, exaggeration, or some feat of philological jugglery. That, however, is no untying but rather a cutting of the gordian knot. But to proceed. Let us see what is the *Garuda*?* He is the vehicle of *Vishnu*, as *Hamsa* is that of *Brahmâ*. *Hamsa*, in mystic language, is the inverted form of the secret word—the *Ajapâ-soham*—which means the great unity, *Brahma*, wherein subject and object are one. It is the *Nârâyana* of the *Purânas*, the sustainer of the lotus and the lotus-born. Hence *Hamsa* is rightly the vehicle of the lotus-born *Brahmâ*. It is this mysterious *Hamsa* alone who is able to make the unmanifest manifest as spirit and matter, to, in fact, separate water from milk, as the dead-letter myth has it. The eagle is similarly an emblem of eternity. This bird is sacred even to the Egyptian Horus, the god of time, and the son of Osiris, the manifested *Vishnu*. In India this bird, having alone the power to soar undazzled up towards the sun, is, with *Vishnu* upon its back, the emblem of the *Mânvantarika* cycle. It is the fabulous phœnix which burns itself to death and comes to life again. If we remember this circumstance, and its bearing upon the meaning of *Moksha*, it will not be difficult to understand why the *Purâna* treating mainly of ceremonies connected with the dead is sacred to *Garuda*. It is now evident that when *Garuda* is the vehicle of *Vishnu*, the spiritual Sun, the cripple *Aruna*, the supposed charioteer of the physical Sun, should be the brother of this *Garuda*. In all these explanations the dead-letter of the myths will yield its real essence to no amount of philological twisting, which will only make confusion worse confounded.

As *Vâch* is the female counterpart of *Brahmâ*, so *Lakshmi* is of *Vishnu*. *Vishnu* as the Sun, the source of life, is evidently the god that protects and gives life and prosperity. His *Shakti* is therefore called *Lakshmi*, the goddess of all good. The golden filaments of the lotus which always blooms under the Sun, serve as an emblem of prosperity, and *Lakshmi* receives a number of epithets derived from the lotus, such as *Kamala*, *Padmâ*, etc. The importance of the Sun in the Indian religion and his identity with *Vishnu* will explain why *Vishnu* is the sole god of heaven, and why it is he alone who is invoked in those ceremonies for the dead known as *Shrâddhas*. We have already alluded to the fact that *Vishnu* as the Sun is the source of all life, and as the final abode of the righteous has the sole right to incarnate himself on earth. Hence the theory of *Avatâras*, which though ten in number, are justly said to be innumerable in the *Bhâgavata* and other *Purânas*. But the *Avatâras* limited even to ten are not perhaps quite without significance in the order in which they are given, as compared with the stages in the development of man, marked by the evolution-theory. The Sun, with his rays protruding in all directions, and thus propagating the germs of life—*Prâna*—everywhere, will explain the allegory of the *Ashvattha*, the tree

* Garuda is represented with the head, wings, talons, and beak of an eagle, and the body and limbs of a man. His face is white, his wings golden, and his body red.

sacred to *Vishnu*, and described in the *Vedas*, the *Upanishads* and the *Bhagvadgitâ*, as having its roots in heaven and its branches protruding downwards to the earth. "He who understands the mystery of this tree, understands the mystery of knowledge", well remarks *Krishna*, in the *Bhagvadgitâ*. And well indeed he adds, "he who knows this tree knows the whole of the *Veda*".

When *Vishnu* is identified, as in the *Vishnu* and *Brahmavaivarta Purânas*, with *Nârâyana*, the *Brahmâ* of the *Upanishads*, it is he who undertakes the churning of the great ocean of milk. I have already explained that water is the symbol of all-pervading space. The churning of the ocean to obtain the fourteen *Ratnas** is therefore a cosmic myth describing the process of the Invisible differentiating itself into the Visible. If this ocean is said to consist of milk, it is only an appropriate idea of the first materialization of invisible space into nebulous forms; and the expression "milky way", the *svargangâ* of the *Purânas* well survives to this day as a witness of this mode of symbology. The double evolution of spirit and matter from the womb of eternity is well symbolized by the gods and demons, standing each at either extremity of the great serpent of eternity, used as a cord in the churning. The demons, sons of *Diti*, finiteness, are symbolic of matter as opposed to spirit, the *Devas*, the sons of *Aditi*, infinity, the eternal *Sat*. The history of cosmology is the history of spirit falling into matter, and matter re-ascending to spirit. All myths, from the *Vedic Indra* and *Vritra* to the *Paurânika Vishnu* and *Hirnyakashipu* and his brood, are symbols expressive of the same idea in its physical, astronomical, and metaphysical or spiritual aspects. The mountain used as the churning-rod is a symbol of the eternal *Vâch* or *Shabda*, differentiation, which is the cause of cyclic evolution. And the very name implies this, for *mandara* means that which moves slowly, which works steadily and yet imperceptibly, and at considerable intervals. This *Vâch* is often described in the *Vedas* as a cow, and if we remember the Egyptian Isis in this connection, we shall at once be able to perceive that cosmic matter, in the act of differentiation, is almost everywhere symbolized by that prolific animal. This will also explain why the cow is so sacred, even to the present day, in India, for as with the Egyptians, the Jews, and other nations of antiquity, it is customary with the Indians to respect as sacred all symbolic animals and trees. This very animal is the *Kamadugha of Vishnu*, the cow that fulfils all desires. Divested of its dead-letter garb the meaning is as plain and scientific as reason could have it. Differentiation is, in *Paurânika* language, and *Upanishad* mysticism, only an idea, a mere *Kâma*, and the cosmos is nothing more than divine ideation, not in the sense of the will of a personal God, but as the result of intelligent laws of differentiation and action. To convert the ideal into the real is the grand mystery. It is the only key to the meaning of the *Kâmadughâ of Vishnu*, which be it remembered is also the sole source of the power ascribed to

* Jewels.

such adepts as *Jamadagni*, *Vasishtha*, and others. And this fact reminds me of the possibility of applying this and all other myths to the microcosm as well, but that point is not the subject of this paper. The *Kalpataru* is another gem obtained from the grand churning. It is the tree that fulfils all desires (*Kalpa*), but more properly it is the tree that comes to life at every *Kalpa* as a result of the said process of ideation and differentiation. The other gems are but members or appendages of this tree, and may be similarly understood. Thus we see at once that the myths about *Vishnu* are no fabrications, nor any result of misunderstanding the meaning and office of the *Vedic* deity of that name. The *Paurânika* myths prove themselves, by the help of the light derived from the *Upanishads*, to be mere commentaries of *Vedic* hymns, which, in their turn, when read by the side of this commentary, cease to be the first edition of the childish poetry of primitive man.

An examination of some of the principal myths connected with the third member of the Indian Trinity, *Shiva*, will confirm the same conclusion. *Shiva* is, no doubt, connected with the *Vedic Rudra*, the god of fire and whirlwind, as described in the *Shâtarudriya* and other hymns. But it is important to see how *Rudra* the ferocious, becomes *Shiva* the beneficent. We must turn for help again to the *Upanishads* and *Tantras*. Fire is the great arcanum, the mystery of mysteries, sufficient to accomplish everything. It is this mysterious fire that is the *varenyabharga* of *Savitri* in the macrocosm, and the scorching lustre of the third eye of *Shiva* in the microcosm. Every initiate becomes *Shiva*, and has his third eye so far opened as to consume to ashes, with its fire, all that belongs to the phenomenal universe. It is the awakening of this fire that serves all purpose, and *Shiva* is, therefore appropriately regarded as the god of knowledge of every kind. Thus the double character of this mysterious fire is well symbolized in the *Rudra* of the *Veda* and the *Shiva* of the *Purâna*. *Kailâsa** is, in *tântrika*† literature, the name of the seat of knowledge, the brain, and it is quite natural that the *Purânas* should look upon this place as the abode of *Shiva*. That which the *Vedas* call *Vâch*, the *Yoga Kundalini*, the *Nyâya Ichha*, the *Sânkhya Prakriti*, the *Tantras* call *Shakti*. *Shakti* is the consort of *Shiva*. When by proper *Yoga*, *Shakti* unites herself with *Shiva* in *Kailâsa*, the issue of the union is the well-known *Gajânana*.‡ As *Kailâsa* is the symbol of the thousand-rayed lotus (*padma* or plexus) in the pineal gland, and as *Shiva* and *Shakti* of the macro- and microcosmic fire, positive as well as negative, so the elephant is an emblem of wisdom or *jnâna*, and the issue of the union of *Shiva* and *Shakti* is appropriately described as having the head of an elephant. It is plain, after this explanation, that the wives of this son of *Shakti* should be none

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* *Kailâsa* is said to be the home of Shiva: the highest peak of Meru, the mountain used for the churning of the Ocean, where Shiva alone resorts, and where he alone can be seen.

† Magical. ‡ Elephant-face.

other than *Siddhi*, occult power, and *Buddhi*, divine wisdom. It is easy to understand *Shiva* and his accompaniments if we follow a similar train of thought, never forgetting that *Shiva* is only a symbol of that fire which is the very essence of life, or of those forces which generally go under the name of heat, light, electricity, and magnetism. The birth of *Skanda* or *Kârtikeya** is a mystic symbol full of meaning, and having more than one cosmic signification. The *Nâgas* or serpents of *Shiva* is another of these transparent symbols. They are emblematic of adeptship and high knowledge. The *Purânas* are full of tales of *Nâgas*, good, bad, and indifferent, but it requires no great trouble to find out that the serpent is here, as in all ancient religions, the threefold symbol of eternity, wisdom, and wickedness. We have seen it already as a symbol of eternity, and we see it as a symbol of wisdom in the case of *Shiva*. The third meaning of the symbol is well illustrated in the myths about *Kâli* and other *Nâgas* given in the *Purânas*. Even the Tempter in the Garden of Eden is a serpent who, though tempting to sin, gives, at the same time, the fruit of the tree of knowledge.

All this, however, is the right-hand or *Dakshina*-worship of *Shiva*, the eternal mystic fire. It is the left hand or *Vâma*-worship that is most dangerous. *Shiva* the benign god of the fire that gives power and wisdom, becomes he terrible *Bhairava* of the left-hand worshipper. The *Tantras* abound in rites connected with the worship of *Bhairava* and his consort *Kâli*, both being the original *Shiva* and *Shakti*, the mystic divine fire, turned to selfish purposes, and therefore converted into the double-edged sword that cuts both ways. It is this mystic truth that has supplied material to Lord Lytton's imagination for the Dweller-of-the-threshold in his *Zanoni*. The consort of *Shiva* is called by various names in the *Veda*, and it is significant that *Kâli*, *Karâli*, and all other names of the kind are there expressive of the tongues of fire. These *Shaktis* become the terrible consorts of the equally terrible *Bhairava*, but it is sufficient for our purpose to note that all these symbols pertain to nothing else but the mystic fire which is the source of cosmic as well as individual power and energy. The *Vâma*-worship of this set of forces is generally considered very indecent, as the *Linga* and *Yoni* form the principal objects of worship. But it is important to note that *Linga* and *Yoni* are not absolutely *Vâma* symbols, for even in the *Dakshinamarga* they receive the chief worship of their devotees. It is therefore not possible to find as much phallicism as many are inclined to see in these symbols. And this for several other reasons also. If the Babylonian Mylitta and the Phœnician Astarte afford reason to regard the *Linga* and *Yoni* worship of India as of foreign origin, the presence of these symbols in all ancient religions of the world strongly militates against such a view. Moreover the proper explanation of these symbols deprives them of the gross phallic element that many see in them. The all-pervading *Sat* is everywhere represented by a circle whose circumference is everywhere and whose

* Corresponds to Mars.

centre is nowhere. A point formed within this circle by the first act of spontaneous differentiation makes it the *Yoni*, the source of the phenomenal universe, the *Prakriti* of *Sankhya*, and the undifferentiated cosmic matter of modern science. The point becoming a line is *Linga*, the spiritual noumenon which is the substratum of all phenomena. Another line falling upon this makes a figure which represents creation in its double phenomenal aspect; and the figure with the circumference removed is the complete *Virât*, the same as the Egyptian Tau, the Christian Cross, and the Indian *Svastika*. *Linga* and *Yoni* are thus symbols of certain universal processes in nature. And indeed the whole of the worship of India consists of the worship of certain forces of nature. The well-known *Shriyantra* and all similar diagrams formed of a number of triangles representing so many *Yonis* round a central point, which is the *Linga*, are symbols of cosmic forces highly suggestive and powerful. This phase of Indian religion will at once account for the enormous number of gods found in the *Puranas*, and will readily help a clear explanation of the nature and import of the much ridiculed idol-worship of the heathens. It is evident that when the *Puranas*, echoing the spirit of the *Vedic* text *Ekam sat vipra bahudhâ vadanti*,* declare *sarva devan amaskârah Keshavam prati gachchhati*,† they plainly allude, in terms as unmistakeable as they possibly can be, to the unity of the one indescribable *Sat*, the only god in and of nature—god whose manifestations are the various deities and idols, which are only symbols of powerful cosmic forces, and no outcome of poetical solar-myths and unconscious disease of language. There can be hardly any idolatry in worshipping as many symbols as there are cosmic forces to understand and propitiate. Any one who has carefully examined any place of ancient worship in India will agree in saying that under every idol there is always some diagram in the form of *Shri*—or some other *Yantra* as an emblem of some kindly cosmic energy, the real object of worship and the proper source of power. These considerations lead us to the nature of the mystic power attached to these diagrams, and to the various *mantras* proper to each, but this is, at present, foreign to our inquiry. The left-hand side of this *Yantra*-worship is the basis of the grossest *Tantrika* rites known as the *Shrichakra* and *Purnâbhisheka*, which too cannot be conveniently described in this place.

Although the accounts I have been able to lay before you are few and necessarily very meagre, I hope nevertheless to have established that the *Puranas*, when read by the light of the *Upanishads*, become a clear commentary of the *Vedas*, which, in their turn, cease at once to be the first thoughts of an imaginary primitive humanity. Philology must give way to symbology

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* *i.e.* The Brahmans in many ways declare one thing as being; or one thing to be *sat*, *i.e.*, "being" and therefore "good" (or reality).

† Every god goes towards (approaches) Krishna with reverence.

in order that this result may be appreciated in its true light. It ought, in fact, to be the sole or at least principal instrument of ancient research. Symbology is the language of humanity, nay it is the language of nature. It is pre-eminently the universal language known to antiquity—the language whose alphabets are indelibly fixed on the tablet of the human mind, and whose eternal volume is the ever unalterable book of nature. Nothing but a clear, careful, and patient study of the alphabets of this language can lead us nearer that day in the history of the world, when all the different creeds will melt into one universal basis of belief and love. Remember that *Vách*, the Logos or the Word, is described in the Vedas as of four kinds: *Parâ*, *Pashyanti*, *Madhyamâ*, and *Vaikhari*. *Parâ* is the language ever unutterable, being symbolic of the supreme—*Sat; Pasyanti* is the second *Logos*, the *Ishvara* of the Advaita, the ever unique essence which finds its expression in sublime intuition. This is the universal language known to all in the same form and manner. The third *Madhyamâ* belongs to the plane of the *Linga-deha* and is acquired by *Yoga* practice and similar training. The last is *Vaikhari*, our ordinary speech, not universally intelligible. It is the confusion of tongues described in the Bible. This, however, is the only language known to us, and an infinity of philological twisting, after all, does nothing but add to the confusion already prevailing. It is necessary to read ancient records by the real *Devabhâshâ*, the real *Devanágari* or *Girvána*, which is neither *Sanskrita* nor *Prakrita* but the *Pashyanti* already described as the language of symbology. Even in these days when all ancient institutions are fast dying out, the boys in any indigenous village school in India, will be heard to begin their lessons with a prayer to *Vách*, the goddess of speech. The goddess is therein aptly described as the mare of the Eternal, lame in three of her legs, and, though moving about on one foot only, yet able, if rightly managed, to fetch the water of supreme knowledge from the dark depths of *Pâtâla*. The symbol is a transparent one. And, indeed, it is time we supply this noble one-legged animal with three other legs, never mind even if artificial crutches at the beginning, and riding past the mere blocks of words and myths, penetrate into the *Pâtâla* of Eternal Truth.

M. N. Dvivedi, F.T.S.

Pistis-Sophia.

(Translated and annotated by G.R.S.M., with additional notes by H.P.B.)

(Continued.)

[247] And when the Saviour had said all of these things to his Disciples, Andrew came forward and said: "Master, be not wrath with me, but have mercy upon me, and reveal to me the Mystery of the Word which I shall ask thee, otherwise is it difficult in my sight, nor do I understand it." And the Saviour answered and said unto him: "Search out what thou wishest, and I will reveal it to thee, face to face, and without a parable." And Andrew answered and said: "Master, I wonder and am greatly amazed, how the men of the World, in the Body of this Hyle, after they have departed hence, shall traverse these Firmaments and all these Rulers, and Lords, and Gods, and great Invisibles, and them of the Middle and of the Right, and all the great Projections thereof, so that they may be within them all, and inherit the Kingdom of Light. This work, therefore, Master, is difficult for me."

When, therefore, Andrew had said these things, the Spirit of the Saviour was moved within him, and he cried out and said: "How long shall I bear with you, how long shall I suffer you! Do ye still not know, and are ye ignorant? Know ye not and do ye not understand that ye are all Angels, and all Archangels, and Gods and Lords, and all Rulers, and all the great Invisibles [248], and all those that pertain to the Midst and to the Region of Light, and all the great Projections of Light, and all their Glory: that ye are from all, of yourselves and in yourselves, in turn, from one Mass, and one Hyle, and one Substance; and that ye are all from one Mixture, and by the Command of the First Mystery, the Mixture is constrained until all the great Projections of Light and all their Glory have cleansed it. And they have been cleansing them *(sc.*, those of the Mixture) not of themselves, but of compulsion, according to the Regulation of One and the Same Ineffable. Neither have they at all undergone Sufferings, nor Changes in the Regions, nor have they flayed themselves at all, nor poured themselves into different Bodies (1), nor have they been in any Affliction. Of a surety, then, ye are the Purgations *(fæx)* of the Treasure, and of the Right and the Midst, and of all Invisibles and all Rulers, in a word, ye are the Purgations of all of them; and ye have been in great Sufferings and great Afflictions in your Incarnations, in different Bodies of the World, [249] and after all these Sufferings, *of your own selves* have ye struggled and fought, renouncing the whole World and all the Hyle therein, and ye have not slackened your

hands in the fight, until ye found all the Mysteries of the Kingdom of Light, which have purified you and made you into exceedingly pure Light, and ye have become so. Concerning this, then, I spake unto you formerly: 'Seek that ye may find.' I said, therefore, unto you: Ye shall search out the Mysteries of Light which cleanse the Body of Hyle, and they shall make it into exceedingly pure Light; AMÊN, I say unto you, concerning the Race of Men, that they are Hylic. They were despoiling me; I have brought unto them all the Mysteries of Light, to cleanse them, for they are the Purgations of the whole Hyle, of their own Hyle; otherwise no Soul in the whole of Human-kind would have been preserved; nor could they have inherited the Kingdom of Light, unless I had brought unto them the purifying Mysteries. Now the Projections of Light have no need of the Mysteries, for they are pure, but they of Human-kind have need of them, for they are all Hylic Purgations. For this cause, therefore, I said unto you all: 'They that are whole have no need of a physician, but they that are sick.' [250] That is to say, they who are of the Light, have no need of the Mysteries, for they are pure Lights. For this cause, therefore, preach ye to the whole Human Race: 'Cease not to search day and night, until ye have found the purifying Mysteries;' and say unto them: 'Renounce the whole World and all the Hyle therein.' Otherwise he who receives and gives in the World, and eats and drinks in his own Hyle, and lives in all his own cares and all his own associations, gathers to himself additional Hyle to his own Hyle, in that the whole of this World and all things therein, and all its associations are Hylic Purgations, and they shall make enquiry of everyone concerning his Purity. Therefore said I unto you of old: 'Renounce the whole World and all the Hyle therein,' that ye may not add other Hyle *(pl.)* to your own. Therefore, preach ye this to the whole Human Race, [251] and say unto them: 'Cease not to seek day and night and stay not yourselves until ye have found the purifying Mysteries, which shall cleanse you, and make you pure Light, that ye may go into the Height and inherit the Light of my Kingdom.' Now, therefore, thou also, Andrew, and all thy Brethren, thy Co-disciples, because of your Renunciations and all the Sufferings and Perils which ye have undergone throughout the Regions, and your Reincarnations in different Bodies, and all your Afflictions, and that after them all ye have received the Purifying Mysteries, and have become exceedingly pure Light;—for this cause, therefore, shall ye go into the Height in order that ye may be within all the Regions of all the great Projections of Light, that ye may be Kings in the Kingdom of Light for ever. This is the answer of the Words which ye search out. Now, therefore, Andrew, still art thou in unbelief and ignorance, but when *thou* shalt have departed from the Body, so that *ye* may go into the Height and come to the Region of the Rulers, all the Rulers shall be ashamed before you, that ye, the Purgations of their Hyle, have become a purer Light than all of them. [252] And when ye have

come into the Region of the great Invisibles, and the Region of them of the Midst and of the Right, and into the Regions of all the great Projections of Light, ye shall receive Glory in the presence of them all, in that ye are the Purgations of their Hyle and have become Light purer than them all; and all the Regions shall hymn before you, until ye have come into the Region of the Kingdom."

When then the Saviour said these things, Andrew, and not only he, but all the Disciples, knew clearly that they should inherit the Kingdom of Light. Then they all threw themselves on the ground, side by side at Jesus' feet, and cried out with tears, and addressed the Saviour, saying: "Master, forgive our Brother the Sin of Ignorance." Jesus answered and said: "I forgive and will forgive, for this cause has the First Mystery sent me that I might forgive everyone his sins." * * * *

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COMMENTARY.

(1) *Metangizein:* to pour from one vessel into another. *Metangismos* was the technical term for metempsychosis or reincarnation among the Pythagoreans. C. W. King, however, translates this passage: "nor transformed themselves into various *figures;*" but *sômata* are animal bodies and nothing else, and *metangizein* and *metangismos* are technical terms, used only in connection with the idea of reincarnation, and frequently employed in *Pistis-Sophia* by Schwartze to denote re-birth. It is, therefore, difficult to understand how the author of *The Gnostics and their Remains* missed the correct translation.

Augustine *(Haer.* 58), copying from Philaster, gives the name of *Metangismonitae* to a certain sect of Heretics who, he avers, asserted that the Son was in the Father, as one vessel *(angeion)* in another. There is, however, no evidence to support this statement.

The many striking and instructive passages referring to reincarnation from the writings and teachings of the Gnostic Hæresiarchs have yet to be collected.

As an example, we take one from Clemens Alexandrinus *(Strom.*, lib. iv. cap. xii.), who quoted from Basilides in order to refute him as he imagined. Basilides, he says, averred that the soul was punished in this life for sins that it had previously committed in another. The *elect soul* was honourably punished through martyrdom, but the *other* was purified by its proper chastisement. The key of Theosophy at once unlocks the mystery by its teachings as to the Higher and Lower Manas, the divine Individuality and the perishable Personality. For the Higher Ego is indeed the Sacrificial Victim, that suffers an honourable "martyrdom"; and "the other" is the Lower Manas that must be punished by its "proper chastisement".

The late E. W. Walker, in the eighth chapter of his book on *Reincarnation*, has given a brief sketch to show that it was the prevailing creed in the first centuries of Christianity, and those who are interested in the subject should certainly read this chapter, if they have not done so already. An authoritative volume, however, has yet to be written on the subject, supported by the citation of the innumerable passages that are to be found in the writings of the Gnostics, Neoplatonists and early Church Fathers.

The doctrines of the *Pistis-Sophia* are in many essentials identical with

Egyptian teachings, especially with regard to the mysteries of life and death and of reincarnation. What the learned of the Egyptians taught on these heads we do not as yet know, for such teaching formed part of the instruction of the Mysteries. And even exoterically we are dependent to a large extent on what Greek and Roman writers have to tell us of the Egyptians rather than on the Egyptians themselves. Moreover, such writers, if they were initiated, had their tongues tied by the oath of secrecy; and if uninitiated, could only re-echo the popular beliefs at best, and in general wove in their own glosses and misconceptions even of this distorted shadow of the truth. Consequently no subject remains in greater obscurity for our scholars.

Wilkinson (*Ancient Egyptians*, Vol. V., p. 440, 3rd ed.) throws no light on the subject, although he is useful for the finding of a few references. Let us turn to the first of them, Herodotus, Euterpe, ch. 123.

"The Egyptians are the first who said that the *psyche* of man is immortal, and that when the body (*sôma*) is destroyed, it always enters into some *other* living one (*zôon*), and after having completed the cycle of all earthy, watery, and airy (bodies), it enters again into the body of a man, and this cycle takes it 3,000 years to accomplish."

Again, in Plato's *Phædrus*, translated by Thomas Taylor, p. 325, we read:—

"But no soul will return to its pristine condition till the expiration of 10,000 years, since it will not recover the use of its *wings* until that period, except it be the soul of *one who has philosophised sincerely*, or, together with philosophy, has loved beautiful forms. These, indeed, in the *third period* of 1,000 years, if they have *thrice* chosen this mode of life in succession . . . shall in the 3,000th year *fly away* to their pristine abode; but other souls being arrived at the end of their first life shall be judged. And of those who are judged, some, proceeding to a subterraneous place of judgment [*Kamaloka*], shall there sustain the punishments they have deserved; but others, in consequence of a favourable judgment, being elevated into a certain celestial place [*Devachan*], shall pass their time in a manner becoming the life they have lived in a human shape. And in the 1,000th year, both the kinds of those who have been judged, returning to the lot and election of a second life, shall each of them receive a life agreeable to his desire. Here also the human soul shall pass into the life of a beast; and from that of a beast again into that of a man. For the soul that has never perceived the truth cannot pass into the human form."

These two passages throw considerable light on one another, and, with the help of Theosophical teachings, become understandable, in spite of the innumerable blinds which they contain. The figures refer to certain cycles, based on the root numbers, 3, 7, 10, and have to do with Rounds, Races, individual births, monadic evolution, &c., &c.

But the soul is of two kinds, the Manasic and Kamic, and herein is the greatest blind. The former goes to "a certain celestial place", and the latter to "a subterranean place". It is the *latter only* that goes through the "cycle" which Herodotus speaks of.

Wilkinson, therefore, is only useful for the two references, the first of which has been retranslated and the second retained verbatim, as it is Taylor's translation. He, however, adds one further item of interest, viz:

"The doctrine of transmigration was also admitted by the Pharisees; their belief, according to Josephus*, being 'that all souls were incorruptible; but that those of good men were only removed into other bodies, and that those of the bad were subject to eternal punishment'."

NOTICE.

The translation of "Pistis-Sophia" will be discontinued for six months, when the two remaining parts will be attempted.

* Joseph. *Bell. Jud.* ii. 8. 14.

Wayside Jottings in Theosophical India.

HATHA YOGI AND JADOO-WALLAH.

WHILE recently visiting some of our South Indian Branches, I had two rather curious experiences, which I think may interest the readers of LUCIFER.

During my stay at Tanjore, I happened to learn in the course of some conversation that ensued after my lecture on the evening of March 6th, that an exceptionally good exemplar of the Hatha Yoga School was then staying in Tanjore and had exhibited some very curious feats to the complete satisfaction of the gentleman I was talking with—one of the leading members of the Hindu community. As I expressed considerable interest in this Yogi and his doings, this gentleman most kindly offered to arrange for an exhibition by the Yogi at his own house early the following morning. This offer was of course gladly accepted, and accordingly at 7 a.m. on the following day, March 7th, I drove with Mr. K. Narayanswami Iyer, the able and energetic secretary of our Kumbakonam Branch, to the house where the performance was to take place. The room chosen was a large hall-like one on the ground floor, capable of holding at least 150 people and delightfully cool and airy. Other visitors kept coming in, and at last the party must have numbered fifty people at least.

The Yogi himself, dressed in the usual brownish cloth, was a man of medium height, with clear, elastic and very healthy-looking skin, good features, *bright*, clear, intelligent eyes and pleasant unassuming manners. From those present I learnt that he is a very good Sanskrit scholar, and has proved himself a clever as well as a learned man in various discussions. He accepts no remuneration or recompense *whatever* for his exhibitions, only requiring a certificate to be given by the leading persons present, stating what has been done. The reason he assigns for wandering, as he is doing, all over India giving these performances, is that his Guru, a well-known Yogi at Benares, has requested him to do so in order to demonstrate to this sceptical generation the reality of the science of Hatha Yoga.

Having laid aside both his cloths, he seated himself on his heels, with a narrow strip of cloth *(langouti)* as his only covering. I noticed that his muscular development was good and the skin clear, firm, elastic and thoroughly healthy. It should be remarked that he eats only once a day and then only certain definite things.

His first feat was as follows. He handed to me a dry rope measuring about three quarters of an inch in diameter in the middle, but tapering off to about one quarter of an inch at each end, where it was "moused", as sailors say, with fine twine. The rope was, I think, made of flax or cotton thread and *hard*, not soft in texture. This rope he first soaked in a brass bowl of water which stood in front of him, and then, after taking two or three deep breaths, he introduced one end up his right nostril, gradually pushed it on and at last brought out the end through his mouth. He then did the same with the other end, passing that up the left nostril and out through the mouth. Next he inspired and expired his breath once or twice forcibly, then entirely emptied the lungs so that the stomach collapsed through the elevation of the diaphragm, and, holding his body quite steady, "wriggled" (this is the nearest word I can find to express the motion) his insides about, up and down and from side to side, for about a minute. After that he took hold of the ends of the rope and ran it backwards and forwards from end to end about twenty times—the rope being $2\frac{1}{2}$ feet long—and at last, letting go of one end, pulled it out altogether, bringing with it a good deal of mucous, but no trace of blood.

Having sat in conversation with us for a minute or two, he then proceeded to his second feat. He handed me for inspection an ordinary pinkish brown cotton cloth, about the texture of a cotton sheet, which I measured and found to be 21 feet (seven yards) long and 3 feet (one yard) wide. This he proceeded to soak in the brass vessel already described, and then "gathered" the end lengthways into pleats about two inches wide, one over the other, making a thick, flat mass just small enough to enter his mouth. Then he breathed rapidly and forcibly a number of times, filled his lungs full of air and putting the end of the cloth into his mouth, commenced to swallow it. After swallowing three or four feet, he paused, his whole body quivered and air escaped from the stomach, after which he resumed the swallowing. He went on thus, swallowing by fits and starts, and breathing in the intervals, till he got about half of the whole 21 feet down. He then seemed, as our American brothers would say, a trifle crowded, for holding his body perfectly steady, he set to work to make his stomach and intestines "revolve" (so at least it appeared) from right to left and then from left to right. This process seemed to "settle" the cloth, for after it he went on and swallowed another quarter of the whole, repeated the "revolving" and finished off the remainder, the last two or three feet, however, with evident struggle and effort. Remark that he swallowed the end right down and opened his mouth wide to show that it was really "down below". While getting down the last two or three feet he also drank several cups of water and having finished proceeded to drink, one after the other, twelve large goblets full. He then stood up, and talked to us for several minutes, after which stooping down,

he rubbed the ankle-joint of his right foot with the right hand.* Instantly the stomach ejected its cotton contents into the brass basin, but the water swallowed was retained for some time longer, till the Yogi again provoked its expulsion.

After a rest, he went on to show some minor feats, of which the following may be mentioned. He first dislocated his left wrist entirely and restored it. Then he dislocated the hip-joint, knee-joint and ankle-joint of his right leg, and restored them. These were verified and attested as *real* dislocations by two medical men who were present. After that he expelled all the air from his lungs and caused the walls of the stomach to collapse till the body seemed barely $2\frac{1}{2}$ inches thick.

Besides the above, this Yogi also performs several other even more remarkable "physiological" feats; but a description of them would be suitable only to the pages of a medical journal. Suffice it to say that one of them involves the reversing *at will* of the peristaltic movements throughout the whole length of the alimentary canal. I mention this specially, because this peristaltic action is considered to be the most absolutely involuntary and automatic of the whole series of muscular movements; and the fact established by this case that the direction of these movements can be reversed at will and *controlled by the will*, seems to furnish a powerful argument against the materialistic automatism now growing so popular.

After leaving Tanjore, I went to Kumbakonam to visit our Branch there, and was fortunate enough, through the kindness of some of our members and a mutual friend, to be able to pay a visit to a certain Govind Chetty, a well-known wonder-worker who resides at Valangaman, about four or five miles from Kumbakonam.

This Govind Chetty is a kind of Hindu "medium", at least he is said to perform his wonders through the aid of a *Yakshini*, and many very remarkable things are told concerning him. One very well attested story relates to Dewan Bahadur Raghoonath Row, a well-known and deservedly respected member of the Council of the T.S.; and I might cite it as an example in point.

Once, while on a visit to Kumbakonam, the Dewan asked Govind Chetty to predict to him the incidents and doings of the next succeeding day. Govind acceded and wrote out his predictions on paper, sealed it up and gave it to the Dewan, who promised not to open the packet till the next evening. It so happened that an *unexpected* meeting of some society or other was held the next evening at which the Dewan was present, and the sealed paper was opened at the conclusion of the proceedings. It was found to contain an account of the day's doings which the Dewan admitted

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* According to the Hatha Yoga system, the *Prana* is centered entirely in this spot during the performance of the exercise described.

to be perfectly correct, and in particular it mentioned that the Dewan would take his mid-day meal in the company of a little girl, whose name was given. This was also correct, though the child came from a distant village, and had only arrived in Kumbakonam quite unexpectedly on the morning of the day in question, while the Dewan had not previously had the smallest thought about her or expectation of seeing her. The paper concluded with the statement that it would be opened and read at the conclusion of the meeting of such and such a society, giving correctly the name of the very society whose meeting the Dewan was then attending! I pass on now to give an account of my own interview with this same Govind Chetty.

Starting early, we reached Valangaman at about 8.30, and though it is often impossible to get hold of Govind, we were fortunate enough to do so after a very short delay. He speaks only Tamil and the conversation was translated for me by one of our members, checked by my two other companions, both of whom are excellent English scholars, one being as sceptical regarding all such phenomena as any "Psychic Researcher" himself.

The first thing Govind did was to show some feats of mental arithmetic, *i.e.*, having asked us to name and write down seven figures and then five, he mentally multiplied them and gave out the correct result before one of us could get through the *first line* of the sum on paper.

I then told him, through my companions, that I had come to ask him about a certain matter, and begged he would give me an answer. After performing calculations for a minute or two, in the course of which he asked for numbers to be given him by myself and the others present, he wrote out about a page and a half of note paper in Tamil, got me to sign it for identification and handed it over to my companion to hold. After this he did some more calculating and then asked me to give the name of some place, person or thing. I said "Violola", purposely choosing as unusual and un-Hindu a word as I could find. Govind next asked me what I had come to question him about. Now I had told *no one* what I intended to ask about, and therefore objected to this question, saying I had heard that he would tell me himself what it was I had come to ask about. He then said that he had written the matter down in the paper I had marked, and now wished me to state what I came to ask about, before that paper was opened or read for the fuller satisfaction of himself and the others present. I then told him that I had come to ask him about *my mother's health*. Thereupon the paper, of which I give below a translation made by my assistant here at Adyar, was then read out. I must premise, however, that I have *never* talked to any one in India about my mother, her being ill, or indeed any details of my home-life, neither is there to my knowledge any one in India except myself who knows the two first members of her maiden name, by which I never even address letters to her. The paper written by Govind

Chetty runs as follows:—"Mother's name is Jane Hodgkinson,* and her sickness is incurable; she longs greatly to see you. You were born in April. You have no comfort from your relatives. As proof of this I say Violola." All this is absolutely accurate. The remainder of the paper refers to the future and is therefore of no value in this connection.

After acknowledging the perfect correctness of the above, I asked Govind to give me more details. First asking me to name several numbers at random, he performed certain calculations and then told me that my mother was suffering from *asthma* (correct), that the doctors could not do her any good, and that my presence would benefit her more than all the doctors, which I myself believe to be the case.

At my request he also predicted in writing the exact date upon which I shall sail from India on my next trip to England. But this I have got sealed up and am myself ignorant of the date named, so as to provide a perfectly fair test of his prophetic power.

In addition to the above, Govind did one other thing worth recording. My sceptical friend had brought with him a sealed paper of whose contents he was ignorant, in which he had got a friend (not present at the séance with Govind) to write something. After the usual calculations Govind wrote a paper in which he gave correctly a number of details regarding the querent's life and family, &c., stating that inside the sealed paper was the "*Negapatam*". On opening the paper this was found to be actually the case, though the contents had been entirely unknown to us all.

I have given the above accounts not so much for their intrinsic importance or value, but as illustrating the actual existence and practice of "occult arts" in India at the present time. Whether or not they will prove of interest to the readers of LUCIFER is a matter I must leave to the future to determine.

B. K.

THE passion of desire is various, laborious, and very multifarious; of desires however some are acquired and adventitious, but others are connascent. But desire itself is a certain tendency and impulse of the soul, and an appetite of a plenitude or presence of sense, or of an emptiness and absence of it, and of non-perception. There are three most known species of erroneous and depraved desire, *viz.*, the indecorous, the incommensurate, and the unseasonable. For desire is either immediately indecorous, troublesome, and illiberal: or it is not absolutely so, but it is more vehement and lasting than is fit; or in the third place it is impelled when it is not proper and to objects to which it ought not to tend.

STOBAEUS.

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* Spelt *phonetically* in the Tamil original, but instantly and unmistakably identifiable as correct on being read out.

The True Church of Christ, Exoteric and Esoteric.

III. THE VOICE OF THE CHURCH.

(*Continued from the April Number.*)

TO prevent misconception, I may state here that the reference in the last paper to the Nominalists and Realists of mediæval philosophy did not imply any general criticism on the opinions of either *as a whole*. In so far as the Nominalists regarded the noumenal essences as more real than their objective counterparts (as the earlier of them did), they were true occultists, and were in full sympathy with the Esoteric Church, but in later times the nominalist philosophy degenerated to materialism, and the concept of *Anima Mundi*, of the occult rulers of races or nations, and even of the Soul of Matter would be ruthlessly shorn by the "razor of Occam". It was this later and lower aspect of Nominalism that I intended. I shall have more to say on this point later on, in speaking of the Karmic influences acting on the visible Church.

Adopting the conception of the Church as a unit consisting of an association of smaller units, held together by some common tie, and with some common object of central will, more or less informing and controlling the association, it is evident that unless there is some clear and unquestionable means whereby that will can be expressed, it is a nonentity so far as the rest of the world is concerned. This brings us to the fourth Proposition.

4. THE PHYSICAL AND VISIBLE CHURCH, IN COMMON WITH EVERY OTHER ASSOCIATION, HAS, AS THE PHYSICAL MAN HAS, ORGANIC MEANS OF COMMUNICATING ITS WILL, THOUGHTS, AND TEACHINGS.

Demonstration.—This is almost self-evident from consideration of any Association we know of. The smallest club begins by appointing a secretary to answer questions and to speak in the name of the club and forms a more or less efficient organization by which the wishes of the members as a whole can be ascertained: a limited Company has its board of directors, its seal authenticating its utterances, and its official appointed to speak and to act in the name of the Company, so a Nation has its House of Representatives or its Autocrat. In every case until such an organization is formed, the Association has no cognizable existence. The common consent of both friends and foes assigns an organic voice to the Church, by speaking either in praise or condemnation of what the Church says, does, or teaches. Even in saying that the Church-teachings are confused, unintelligible, or self-contradictory, the critic necessarily assumes that the church has an

organic voice, as though he should say that a man babbles incoherently, thereby assuming that he has the gift of speech.

Notes and Illustrations.

1. From the earliest times the conception of the Church as a living entity and having mental functions was familiar. This is the ἐκκλησιαστικὸν φρόνημα (the Church's mind) of Eusebius, the *ecclesiastica intelligentia* and *catholicus sensus* of Vincentius Lirinensis. These writers must necessarily have realized an organic expression.

2. The development of the primitive Church is in striking analogy to the most scientific theories of the development of living organisms, and this is still more the case with the occult teachings as to the same development, to which scientific theory is constantly approximating. Setting the latter aside for the present, however, as being strange to the generality of people, the most accepted theory of science as to the beginning of organic life is: *first*, a number of homogeneous germ cells; *second*, the association of these in colonies still undifferentiated; *third*, the division of labour whereby some cells become somatic, and are grouped round the cells of germ-plasm. The unicellular colony thus becoming multicellular and highly differentiated becomes organic, having a common life and some means or other of expressing the needs and desires of such life.* So in the case of the Church; in the earliest government of the first Christian Society, that of Jerusalem, not the elders only but "the whole Church" were associated with the Apostles,† and this was the model of all the primitive Churches.‡

These Churches originally formed a sort of federative body of independent communities, in continual communication. Then diversities began to appear and conferences were necessary to settle these; the representatives of different Churches elected by the whole body to which they belonged met to deliberate, and thus the thought of the entire association was brought out and defined. Here appears the beginning of differentiation and of organic life.

3. Organic life involves the presence of some subtle essence, invisible, imperceptible, save by its effects, inhering in physical elements yet separable therefrom, leaving the physical elements the same so far as man's outward senses can distinguish. Thus to use Weismann's suggestive illustration—if we pour sulphuric acid on a piece of chalk, we change the form, the inorganic matter remains; if we pour sulphuric acid on a worm, the organism is not changed into some other animal, but disappears entirely as an organised being and is resolved into inorganic elements.

4. A colony of germ-plastic cells by division of labour becoming differ-

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* See Weismann on the Duration of Life, and on Heredity; Virchow's *Cellular Pathology*; August Grueber's *Der Theilungsvorgang bei Euglypha alveolata.*

† *Acts* xv., 2, 4, 22, 23. Waddington's *History of the Church*, p. 20.

‡ Mosheim c. i., p. 1, ch. 2.

entiated and multicellular, gradually evolves organic life and becomes a new entity with that subtle something called organic life inhering in it, anything which forcibly separates those cells and destroys the bond of union among them, (as sulphuric acid on the worm) causes the disappearance so far as this earth-plane is concerned of that organic life. So an association of human beings, evolving division of labour and differentiation, becomes organic and acquires organic power of expression. Anything which tends to separate these human beings and destroy their bond of union, tends to destroy on this earth-plane, the new entity of organic life belonging to that association.

5. In order to predicate anything about an association having such organic life, it is clearly essential to recognize its means of communication and to know by some clear test when that which is so communicated is the true reflex of the mind of the association, in the case of the Church of the above mentioned *ἐκκλησιαστικὸν φρόνημα*. It is evident that the incoherent words of a man talking in his sleep or delirious are not to be taken as the expression of his opinions, though uttered with the human voice which is the natural organ of communication. So the private views of a Secretary are not necessarily those of his Company, though he is its authorized mouthpiece. In all cases where we assume a thought to be uttered and an organ for uttering it, it is most important to be sure that the latter truly sets forth the former and that there should be some positive test.

5. THE ORGANIC MEANS OF COMMUNICATING THE THOUGHT, TEACHING OR DECISION OF THE WHOLE CHURCH IS BY DECREE OF AN ŒCUMENICAL COUNCIL, *i.e.*, A GENERAL COUNCIL LAWFUL, APPROVED AND RECEIVED BY ALL THE CHURCH.

Demonstration.—From the very first it was considered that the whole Church, either personally or by representation, should deliberate on what concerned the whole. When Christians grew too numerous for all to be present, they came by representation, thus in *Acts* xv., 6, the Apostles and Elders settled the terms of admission to the infant Church. As to which Theodoret, a Father of the fourth century (*Com.* on 1 Tim. iii., 1), says, "the same persons were anciently called both Bishops and Elders while those who are now called Bishops were then called Apostles". Tertullian tells us that before his time, "throughout Greece were held Councils out of all the Churches, by means of which matters of great importance were treated in common, and the representation of the whole Christian name celebrated with great veneration".* This early period was one of a gradually evolving organic life; every question which arose was settled by local Councils, increasing in importance and weight, till under Constantine the whole Church was represented on a large scale in the great Œcumenical Synod of Nicæa. After this the whole authority of the officers of the Church became merged in the representative institution of Councils.

* *De Jejun*, c. 13.

These Councils were summoned by the Emperors—Constantine the Great that of Nicæa, Theodosius that of Constantinople, Theodosius the Younger that of Ephesus, Martian and Valentinian that of Chalcedon, etc.* Yet the Emperors did not interfere in the Councils, as appears from the letter of Hesius, Bishop of Cordova† and of St. Ambrose to Valentinian the Younger.‡ The nature of Councils being thus established, the strongest proof of their authority is their universal acceptance by the whole Church as the unmistakable voice and paramount authority of the Church. Ancient and modern authorities are absolutely at one upon this, the divergences of opinion being with regard to the authority of certain Councils whose claim to represent the *whole* Church is historically doubtful.

To sum up this demonstration. (1) The consensus of *the whole* of the members of any association that certain modes of expression shall be adopted, makes those modes its organic means of communication. (2) In an association too large for a consensus of all its members to be possible the result is attained by the principle of representation. (3) As there then may be imperfection in the representation, there may be doubt about the expression of will when first promulgated, but it is to be presumed accurate and its subsequent acceptance by the association makes it the organic voice of that association and binding thereon. (4) These conditions are all fulfilled in the decrees of the Œcumenical Councils of the whole Church, which therefore constitute the dogmatic teaching of the Church.

Notes and Illustrations.

(1) Propositions 4 and 5 may now be contrasted with the corresponding counter-proposition, which is very commonly used as a premiss by hostile rhetoricians, though they do not always formulate it. And it is also ignorantly accepted by many within the Church. It may be formulated thus:—"There is no clear and definite voice of the Church, every preacher is authorized to speak in the name of the Church, and their views have little coherence, are often mutually contradictory, and sometimes demonstrably false".

The demonstration of Proposition 5 really rebuts this counter-proposition, for *expressio unius est exclusio alterius:* if there be a definite and unmistakable voice of the Church, no other medium of expression can be taken as authoritative. If a Company have a recognised Seal, he who accepts an unsealed document does so at his own risk. Hence to recur to what I said in the first paper, the seeker after truth with regard to Church doctrine or dogma may always ask for authority, if told that the Church teaches so and so, ask at what Council this was promulgated. The authority

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* As to these Councils see Euseb., *Vit. Const. L.* iii., c. 6. Socr. *Hist. L.* iv., c. 8. Evastius c. 3. Leontius *De Sectis* p. 462. Nicephorus *Hist. L.* xvii., c. 27.

† *Ep. ad. Const.*, ap. S. Athan., tom. 1, p. 371.

‡ *Ep.* 21.

of that Council and the subsequent acceptance of that doctrine by the Church are then historical questions, all the facts for determining which have been collated in the recognised text-books. Only the enquirer should beware that this is a strict question of historic proof, not of opinion; consequently in deciding it, no *ex parte* statement of friend or foe should be accepted without a rigorous sifting of evidence. The *bona fide* enquirer who pursues this line for however short a time, will be astounded at the loose recklessness of the statements of (so-called) fact, on which most of the attacks on the Church are grounded.

(2) Of course, so far, we have nothing to say as to the nature and character of the dogmas so promulgated; the only point is that at the time they were promulgated, they were the expression and the only possible expression of the mind of the Church, and by them must the Church be judged. Such dogma is binding on the whole Church until revoked by an authority at least equal to that which promulgated it (that is assuming such dogma to be revocable at all, as to which I desire to say nothing here; practically no such revocation has ever taken place, so the question is purely theoretic).

(3) The conditions also are simple and easy to understand, though the historic proof in a particular case that these conditions have been fulfilled, may be very difficult. "General, lawful, approved, and received by all the Church," such by common consent are the conditions. To be general all the bishops in the world should be summoned to it, as representing their several Sees, and no one who has not been properly expelled as a heretic or excommunicated person should be excluded. To be lawful and truly Œcumenical it is necessary that all that occurs should be done regularly and that the Church should receive it; *e.g.*, the Council of Milan held in A.D. 354 was general in its convocation but not so in its acts or event.*

(4) After the Council of Nicæa, another power asserted itself, *viz.*, that of the successor of St. Peter, as the great schism between East and West was brewing. The question eventually was the question between the authority of a General Council and the authority of the (so-called) Apostolic See. This question is traced out in the history of the false decretals and the endeavours of the Lateran Councils to support Papal authority. In the next century the corruption and schism which had become rife in the Church, caused the European powers to insist on the summoning of the Synods of Constance and Basle, then the doctrine was asserted and acted on that the General Council was superior to the Pope. These Councils are not accepted as Œcumenical by the whole Church, but they represent the opinion of the Western or Latin branch which was most affected. The Council of Trent, which was purely Latin, left the question unsolved.

(5) Since the division of the Church which, as will hereafter appear was Karmic, there could be no Œcumenical Council. Local branches,

* Richard, *Analyse de Conciles*, tom. 1, p. 4. Paris, 1772.

whether the three main divisions or sub-branches thereof, could only make local decrees, the effect of these we shall see hereafter, meantime merely insisting that they are but local, though if accepted by all other branches they would become part of the living teaching of the whole Church and might conceivably hereafter be ratified by some future Œcumenical Council.

(6) The various divisions of the Church are not agreed as to the number of Œcumenical Councils. As to six there is no doubt, *viz.*, Nicæa A.D. 325, Constantinople A.D. 381, Ephesus A.D. 431, Chalcedon A.D. 451, Constantinople A.D. 553, and Constantinople A.D. 680. The Greek Church sometimes refers to seven, though Barlaam in A.D. 1339 treating with Benedict XII mentions only six.* The common opinion of the Latin Church claims eighteen, though some assert there were twenty-two. The French discount at least two of these.†

Those who have not time to search the enormous mass of original records will find the purport of most of them fairly stated and references greatly facilitating search in Dr. Salmon's recent work on Church Infallibility, though the argumentative character of this book, which was directed against the Papal claims, somewhat detracts from its otherwise high value.

Meanwhile applying the ordinary rules of evidence, any enquirer may take the decrees of the six Councils mentioned as being the voice of the Church, seeing that the whole Church is agreed in accepting them; and with regard to the others claimed by the Roman and disavowed by the Greek and Anglican branches, the *onus probandi* lies on those who claim that these Councils were Œcumenical and their decrees binding beyond the local limits of the Latin Church.

(7) The doctrines authoritatively promulgated by the Church are thus reduced to a very small compass. Since the great split between East and West, the organ (so to speak) of the living Church whose function was to enunciate teachings in final, absolute and crystallized form, has become temporarily inoperative, its potentiality however remaining. The office of the *ecclesia docens*, the teaching Church, was thenceforth limited to the authorisation, inculcation and application of truths already defined, or to the tentative and local promulgation of teaching hereafter perhaps to be generally received by the whole Church. Occultists will of course be familiar with the idea of a certain amount of teaching being given out at a time from an authoritative source, and then the supply ceasing for a time, to be again renewed at the proper season. Materialist enquirers must simply accept the fact that the Church by its constitution provided itself with an organ of speech, that having made sundry definite statements by

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* Palmer ii., p. 203.

† See Launocus, *Epistol.* p. viii., ep. xi. p. 563, ed. 1571, also *Opera Contareni.*

means thereof, it became silent, though the organ of speech was not destroyed.

Surveying now the ground we have gone over, we see that the Church may be conceived of as an entity, apart from the individuals at any particular time composing it, and bearing a strong analogy to the human body, the men and women at any given time making up the association called the Church, corresponding to the molecules and cells composing the body, having also its ideal or astral counterpart, imperfectly expressed by the outward visible Church, having also its common mind or thought faculty, the *'εκκλησιαστικὸν φρόνημα*, and an organ whereby the thoughts evolved by that faculty can be expressed and made known, such thoughts so expressed being accurately recorded and recognizable by infallible tests. It thus appears that we have now the means of knowing the outward or exoteric Church of Christ and also of detecting any false statements made about it, and we can use such knowledge to gain acquaintance with the esoteric Church, and see how far the outer is a true presentment of the inner, and how far Karmic Law operates, and other problems of deep interest.

J. W. BRODIE-INNES, F.T.S.

IN PRAISE OF HINDUISM.

The Isle of Wight Mercury reports Sir Monier Williams as follows:—

"Practically, India has only two chief religions Hinduism and Muhammadanism—for Buddhism, the third and only other great Non-Christian system in the world—though it originated in India—has long since deserted its birth-place for Burmah, Siam, Ceylon, Tibet and China. With regard to Muhammadanism, it is noteworthy that India contains at least 55 millions of Muhammad's followers—more than any other country of the world, not excepting the Turkish Empire. As to Hinduism, it is a solemn thought that at least 200 millions of our fellow-subjects are adherents of that religion. And yet it is a remarkable characteristic of Hinduism that it neither requires nor attempts to make converts. Nor is it by any means at present diminishing in numbers. Nor is it at present being driven off the field, as might be expected, by being brought into contact with two such proselyting religions as Christianity and Muhammadanism. On the contrary, it is at present rapidly increasing! for a man becomes a Hindu by merely being born a Hindu. So that every day adds to the adherents of Hinduism, through the simple process of the daily increase of births over deaths, which in India is enormous. And far more remarkable than this:—Another characteristic of Hinduism is that it is all-receptive, all-comprehensive. It claims to be the one religion of humanity, of human nature, of the entire world. It cares not to oppose the progress of Christianity, nor of any other religion. For it has no difficulty in including all other religions within its all-embracing arms and ever-widening fold. And, in real fact, Hinduism has something to offer which is suited to all minds. Its very strength lies in its infinite adaptability to the infinite diversity of human characters and human tendencies. It has its highly spiritual and abstract side suited to the philosophical Brahman. Its practical and concrete side suited to the man of affairs and the man of the world. Its æsthetic and ceremonial side suited to the man of poetic feeling and imagination. Its quiescent and contemplative side suited to the man of peace and lover of seclusion. . . . .

"And hence arises another remarkable characteristic of Hinduism, that in no other system of the world is the chasm more vast which separates the religion of the higher, cultured and thoughtful classes—usually distinguished by the name Brâhmanism,—from that of the lower, uncultured, and unthinking masses. What, then, is the secret of this all-comprehensiveness and many-sidedness? My reply is—that Hinduism is founded on a very subtle system of pantheistic philosophy. A system which the human intellect most naturally thinks out for itself; a system which is, in some respects, almost identical with that thought out by Spinoza and the profoundest thinkers of modern Europe. Indeed, if you will pardon the anachronism, the Hindus were Spinozaites more than 2,000 years before the existence of Spinoza; and Darwinians many centuries before Darwin; and Evolutionists many centuries before the doctrine of Evolution had been accepted by the Huxleys of our time, and before any word like Evolution existed in any language of the world

Problems of Life.

FROM "THE DIARY OF AN OLD PHYSICIAN."

By Dr. N. I. Pirogoff.*

(Continued from the April Number.)

V.

ON THE INDUCTIVE METHODS AND FANCY.

(Continued.)

December 29th, 1879.

"*In's Innere der Natur dringt kein geschaffener Geist.*" This is a grand, profoundly deep thought of the eminent naturalist. Indeed, however deep experiment and observation may penetrate into the organism, into the depths of nature, entrance is forbidden to them. Scientific progress makes experiment and observation more refined, intensifies the senses of the experimenter, helps him to substitute one sense for another in the best way possible, as for instance the replacing of sight by touch; it reveals also the mechanism and chemism of the organic store. But that which governs the latter; that which directs the forces at work toward the conservation and support of being in a certain, already pre-ordained (typical) form, *en gros et en detail*, in all the organic mass, in every genus, organ, and tissue—that is not subject to research and remains inexplicable. Nevertheless, ignore that principle or force—call it what you like—we cannot, however much we would like to do so. Our thought and fancy cannot help aspiring to connect in one way or another the manifestations of that Universal Principle with our own "I". We think only because we find thought in everything that surrounds us. Without the participation of thought and fancy no experiment could take place, and every observation and fact would prove senseless. Our thought and fancy, as the causes which lead to experiment and observation, are incapable, owing to the peculiarities of their nature, of limiting and contenting themselves with these two means of science. Our mind, having made use of experiment and observation, that is to say, having directed and forced our senses to act in a certain way, afterwards begins to examine its facts from every aspect, connects the impressions collected by our senses and gives them a new direction, and does this invariably with the participation of fancy.

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* Translated from the Russian, by H.P.B.

December 30th, 1879.

I am seeking to prove to myself that the intellectual process in me, now that I am trying to put in order and explain my views of the Universe, acts, in truth, on the same lines as it did when I would hear of nothing save scientific demonstration, when I based my reasoning on nothing but facts. It seems to me that the extremely marked difference made between *à priori* and *à posteriori* judgments, or between the deductive and the inductive methods, is purely doctrinarian, and correct at best, only in extreme cases, approaching folly. In reality both the *àpriorist* and the empiricist* take for the starting-point of their reasoning, fact—*factum*, something which for both also is incontestable because acquired from the first through senses and experiment. The only difference lies in this: the *àpriorist* gives ultimately another meaning to his facts and experiments, and, in the acquisition of his knowledge (unthinkable without experiment) does not limit himself to the impressions he gets from his external senses. With him the conclusions his mind arrives at, and the fancies out-flowing therefrom, play a more important part than the direct sensuous perceptions. But no more does the so-called rational empiricism, among the followers of which I include also myself, content itself with the collection of impressions derived from the senses. While inventing various means of observation and experiment, checking one experiment by another, a rational empiricist inevitably opens the door to fancy, and his syllogisms and arguments can rarely, if ever, keep to the direct, independent connection with the sensuous perceptions he derives directly from his experiments and observations. There will be always a gap found between the syllogistic conclusion and the sensuous fact of perception; but, to fill up that gap as far as possible, we have no other means except an accumulation or repetition of kindred facts; and this process exposes us to errors, which are often more pernicious than the flights of our fancy, because they deceive us with their apparent accuracy.

On the whole, even that analysis of our cerebration which we have chosen to guide us, seems to me too childish. We regard sensations, attention *(perceptio)*, memory, association of ideas, the faculty of expressing sensations by syllabled sounds, judgment and fancy as faculties acting separately and quite independently from each other. This, of course, is necessary for the comprehension of the mental process. But I regard the completely independent action of these functions as quite impossible in our normal state. True enough, one function may be more developed than the others, and therefore become to us more apparent than the rest, but it is still unthinkable without sensation. Ideation experienced without perception and memory, would be but an ephemeral and resultless

*Once more we remind the reader that Dr. Pirogoff uses the term "empiricism" only as a synonym of the inductive method, or research based on experiment and observation.—[TRANSL.]

excitation; and without fancy or imagination, the most exact mathematical mode of thought is impossible. It is quite true that in favour of the separatism and localisation of our psychical faculties we have the undeniable fact that, in the complete absence of one of such faculties, all the rest continue to act. The very faculty of sensation, located by some physiologists in the optic lobes of the brain, is subdivided and localised into several other categories; thus the optic must have a separate place from the auditory sensation in the brain, and it is probable that the various sensations, furnished to us by our exterior senses, are centred in various portions of the head. But that, which senses in us, the sensing principle, is something indivisible, integral and hardly ever changing during the course of life. It cannot be localised in this or that portion of the brain; nor is it quite correct to view the brain as its only seat.* Of course when centering our attention on some object, when examining it through a telescope or under a microscope, it may seem to us that we only *look*, that we are, so to say, wholly transformed into sight. But when we dive deeper into this process of concentrated vision, then, to begin with, we find that to fix our attention on something, means, in reality, to fix it on ourselves; *i.e.*, to direct the sensing Principle called "I", on the impressions, conveyed by one or the other organ of sense. That it means to look with that *Ego* of ours into our eye, to hear with it through our ear; and, while assimilating these impressions, to take cognisance and judge of them at the same time, to represent them to ourselves in that or in another shape, to compare them with previous sensations received before by the same senses; all this imperatively demands, that our *I* should be incessantly and simultaneously stimulating our various mental faculties to action.

Though during our sensuous perceptions, as, for instance, between hearing and seeing, it is possible to determine short intervals of time that divide these perceptions, if, like the astronomers, we listen and look at the same time; yet it is more than doubtful that we should ever find the means of seizing and determining the intervals that separate the sensation conveyed by the organ of sight, from that process which is simultaneously accomplished by our *I*, and which (process) is now termed by us unconscious cerebration—a term, in my opinion, considerably absurd, though it does refer to a special psychical process. It would be far better, I believe, to leave it nameless than to give it such a meaningless name.

It is precisely this would-be "unconscious" cerebration that follows all our sensuous feelings and emotions at the moment of their manifestation,

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*Mesmeric and hypnotic experiments have proven beyond doubt that sensation may become independent of the particular sense that is supposed to generate and convey it in a normal state. Whether science will ever be able to prove or not that thought, consciousness, etc., in short, the *sensus internum* has its seat in the brain, it is already demonstrated and beyond any doubt that under certain conditions our consciousness and even the whole batch of our senses, can act through other organs, *e.g.*, the stomach, the soles of the feet, etc. The "sensing principle" in us is *an entity* capable of acting outside as inside its material body; and it is certainly independent of any organ in particular, in its actions, although during its incarnation it manifests itself through its physical organs.—[TRANSL.]

which is the most characteristic property of the indivisibility and the homogeneity of our *I*. However much isolated and localised may be our senses of sight, hearing and touch, our memory, imagination, the faculties of speech, thought and will—our *I* is both something separate from them, and the container, at the same time, of all these faculties and feelings. Our *I* plays as on a piano, on the keys of those organs to the functions of which scientific empiricism attributes sight, hearing, memory, speech, etc., etc., and while expressing by its play these functions, IT participates in them itself, as an indivisible, integral entity, connecting them and manifesting through them its own being.

ON LIFE, THE MEANING OF TRUTH AND THE EGO.

January 6th, 1880.

While taking my morning walk, I suddenly remembered that in my diary I had treated the famous *cogito, ergo sum* perhaps in a too one-sided way, by maintaining that it ought to be replaced by *sentio, ergo sum*. Turning to some object, identifying itself with it, and, so to say, transforming itself entirely into sight or hearing, our *I*, directed in this way to the external Universe—towards its *non-I*—thus continues, perhaps imperceptibly (owing to the intense attention it bestows upon the external object) to sense its being. And this feeling accompanies it from the cradle, from the moment when it learns to discern its *non-I* from itself, down to the grave; even during the loss of our consciousness during delirium or sleep, this sensation cannot discontinue, though it may change its form. Besides this at times to us imperceptible sensation of being, it can become so—as all our other sensations—through our habit of being. Our *I* becomes raised from a simple sensation to the plane of thought in cases when, upon the reception of impressions external (universal) and organic (conveyed by the organs), it connects them with its own feeling of sensing in itself the presence of its mental faculties, of attention, perception, memory, imagination and thought. Then our *I* becomes fully conscious, rational and sensible. Condillion said that a man without external senses was a statue. This is not so: breathing must impart to him the sensation of being, without any participation of external senses, simply by supporting his connection with the external world. The sensation of being would certainly exist in this case, only whether or not it would be conscious and rational without the participation of external senses is another question. Consciousness of one's memory, thought and imagination, is without doubt stimulated and supported by the external and organic senses; but there is no cause, I think, to reject the possibility of such consciousness even in the absence of external and organic senses.

But I see that I have digressed and gone too far in my desire to demonstrate that, although I have reached my philosophical conceptions of the universe and man not in the least by the usual empirico-rational (inductive) method, I nevertheless view my conclusions as equal to fact.

January 10th, 1880.

Yes, equal to fact, and on the strength of my conviction I consider my views as proven. For what is fact? If we hold to the literal meaning, then fact is that which is accomplished—*factum*, which is done (therefore, *un fait accompli*—a pleonasm). In this case, a fact must be something sensuous. Indeed, if our very being is a sensation, then, there can be nothing in it that would not be primarily dependent on impressions, conveyed to us by sensations.

Everything manifested in us by life, is manifested through sensations, *i.e.*, through a connecting link with the external world. Nevertheless, the consequences and the products of our impressions are varied in the extreme. Some of them generate in us one feeling of life, others stimulate an unconscious cerebration and every kind of reflex action. But there is also a class of impressions—representations might do better, perhaps—which, notwithstanding their primal origin from sensuous perceptions, stimulate to action only our conscious mental faculties, memory, cerebration and fancy (or imagination, the faculty of combining and creating new representations). Though we remember, think and imagine at every act of the organs of our senses, yet this sensuous, and generally unconscious process of recollection, cerebration and representation (imagination) is ended, as soon as this or some other sense ceases to act; while another process—markedly distinct from the first—the process of recollection, cerebration and imagination, an always conscious process, takes place without any direct participation of our senses.

Thus, while every fact has to be the product of sensuous perceptions and of impressions acting on us externally, our internal sensations, present in us without any direct participation of external impressions, are capable of not only representing to us facts from various standpoints but also of discovering to us truths. Though a fact is generally regarded as if it were a truth, yet no one would refer to mathematical axioms as truths. Why? Is it not apparent that such a fact, for instance, as the presence of the sun in the sky is as undeniable and as true as any mathematical axiom? Yes, indeed; these are real facts and self-evident truths; still a fact is not always the truth, and truth is not a fact. The sun in the sky is an evident fact, because every one can have it demonstrated to him by his own senses; but such a mathematical (astronomical) truth, that the sun will rise and set in certain determined spots on the horizon, requires no verification by our senses; this is based not only on the theory of probabilities, but on knowledge and science, with the participation of all our other mental faculties (memory and fancy, &c.) True, the basis of this knowledge is resting on fact; had we never seen the sun and the stars, the construction of our planetary system would have never entered our heads; but mathematical calculations differ so widely from sense-observations, that they determine *à priori* the place of a planet not yet discovered by observation. The

mathematical axiom that two magnitudes that are severally equal to the same magnitude are equal to one another, though evident, *i.e.*, susceptible of being explained by a physical demonstration, is in reality, based on consideration, not on experiment; in order to comprehend it, there need not be before our eyes three magnitudes of equal size. Fact differs then from truth, in that its properties are different, whereas the essence of truth, even when unknown to us, is ever one and the same. Only that fact which was, is, and will be, would be truth. But we are acquainted with no such fact; and if we feel convinced of the necessity or possibility of the existence of something which ever was and ever will be—even when not real to the physical senses—then this conviction is TRUTH for us, although it cannot be called a fact. It is evident also, that to arrive at a conviction of such a truth, reason alone is insufficient:—the potent participation of fancy (ideation) is necessary.

Everything that is high and beautiful in our life, in science and art, was created by intellect with the help of fancy, and much by fancy helped by intellect. It can be boldly maintained, that neither Copernicus nor Newton would have ever acquired such importance in science as they now have, had they not been helped by fancy. Meanwhile we often hear in life, in science and even in art, recriminations against fancy, not only against its exaggerations, but against its normal function. There is no greater reproach for a modern realist and naturalist than to say that he uses his fancy. But in reality, only that realist and empiricist merits the reproach of inconsistency, who allows himself to abandon for one moment the guidance of sense-experience* directed and governed by intellect and fancy. Speaking in general, the doctrine which divides by artificial compartments the functions of our mental faculties one from the other, leads us finally to make as strong distinctions between their respective manifestations in all our productions, as though it were possible to cerebrate without imagining, or imagine without reflection! It is enough for us to remember, that we are unable to make the simplest summing up of figures, without calling into action the functions of our memory, our imagination and our reason, although it may seem to us that our *I* is all absorbed in figures during the process.

January 14th, 1880.

I am still seeking to prove to myself that I must not regard my world-theories and speculations as simply the product of idle fancy, only because they are not based upon direct and immediate experiment. It would never do for me, after having devoted my life—in fact the best part of my life—to rational induction, to deny the all importance of experiment; but it is not for me, equally, to question the wisdom of this first Hippocratian aphorism: *experientia fallax, judicium difficile.*

* That is to say, a scientific experiment based on the evidence of our senses, as in the inductive method.—[TRANSL.]

When age is no longer conducive to fascination (*entraînement*), then one begins to realize how easy it is to be carried away, not merely by dreams but even by such exact and sober things as facts and experiments. There are things in this world, to which even such safe means as experiment is inapplicable. Meanwhile these things are life-questions, without solving which to oneself, one would not like to die; otherwise we should be inclined to address life reproachfully, asking it in the deeply thought-out words of our poet*:—

"Thou useless gift, thou gift of chance,
Life, why to me, hast thou been given?"

Verily, orgies of lust, the grossest means for obtaining self-oblivion and finally suicide, are in store for one who would seek to solve the riddle of life by scientific experiment, and will unavoidably lead to perdition. It is quite true that some strong, healthy and positive minds may live and act very well, having laid aside every attempt toward the solution of the excruciating question of life. But woe to him, who in his pride will dream that he is just that kind of *esprit fort* who requires no such solutions. The ascetic Philaretus has well answered from his standpoint when objecting to Poushkin's reproach to life; and his answer was to the point, precisely because he (Philaretus) had not unriddled to himself the problem of life by means of scientific experiment; and however one-sided such a solution, it is stronger, and what is more important—more humane than helpless complaints against life for its refusal to unveil its secret in the way we would like to see it divulged. No doubt one would like life to do this as palpably and as evidently as it does with regard to its sensuous manifestations.

It seems to me, that all of us, followers of the Verulam Bacon, attach too much importance to his inductive method of investigation.† This method is not in the least any new discovery of some special activity of our minds. In daily life, and before the day of Bacon, people have ever investigated facts inductively; yet no one,—not even Bacon himself, I think—has ever regarded this method as the only possible means for the discovery of truth. The chief merit of Bacon is *noli jurare in verba magistri*. And even this has ceased to be in our day a merit, as there could not be found now even a schoolboy, who would have an opportunity of repeating this rule. The mediæval faith in authorities is now replaced by mistrust. We have all lost confidence even in ourselves; our children on the school benches, mistrust their masters every time they look at them. This can hardly escape being regarded as a consequence of the one-sided exercise of our

* Alexander Poushkin.

† No doubt many of the British F.R.S.'s and M.D.'s who read this, will have a scornful smile for such a conclusion of Dr. Pirogoff; and probably, forgetting the great scientific achievements of our eminent surgeon and physician, they will attribute his very *unscientific* ideas to heredity and superstition and the fact of his belonging to an "inferior" race! —[TRANSL.]

minds according to the inductive method; yet, may heaven preserve us from that deductive process which taught us *jurare in verba magistri!*

Therefore, I say, that if we would make our philosophical views of the universe influence our moral life—to me, at any rate, this has become a necessity—then we must not base these views on the exact, purely demonstrable data of sensuous perceptions. We must not blind ourselves with an apparent and fundamental evidence there, where a mere representation is concerned, or—what is still more correct—where only a possibility of a representation which would make it clear to us, is in question. Here we can demand no more than that the representation or conception should contain no evident contradictions and that it should be in the least possible degree incongruous; in other words, that it should conform as far as it can be made to, with our exact sciences, and should not include in itself more fallacies and contradictions than there are in these sciences.

January 15th, 1880.

Yesterday afternoon I was driving home from inland. The weather was frosty and clear. I was sitting in the sleigh with my back toward the setting sun. The fields, covered with a thick layer of snow, as smooth as a tablecloth, were lighted as far as eye could see, with a soft rosy glow, deepening hither and thither into a light violet hue; the full moon was rising from behind the forest, its light silvery disc strongly outlined on the greenish, dark-blue horizon. This play of opalescent colours on the sky, passing from green to light yellow, and from rosy to light violet, and shining like diamond sparks on the immaculate snow—quite fascinated me. I breathed the pure cold air with such ease and delight, that I caught myself making unconsciously a paraphrase of Poushkin's Reproach to Life, and whispering:—

"No useless gift, no gift of chance,
A gift mysterious, full of meaning,
Life, with an object thou wert given."

And is it because no one could hitherto unriddle thee, O divine gift called Life, that we should reproach thee with being an absurd gift of chance, desecrate and vulgarise thee and play with, instead of appreciating thee! We feel mad at the thought of our inability to make bare the mystery of the gift, and out of pure spite, we are ready to maintain that it contains neither secret, nor object; that like the fabulist Kryloff's box of life, there is no lock to it; and that life simply opens *per vaginam*, and closes as easily—with the grave.

From our very cradle we get into the habit of life, and therefore view life and the universe as we do ordinary every-day objects: this is fortunate for us, though such fortune in truth is superficial and vulgar enough. But what would become of all of us, were our mind to be constantly trying to penetrate and fathom ourselves and everything surrounding us? Every moment we should meet face to face with an impenetrable, crushing

mystery; at every step perplexity and doubt would be weighing heavily on our thoughts. What is this strange motion and whirling in infinite space of mutually gravitating bodies, of globular masses? What is this incomprehensible existence of numberless worlds, formed of the same substantial atoms and separated for eternity from each other, by distances hardly conceivable owing to their magnitude? What is the meaning of this infinite variety of forms? And cohesion, gravitation, affinity, the incessant vibration of atoms—are not all these daily and hourly manifestations so many mysteries concealed under scientific terms? And the so-called simple bodies, again; these indecomposable elements accumulated in the gigantic planetary masses,—are they, indeed, primordial elements? Whence could they appear, whence planetary life, if other primordial and to us unknown, elements were not contained in the universal and to the mortal, unreachable source,—the chaos of ether? What is it, this source and container, the vehicle of unknown principles?

What wonder if there exists in each of us, surrounded as we are from cradle to grave by such universal mysteries, a leaning toward mysticism: if some of us owing to certain characteristics, become very easily mystics, and end by seeing and discovering hidden secrets there, where other men who circle without rest or break in the whirlpool of life—find everything very plain and simple? And how can it be expected of the inhabitants of this planet—of those who are endowed with the faculty of vividly representing to themselves the unseen and the impalpable, that they should always remain in a vegetative frame of mind and feel reconciled to the evils of the day? When fate after endowing them with an aspiration to foresight, and a certain force of imagination, prohibits them from leaving their terrestrial abode any further than the airy spaces, that directly surround it, transforming mockingly for him, who attempts to soar higher, the azure of the sky into the darkest night. But if every leaf, every seed, every bit of crystal reminds us of the existence outside of and within us, of a mysterious laboratory in which all works incessantly for itself and that which surrounds it, with an evident design and thought, then our own consciousness must be for us a still deeper and at the same time uncomfortable mystery. There is, however, a still more sacred mystery, this time originating from that very unconsciousness of ours—and that is—truth. There was a mocking satire in the indiscreet query of the Roman proconsul; and, perchance, this is why he received no answer. Verily and indeed curiosity alone will not lead us to learn—*what is truth?*

Of course I do not speak here of the so-called scientific truths. All these—historical and historico-natural, the mathematical and the judicial—are no more than facts, or more or less correct conclusions and hypotheses, obtained by logical analysis and synthesis: or formulæ, dictated by life, customs and the exigencies of society. Of such "truths" we have many. But there is a truth—one, integral, and the highest—which serves as the

foundation of all our moral and ethical life. It is wrong to assert, as such historians as Boekle do, and along with him the majority of our modern younger generations, that humanity is chiefly indebted to the progress of scientific truths in society, while moral truths have done nothing towards its success, *i.e.*, its progress, happiness and welfare. I think, on the contrary, that the unity and the integrity of the truth I speak of, becomes more and more evident with the progress of humanity, though it may be very hard to determine how far it has become any better. Truth can only be one; it is without and at the same time within us, in our consciousness; of course not as bright as the physical sun for us, but like a far distant light-wave throwing radiance on our moral being. What would become of our ethical principle had not the eternal and one Truth served it as a foundation? Without it, without this foundation, no scientific truths could exist for us, for there would have been no moral aspiration toward the discovery of truth. Every man, even one who is most steeped in crime, seeks involuntarily to find truth in himself, attempting to find an excuse for these misdeeds before himself as before other men. It is true that, during such attempts at justification, in attempting to *appear* instead of *being*, we get entangled in lies; but this is no proof to the contrary, no evidence that this arbitrary aspiration toward truth, is absent from us. All this—to appear and not to lie, and the whole edifice of lies raised by us in justification of our deeds—is only a disfigured aspiration toward truth, following which we get further and further away from truth, only because we are on a false track. Finally then, comes a day when we find it impossible to discern truth from falsehood. It is then that is generated the mocking query of the Roman proconsul: What is truth, how can we learn it, how shall we discern it, and where is it? And how, indeed, shall we understand the most ideal of all the Ideals! Truth! Don't you see that it is the Deity, the Absolute! We ought not even to dare to attempt a hope of ever reaching it.

But the impossibility of ever solving it, is no denial of an aspiration towards it. This aspiration that we have received from on high is our most precious possession. Deeply buried in us lies, if not the conviction, at any rate the feeling, reminding us that without an aspiration to the truth, there can be no real happiness. See how this aspiration, silenced by our passions and misfortunes, by that which is called destiny and chance, and false tendencies, see how it manifests itself under another form, having apparently, nothing in common with the aspiration that lurks in the very foundation of our moral being. An irrepressible longing toward the pursuit of objects, based on error, does not for all that annihilate in us the aspiration toward the discovery of true and real facts or scientific truths; and thus it happens that, while satisfying on one hand our longing for truth, we neglect occasionally to fully satisfy its other higher side. We see just in the same way, grand, but immoral geniuses, conquerors and sovereigns,

while trampling truth under their feet, trying to convince themselves of the righteousness and justice of their deeds; because with them the aspiration toward the true finds its satisfaction in the grand results reached by them: and these results co-operate indeed toward the discovery and the propagation of various actual truths. All these are illusions inseparable from our existence. Truth is so radiant, that without such illusions, our aspiration toward it alone would blind us, and therefore, falsehood, in view of this insurmountable drawing of men toward truth—has become inevitable. Ignorant of what it really is, drawn nevertheless irrepressibly, according to a law inherent in us, to search after it, we have (fortunately and unfortunately) to live constantly under an illusion and amidst a series of hallucinations. This inevitable destiny serves us as a *circonstance attenuante* before the tribunal of our conscience: but it does not, any more than the other, destroy in us entirely the faculty of coming back to our senses and of discerning our illusions and hallucinations. We may hallucinate ourselves to a degree of seeing snakes in our boots, but this does not give us the right of saying that therefore, there is no such one and integral truth; or that only that which is acquired by observation and experiment and the facts resulting therefrom, are truths; while every other truth is only a relative conception, for the time being, binding *pro domo sua*. Thinking thus, we would change our illusions from a screen, preserving our sight from the unbearable radiance of Truth, into a dark and everlasting night.

(To be continued.)

THE MAGNETIC WILL.

The following has been going the rounds of the daily papers:—

[DALZIEL'S AGENCY.]

"NEW YORK, April 19th.—The following extraordinary story, dated from Mier, Mexicoa, town of 1,500 inhabitants, on the Rio Grande, 150 miles from its mouth, is published by the *Sunday Sun*. Ten days ago a mysterious individual, who gave the name of Francisco Perez, arrived at Mier, and put up at the chief hotel of the town. Nothing unusual was noticed about the guest until at dinner on the second day one of the waiters went about the dining room removing all the bottles of wine in front of the persons who were dining, bringing them all to the table where Perez sat. The guests were extremely angry, and called up the proprietor, who asked the waiter why he had taken the wine. He replied that Perez had ordered him to do so, but Perez, turning ghastly white, denied that he had told the waiter anything of the kind. The latter, being disbelieved, was immediately dismissed.

"During the afternoon of the same day one of the guests at the hotel presented Perez with a magnificent watch, while a barman gave him a revolver. The next day presents began to pour in upon Perez, among them being a handsome bouquet with the name of a lady attached to it. The friends of the lady learning the circumstances, demanded an explanation why she had given such a present to a perfect stranger, and she explained tha the man in passing her had asked her to send him the flowers. Then, bursting into tears, she declared that she did not know why she had sent them.

"Other persons who had made presents to Perez also stated that they had been asked by him for the articles given, and that they had found it impossible to resist the request.

"It was believed that Perez was possessed by the devil, and a number of citizens resolved to lynch him by tying a stone to his neck and drowning him in the Rio Grande. Others, however, objected to this, and it was finally resolved that a committee of ten should wait upon Perez and warn him that he would be killed unless he left the town. Perez was greatly alarmed, and explained that he was a victim of involuntary hypnotism. He stated that he was twenty-seven years of age and a native of New Mexico. He had been trained for the priesthood for several years in Rome, and while abroad had practised hypnotism, with which he had made marvellous successes. In consequence of this it had become a passion with him, and he could not resist practising his gift upon those about him. The committee permitted Perez to leave the city, and he has left for parts unknown."

The Esoteric Christ.

I.

THE PRESENT RELIGIOUS SITUATION.

OF the many distinctive characteristics of our epoch the most notable, whether for its intrinsic nature or its prospective issues, is indisputably, the decadence of the orthodox presentation of the religion to which Christendom owes its name. But while the fact of such decadence is unquestioned and unquestionable, its significance is variously estimated, and the theories propounded concerning it differ radically from each other.

These theories are, broadly, three in number, and—like the points of an equilateral triangle—are as far removed from each other as they can possibly be. Their respective partisans are the three orders represented by the terms orthodox, materialist, and mystic.

According to the first of these, the party of orthodoxy, the decadence of their system is due not to any defect either in the system itself, or in their presentation or administration of it; nor to the possible arrival of the human mind at a stage in its evolution at which old methods require to be exchanged for new ones; but to the natural perversity of man, which, for some inscrutable reason, has been permitted to make such manifestation of itself. Having no explanation to offer other than this, the party of orthodoxy is unprepared with any remedy for the evil beyond an increased fervour of denunciation, and such enhancement of scenic and other sensuous effects in respect of ritual as may serve to attract through the senses where it fails to win through the mind and heart. It has, moreover, adopted a less emphatic tone in the enunciation of the doctrines least acceptable to the generality.

According to the second theory, that of the materialists, the decadence in question is that, not merely of the existing, or of any particular religion or form of religion, but of Religion itself; and the cause is the decline of the religious instinct through the spread of their own system of thought—or, rather, of no-thought, their criterion being, not the mind, but the senses—which has of late obtained so strong a hold upon the world as to encourage them to look with confidence to its universal acceptance at no distant date.

The holders of the third and remaining theory—the mystics, or partisans of religious esotericism—recognise, indeed, a serious and widespread decline of the religious instinct—or, as they prefer to designate it, the spiritual consciousness; but they regard it neither as destined to become permanent or general, nor as the cause of the decadence of orthodoxy. Rather do they regard it as but a temporary obscuration of an

attribute which, being indefeasible in human nature, cannot by any means suffer extinction save with human nature itself, whatever be the degree or duration of its eclipse. And in virtue of their recognition of the correspondence between the worlds physical and spiritual, they believe that the very depth of the present obscuration of the spiritual consciousness is a token of the approach of a new dawn and birth of spiritual light, the result of which will be its restoration on a scale and in a degree surpassing any hitherto known. And they rest this view not alone on analogy, but also on experience, and this the experience of the two worlds, the visible and the invisible, the phenomenal—a term which includes the historical—and the intuitional. For, as by means of his experience of the former, the mystic is able to recognise precisely such alternations of spiritual obscuration and illumination as that which he now anticipates, as having actually occurred in the past; so by means of his experience of the latter he is able to recognise the cause of such alternations as inhering in the nature itself of existence, and as bound, therefore, to find expression in existence. The faculty in question—which differentiates the mystic from the materialist, enabling him to get at the back of phenomena and thereby to explain phenomena—is that which has already been designated the spiritual consciousness—the consciousness, that is, of the essentially spiritual nature alike of man and of his environment. It implies the discernment—not necessarily at all of *spirits* but—of Spirit, and therein of Principles.* And whereas the possession of it implies spiritual maturity, and the lack of it spiritual immaturity, the mystic ascribes the inability of the materialist to share his expectations of a coming spiritual revival or to recognise it when come, to his spiritual immaturity. He is so young in respect of this—the essential—part of his nature as not yet to have witnessed an entire revolution of the spiritual year; or, at least, not yet to have grasped the import of the phenomenon. And hence it comes that when he sees the sun of the spiritual consciousness of the race declining towards its Nadir on the approach of a spiritual winter solstice, he jumps to the conclusion that it will continue to descend to total extinction, leaving the material consciousness in undisturbed possession.

But more than this. So far from ascribing the decadence of orthodoxy to the prevalence of materialism in the world, the mystic is disposed to reverse this order, and to ascribe it to the prevalence of materialism in orthodoxy itself, and to hold orthodoxy responsible for its prevalence in the world, and therein for its own decadence and the decline of the spiritual consciousness.

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* The distinction here drawn is of supreme importance. The faculty of perceiving "spirits"—as the phantoms of the dead are called—is a natural faculty, common to savage and civilised, where not destroyed by artificial modes of living, and implying no spiritual unfoldment whatever. It is for this reason that modern "spiritualism" does not necessarily involve spirituality, any more than an acquaintance with men and women involves a knowledge of Humanity. The distinction is that between persons and principles.

For materialism is but the systematic recognition and formulation of materiality, meaning by this term, as applied to religion, that tendency to and preference for the things of sense as against the things of the spirit, which leads to the substitution, as the objects of prime concern, of persons, events and things belonging to the material plane, for the principles, processes and states, purely spiritual, intended to be denoted by them.

Such is the materiality which, for the mystic, constitutes the especial and fatal vice of the orthodox presentation of Christianity; and leads him to ascribe its decadence, not to causes extraneous to itself and operating upon it from without, but to a cause inhering in itself, and operating from within it upon the world. This is to say that, admitting the world to have declined from a level previously attained of spirituality, it is the church that fell first and in and by its fall has dragged the world down with it.

The terms Church and World, it must be understood, are used here in their ecclesiastical sense to denote the inner and outer, or official and lay, elements of one and the same organisation; not in their scriptural and mystic sense to denote entities violently contrasted and essentially antagonistic to each other.

Regarded from this point of view, the modern revolt against orthodoxy discloses itself as due—at least at the outset—not to the world's inveterate materiality, but to its essential spirituality; it represents a recoil from a system of religion which for its materiality, was inadequate for the world's spiritual needs. That, when thus cut adrift from such means of grace as the current religion afforded, without being possessed of sufficient spirituality to stand alone, the world should lose what of spirituality it had, and subside into the void of utter negation, was natural and inevitable. But the very fact that the revolt against orthodoxy was a revolt, not against religion, but against materiality in religion, constitutes a protest by the world in favour both of religion and of spirituality; and it also gives confirmation to the belief that the world, so far from being at heart materialist, will welcome a really spiritual religion whenever a religion shall be forthcoming which it can recognise as such.

Now it is precisely such a religion that the mystic proposes under the designation of the Esoteric Christ. It is a Christianity divested of the material element which has been its bane, and restored to its proper, because its original, conception, as demonstrable alike from the text of Scripture and from the facts of the spiritual consciousness. It is in no wise a new Gospel that is thus proposed, but simply a new interpretation of the one eternal Gospel, and this after the manner of its original inspirers and formulators: namely, by restoring to the terms of its expression the sense which they were intended to bear. For herein the mystic recognises the prime sin of its official guardians and exponents. They have made no attempt to ascertain either the system of thought which underlay and controlled the expression of Scripture or the special sense of the terms

employed. Nor have they sought to view it from the standpoint from which it was written; the standpoint, namely, of the spiritual consciousness, and consequently of the Understanding as applied to the things of the Soul. To say which is to say—what is most indubitably true—that Scripture was written by mystics for mystics, and from a mystical standpoint; but has been interpreted by materialists, for materialists, and from a materialistic standpoint. And being, from this standpoint, and thus interpreted, altogether unintelligible, the appeal on its behalf has been made, not to the understanding, but to tradition and authority, themselves arbitrary and unverifiable; with the result of establishing a divorce between faith and reason, doctrine and experience, and so putting asunder those whom God has indefeasibly joined together, to the confusion and destruction of both faith and reason. Thus has it been from the beginning. Christianity left the hands of its originators to fall first into hands incompetent for its appreciation, and next into hands bent on its utilisation as an instrument of sacerdotal aggrandisement rather than of true evangelisation; first, the fathers, and next the priests. Of the former, it is true, many—notably those of the second century—affirmed the existence of an esoteric signification differing widely from the apparent one; but none of them had the love or the courage wherewith to discern and proclaim it, and hence the teaching of Paul, whose mission it had been to complement and supplement the exoteric Jesus by the esoteric Christ—the "Christ Within", the vehicle of its manifestation by the principle manifested, remained fruitless; while the sacerdotal symbology in which he veiled its expression was eagerly appropriated to the service of the very system it was designed to supersede, the system vicarious and sacrificial. And so far from ecclesiastical erudition being able to fill the gap thus made in knowledge, it has rigidly excluded from its curriculum the only literature in which the suppressed doctrine survives—that known as Hermetic and Kabbalistic—and, renouncing the very idea of insight, has confined itself to the learning which consists in knowing what other men have said, who, themselves, did not know, not having the witness in themselves. When it is added that the doctrine of the Esoteric Christ, as at length it has become possible and permissible to formulate it, both represents the restoration of the understanding as the basis and criterion of faith, and constitutes a system of thought and rule of life founded in the nature of existence, absolutely satisfactory to head and heart, mind and moral conscience, and such as, by its observance, to enable man to turn his existence to the utmost account in the long run, by making of himself the best that he has it in him to become—all has been said that is absolutely necessary to be said before entering on the proposed exposition of it.

II.

RIVAL CHRISTS.

But although not necessary to the subject itself, there are some

further remarks which present themselves as conducive to the better appreciation of the subject. For, as they are aware who have kept in touch with the religio-philosophical thought of the day, so far from that thought having resulted in the total rejection of the Christ-idea, the Esoteric Christ is not the only one proposed for the world's acceptance in lieu of the orthodox Christ, but there are now at least three Christs in the field, each professing to be the true representative of that idea, and claiming the suffrages of the human soul, as against the one hitherto in possession, the Christ of the churches.* Calling this the Orthodox Christ, we will distinguish the other two as the negative or Agnostic, and the positive or Esoteric Christ; the second being that of a school which, halting midway between orthodoxy and materialism, but in no wise inclining to mysticism, finds itself alike unable to accept the Orthodox Christ and to dispense altogether with the idea of Christ. The third is the mystic or Esoteric Christ already indicated as the Pauline Christ. A brief definition of the first two will serve the double purpose of exhibiting their standpoints in respect both of each other and of the third, and of clearing the way for the exposition of this last.

First the Orthodox Christ. Representing a form of belief which—not being also a system of thought—is unrelated to the mind and therefore unthinkable; and having, moreover, no correspondence in individual human experience,—the Christ of orthodoxy neither makes appeal to, nor can find recognition from those who—like the world of our day—rightly reject as superstition whatever is, by its nature, incapable of being reconciled with reason. This is the Christ insisted on by priests, whose appeal on its behalf is to authority and therein to tradition, either as transcending or as contravening reason.

Being thus, the Orthodox Christ is, and from its first inception has been, for genuine and coherent thinkers, an impossible and, thereby, a doomed Christ, at best a provisional Christ; and the allegation of the mystics is that he is the product solely of the sacerdotal perversion of the terms employed—partly in the gospels but chiefly by Paul—to denote the genesis, nature and functions of the Esoteric and true Christ.

It is further held and insisted by the same school that the substitution of the sacerdotal for the mystical presentation, has been fraught with consequences the most disastrous that can be conceived, both to the spiritual welfare and temporal happiness of mankind, the following being the reasons:—

(1). By removing the typical exponent of the Christ-idea from the category of the human, instead of exhibiting him as the culmination of the human, it has deprived man of the knowledge of his own divine potentialities, and withheld him from seeking the realisation of them which is his due.

* No account is taken here of any personal claimants to the office, basing their pretensions on the possession of certain occult powers. For even these are not wanting in the present day. They serve, nevertheless, by fulfilling prophecy to vindicate it. See Matthew xxiv., 5, 24, etc.

(2). By substituting as the means of salvation the sacrifice of another for the regeneration of the individual himself, it has exhibited salvation as consisting in exemption from the consequences of sin, instead of in superiority to the liability to sin.

(3). By representing the Deity as satisfied by the suffering of the innocent for the guilty, it destroyed man's conception of God as a Being perfectly just; and, so far from providing him with a Saviour, really deprived him of his Saviour: for the reason that to take away his suffering for sin, is to take away his means of redemption from sin.

(4). By holding out an eternity of torment as the inevitable lot of all who are not saved by Christ, and salvation as dependent upon the will of a Being altogether arbitrary, capricious, and devoid of the sentiments of mercy and justice as humanly comprehended, it has deposed God in favour of a fiend as the controller of the universe; made not love but terror the motive of conduct; and reduced millions upon millions of human beings to unutterable despair, to the destruction of all joy here and all hope hereafter.

Such and so tremendous is the interest which the world has in the discovery of a way of salvation other than that proposed by orthodoxy. That universal madness and suicide have not been the result of such a doctrine is accountable for only on the supposition that there is in the heart of man that which gives the lie to it, by compelling him to believe in the goodness of God in spite of all that the churches have done to persuade him of the contrary. So much better is man than the creeds which have been thrust upon him in place of the truth!

The Agnostic or negative Christ is so-called because, while proposed for acceptance by the school indicated, it represents the negation of all the distinctive and positive attributes implied in the term Christ, for which cause it is really no Christ at all, but only—like its devisers and proposers themselves—an agnostic, but of more than average quality as to character, conduct and principles; devoted, indeed, to the bettering of men's external conditions, but impotent to better men interiorly and in themselves; a Christ that represents amiable intentions and beneficent activities, but no glimmering of knowledge concerning the kingdom within or the mysteries thereof, and what is implied by initiation therein. He is but man physiological and phenomenal; a perfect specimen it may be of this: but he is of the body; his mental horizon is limited to the body; and his influence perishes with the body. He is no redeemer from bodily limitations, from sin and from death, no reconciler with God. He is in no way the man spiritual and substantial, "eternal in the heavens" of the "kingdom within" man. And his disciples plainly indicate his limitations and their own by entitling him the "Citizen Christ".

EDWARD MAITLAND.

(To be continued.)

The Teachings of Kapila.

KAPILA the Sage was the author of that Indian philosophy known as the *Sânkhya*. The tenets of this school have been handed down to the present generation in the *Sânkhya Sûtras* with their Commentary. It is a system which has attracted some attention among European Sanskrit readers, though the subject is one which the untutored Western mind could hardly be expected to cope with in all its aspects. Indeed a thorough apprehension of all that is contained in the *Sûtras* is much more than the writer could claim, though it seems possible to throw a certain light on the subject which the Sanskritist could not supply.

The *Sânkhya Sûtras* are worth a little notice; the main elements of the system occur also in Patanjali's *Yoga-Shâstra* and in *Bhagawad-Gitâ*, and it is possible enough that further meanings beyond those in the writer's mind, will disclose themselves to such as are better versed in theosophical knowledge, though perhaps less familiar with the *Sânkhya* system in itself.

One of the ways in which a student of Theosophy may prove his own knowledge, is by examining some other system, and then applying his knowledge as a key to unlock the meaning of its formulas. When we have really mastered the truths of a science, be it cosmogony or any other, it is not difficult to enter into any treatise on that science dealing with the same notions, though under new and strange terms, and possibly with a different grouping or division of parts. If all that has been acquired by theosophical study is merely an ornament of phraseology, an array of learned terms which are not widely understood even amongst educated people, and which therefore confer some *prestige* upon the person who has the art of wielding them in his intercourse with others, then, alas! the key will turn round and round without effecting anything. This mock-student will come away from his investigation exclaiming with contempt that the *Sânkhya* system (or whatever it may be) is "all wrong". Like the schoolboy who cannot get through his Euclid because the master has adopted patches of colour instead of the A B C D used in the book for marking the different points of the geometrical figure, this verbal theosophist finds himself utterly baffled because names already familiar to him have a new application in the system now before him. He cannot identify the higher and lower Manas, for instance, when the theosophical names are rubbed out. But the student whose science consists of understanding, and not of mere words, is able to surmount such difficulties. He recognises the elements of man's nature by the characteristics imputed to them, notwithstanding any changes of nomenclature.

Thus we see that enlightenment consists in the possession of ideas, not in the mere handling of technical words. Learned language does not entitle anybody to be called wise.

The *Sánkhya* is one of those Six Systems of philosophy which have grown up in India. About these we may learn something from a simple mechanical experiment. Take in your hand six smooth uncut pencils; they make a bundle of irregular, unstable form, and are easily forced by pressure to assume different mutual relations. Again take the six pencils and build them round a *seventh* pencil. This time the bundle is firm as a rock. If the pencils are of uniform pattern, as the experiment presupposes, then there is mathematical proof to show that each of the six pencils surrounding the seventh, touches its two neighbours and at the same time the central one. The bundle possesses the stability of one solid cylinder, having for its central axis the axis of the seventh pencil. This septenary pencil-experiment admits of various applications; but at present let us apply it to the Six Indian Schools built around the seventh—the Secret Doctrine, which hides itself in their midst. The Indian Schools have had warm controversy one with another. Refinedly contemptuous are the terms in which they allude to one another's teachings. "Certain persons of immature intellect who call themselves Vedântins—though the world of philosophy would scarcely have felt it necessary to invent any appellation whereby to distinguish them from the common illiterate world"—such is the style of their mutual courtesies.

But are not these Six Schools branches and offshoots, each developing and accentuating some particular aspect of the ancient fund of truth, from which all sprung and round which they are gathered? This would account so well both for their wisdom in common and for their slight mutual discordances.

There appears to be a belief among some Hindus at the present day that the science of Idol Worship stands as the Seventh Philosophy. After what has been said, it is hardly necessary to argue the point; it must be clear how little qualified Idol Worship can be to form the central axis of the wisdom of India. But the view is nevertheless both interesting and instructive; interesting as bearing witness that there *is* a Seventh Philosophy, and instructive because it shows the way in which Nature abhors a vacuum even in the world of notions. Ignorance of the existence of the Secret Doctrine left a gap, and this space had to be filled with some stop-gap. There will be occasion to refer to this creation of stop-gaps at a later stage when examining the *Sánkhya* system in its details. We have the same kind of thing mentioned in the *Secret Doctrine*, *e.g.*, where it is stated that the Sun and Moon are made to take the place of two unrecognised planets "for the purposes of judicial astrology".

The *Sánkhya* system enumerates twenty-four principles or elements, *plus* one. The twenty-four are given in a kind of genealogical table. First

there is Pradhâna, the Primal Basis, not itself the product of anything, though the producer and parent of all the rest of the twenty-four. Then the story is simply this: from Pradhâna came Mahat, from Mahat came Ahankâra, from Ahankâra sprang a family of sixteen, and then followed a generation known as the five Gross Elements.

Now what are the Sixteen? They consist of five things called Tanmâtras, and ten things called Indriyas, to which an eleventh is immediately added. Indeed this latter element is commonly spoken of under the designation "the Eleventh" (ekâdaçakam). What its precise nature is, we shall see better as we proceed. Is there any connection between this Eleventh and the Hindu fast on the *eleventh* days of the waxing and the waning of the moon?

The ten indriyas are divided into two sets of five, one set being the indriyas of perception (jnân'-endriya), the other set the indriyas of *action* (karm'-endriya). The first are simply the five senses, the ear, skin, eye, tongue, nose. Now what does the word *indriya* mean in itself? What indeed is Indra as connected with man? Indra, the chief of the gods, is he the Higher Ego or what? Some say that Indra signifies, in man, the soul—a somewhat vague term, it is true. At any rate the indriyas must be the attendants or instruments of soul or Indra. So far all appears fitting and reasonable. But what are the indriyas of action? They are enumerated as five bodily organs—the hands, the feet, the voice, and other organs which play a part in the economy of animal life. European translators appear to have accepted this enumeration with simple unquestioning minds; indeed how could we expect them to do otherwise, especially as the same names occur elsewhere—in *Anugitâ* for instance? But are not these Five rather too like the black-painted logs of wood that sometimes peered from the enemy's entrenchments during the American Civil War—make-believe guns, as they were called—so that there might be no embrasure seen empty, notwithstanding a slight deficiency of artillery. Probably there are in Kapila's system five indriyas of action; *but are these they?* It is difficult to read through the list without a misgiving, if one's wits are awake. What the real karmendriyas are, as taught by Kapila to his pupils, it would be presumptuous to say; we must leave the matter here in a state of uncertainty.

Apart from the *Sânkhya* Philosophy, there is something to be said about the general use of the term *indriya*. We must not confound the use of the word as denoting the senses with another meaning frequently met with in Sanskrit literature, and indeed in the modern vernaculars. The indriyas often mean the passions. For instance, there is a very common appellation *sanyatendriya*, meaning a person whose passions are controlled (sañyata). This term does *not* mean one who keeps his eyes in a fixed direction, and so on; and it scarcely seems accurate to translate it "of controlled *senses*", as is often done.

And now for the Eleventh Indriya. The term *manas* is also applied to it and naturally enough. It seems to be referred to in *Bhagawad-Gitâ*, ch. 15, v. 7:—

"The senses five—and the mind makes six".

The element there stands numerically as "sixth", not as "eleventh". The reason is plain. It stands sixth as an addition to the *sense*-indriyas; but if besides the five sense-indriyas, we also take account of five other indriyas (*viz.*, those of action), then we have the reason why the Eleventh is so named.

Now of which sort is the eleventh indriya? Is it an organ of perception or of action? The way in which it is mentioned in the passage of *Bhagawad-Gitâ* just referred to, might suggest that it was an indriya of perception, were it not for the distinct statement that it is a *double* indriya, including both perception and action. "The Manas is of both kinds"—such is the statement made after mention of the two classes of indriyas (*Sânkhya Sûtras*, II., 26; *Sânkhya Kârikâ*, Aph. 37).

It seems to me that this Manas or Eleventh Indriya is just what we call the Brain—with one proviso however. For we do not for a moment identify it with grey marrow or anything of the kind. Brain in that sense is a clayey thing, and if any would-be savant dare assert that it can think, he has yet to attain to the wisdom of a child of ten years old. It is not a matter that calls for experiment; it is only the blind that can desire experiment. The simplest mind, if not vitiated by luxury, avarice, jealousy, haughty self-esteem, or some such darkening habit, knows by a deep-rooted mental instinct—knows at once and with final conviction—that CLAY CANNOT THINK.

If we say that the Eleventh is Brain, we mean not any clayey "tissue", but the intelligence that pervades it and is imprisoned in it. Just as an earlier *Sûtra* (S. S. II., 23) explains that every indriya is *supersensuous*, and that it is only blunderers (bhrântâ') who think of the corporeal eyeball as being the indriya termed the Eye; and so on with the rest of the senses. The eyeball or other corporeal organ is distinguished as the *site* (adhishthânam) of the indriya. No; Kapila and his pupils were not clever enough to make the blunders which modern physiologists have made. Woe to the clever nineteenth century! Cleverness (of that sort) is the attribute of a mind that has forfeited its clear simplicity of perception and entangles itself ever more and more in the intricacies of error, boasting of its unique position whilst it does so. Cleverness (of that sort) is the art of easy things made hard and simple things made intricate.

Let us then, if only as an assumption, identify the Eleventh with what we know as the brain, in its immaterial aspect, that is to say the animal soul, the animal mind. And if pressed to define what I mean by the *animal mind*, I should say, the mind that cognises material objects, or more strictly the sensations of them; opposing to this definition that higher mind which

cognises intellectual essences or ideas. Here lies the whole of that important distinction between a man of brains and a man of thought, between a hard-headed man and a man of bright and clear perception. Trace back the stream of the five senses to the point where it is *one* stream, not yet parted into five; let that be the Eleventh.

On this basis we shall perceive without difficulty how the Eleventh is concerned both with perception and with action. For is not the brain the recognised centre of mental perception and also of volition? And volition is mental *action*. We are too apt to identify action merely with some movement of the hand or foot. Actors and reciters are fond of rehearsing to their audiences the story of Eugene Aram's crime. Dealing with this example, we may say that the murder had already begun before that "sudden blow with a rugged stick", nay, before the arm was yet lifted to strike the blow. The real murder, as a human act, consisted in the volition, the mental purpose; this purpose was sustained until the "horrid deed was done", and then the murder was consummated. But we must not regard the uplifted hand as the murderer; it is but the murderer's body. The distinction is a genuine one, and the philosophical Vedântin who says: "*I* am meditating", but "*my body* is hungry" is making a perfectly rational and true distinction; he is merely speaking more accurately than men usually do. The real Eugene Aram is the mind with its conscious, deliberate volitions; the blow dealt by the hand is but the external accompaniment, in this case an inseparable consequence of the internal act.

Just once, and passingly, in the Sânkhya Philosophy the common ethical question of what constitutes a human act is dealt with (*S. Sûtras*, v. 50). A human act (saurusheyam) is necessarily one that is preceded by conscious intention. As the commentary under this *Sûtra* points out, the respiration of a man fast asleep does not fulfil the conditions of a human act. No ethical philosopher would say otherwise. And is not the reason clear? The respirations of the sleeper are not the act of the true man, but the act of *his body*.

One can hardly help recalling that remarkable, though sad, story of Muluk Chand, which was so well and so pointedly summarised by Lord Hobhouse a few years ago in the *Indian Magazine*. This unfortunate man, in the black of the night, heard a noise outside his house. "It is that stray bull", he thought, and stepping out, he hurled a heavy wooden bar in the direction of the rustling sound. The "bull" was his own daughter Nekjan; the bar struck her on the nape of the neck, and she never spoke more. The wretched man fabricated a tissue of lies; he carried the girl's body into the house and made an imitation snake-bite on her breast with a knife; in the morning the floor of the house was dug up, and the pretence of a snake search was gone through. However the lie did not succeed in court; upon the evidence of his younger daughter Golak—who faithfully delivered an imaginary tale put into her mouth by the police inspector—he was con-

demned to death by the District Judge of Nuddea. But when (as is usual) the case was brought to the High Court at Calcutta for confirmation of the sentence, a new trial was ordered, thanks to the able defence made by Mr. Manomohun Ghose, and eventually Muluk was acquitted. It was only after his acquittal that the true account was elicited from him by his Counsel. Had such a theme been taken in hand by the ancient Greek tragedians, very probably Muluk would have been put forward as the slayer of an innocent child, and the play would have shown him pursued by the karmic consequences of slaughter. But the Greek tragedians are not necessarily models of divine wisdom. Muluk Chand's *hand* had hurled the fatal beam that slew his daughter, but the inner and true man was innocent and no slayer, because there was no conscious volition to such an end. He was innocent of all except the lies, which he had resorted to in terror of the false accusations probably awaiting him on the part of the police. However, such stories serve to illustrate how the brain is not only the sphere of our perceptions, but also the sphere of all the acts that are truly our own, whether accompanied by bodily action or not. When there is no crime wrought in the brain, there is no crime wrought at all.

It is plain enough, then, that the brain is an organ both of perception and of action. But after all, it is only my assumption that the brain and the Eleventh Indriya are the same. The evidence still requires just that confirmation which may be found by referring to the text-book and observing in what way the Sânkhyas substantiate the statement that Manas, the Eleventh, is an organ of action.

In the 27th Aphorism of the S. Kârikâ, this Manas is described as *sankalpaka*. What is contained in the description "sankalpic"? What is *sankalpa?* *Sankalpa* clearly means resolve or volition. Colebrooke (in his share of the translation) renders the word *sankalpaka* by saying—"It ponders". But Wilson, who translated the Commentary under the Aphorism, appears to have been seized with a slight misgiving, for he there renders the verb *sankalpayati*—"It ponders (or purposes)".

This is one of many instances to remind us that the translations of Hindu *Shastras* with which we have been furnished by European scholars are very inadequate. Wilson in his own "Comment" which he subjoins to the Sanskrit Commentary speaks of Manas (the Eleventh) and says—"Its function is *sankalpa*, a word that means resolve, purpose, expectation". He quotes Manu, "Desire is the root of expectation, etc.", but from the Sanskrit at the foot of the page, the passage seems to state that "Expectation is the root of desire". It seems possible that both "expectation" and "desire" are unsuitable renderings in this instance. Theosophical students should be warned not to hope for a full explanation of their difficulties from such translations. At least it is desirable that the enquiring student should have some acquaintance with Sanskrit himself. Nevertheless, on the whole, we must feel indebted to the translators; they had a

difficult task, and they have done their best. If they have made mistakes, they have also put us in the way of correcting those mistakes. And after all, the correcting of a translation is a much lighter task than the original work of translating the text. One can sometimes see whether a mathematical calculation is correct or not, whilst yet hardly capable of working it out. Criticism is always vastly easier than production.

E. A. W., F.T.S.

OUR SUPERSTITIONS.

A man should sleep with his head *either South or North*, according to the magnetic polarity of his body, the change being determined by the state of his health. There are two Slokas in *Anhika Tattwa* recommending this strongly. The *Vishnu Purâna* also mentions it. There was quite a polemic on the matter in the *Theosophist* in the years 1882 and 1883 (See the May, September and December numbers). Baron Reichenbach devoted his attention to the subject, and Theosophists have always believed in the practice. Nevertheless, we have been laughed at for it by the profane, ever since the question was brought forward. We have just come across a cutting of two years ago, which tends to prove that there is something after all in the claim. It is printed *verbatim* from *Public Opinion*, and headed (mark well) :

"SCIENTIFIC.

"*Head towards the North.*—There is no doubt in my mind (writes a doctor in the *St. Louis Globe-Democrat*) that the belief that human beings should sleep with their bodies lying north and south has its foundation in true scientific facts. Each human system has magnetic poles—one positive and one negative. Now, it is true that some persons have the positive pole in the head, and the negative pole in the feet, and *vice versâ*. In order that the person sleeping should be in perfect harmony with the magnetic phenomena of the earth, the head, if it possess the positive pole, should lie to the north. The positive pole should always lie opposite to the magnetic centre of the continent and thus maintain a magnetic equilibrium. The positive pole of the person draws one way, but the magnetic pole of the earth draws the other way and forces the blood towards the feet, affects the iron in the system, tones up the nerves, and makes sleep refreshing and invigorating. But if the person sleeps the wrong way and fails to become magnetically *en rapport* with the earth, he will then probably be too magnetic, and he will have a fever resulting from the magnetic forces working too fast, or he will not be magnetic enough, and the great strain will cause a feeling of lassitude, sleep will not be refreshing, and in the morning he will have no more energy than there is in a cake of soap. Some persons (says the doctor) may scoff at these ideas, but the greatest scientific men of the world have studied the subject. Only recently the French Academy of Science made experiments upon the body of a guillotined man which go to prove that each human system is in itself an electric battery, one electrode being represented by the head, the other by the feet. The body was taken immediately after death and placed on a pivot, to move as it might. After some vacillation the head portion turned towards the north, the body then remaining stationary. One of the professors turned it half-way round, but it soon regained its original position, and the same result was repeatedly obtained until organic movements finally ceased."

My Books.

SOME time ago, a Theosophist, Mr. R***, was travelling by rail with an American gentleman, who told him how surprised he had been by his visit to our London Headquarters. He said that he had asked Mdme. Blavatsky what were the best Theosophical works for him to read, and had declared his intention of procuring *Isis Unveiled*, when to his astonishment she replied, "Don't read it, *it is all trash*".

Now I did not say "trash" so far as I remember; but what I did say in substance was: "Leave it alone; *Isis* will not satisfy you. Of all the books I have put my name to, this particular one is, in literary arrangement, the worst and most confused." And I might have added with as much truth that, carefully analysed from a strictly literary and critical standpoint, *Isis* was full of misprints and misquotations; that it contained useless repetitions, most irritating digressions, and to the casual reader unfamiliar with the various aspects of metaphysical ideas and symbols, as many apparent contradictions; that much of the matter in it ought not to be there at all and also that it had some very gross mistakes due to the many alterations in proof-reading in general, and word corrections in particular. Finally, that the work, for reasons that will be now explained, has no system in it; and that it looks in truth, as remarked by a friend, as if a mass of independent paragraphs having no connection with each other, had been well shaken up in a waste-basket, and then taken out at random and —published.

Such is also now my sincere opinion. The full consciousness of this sad truth dawned upon me when, for the first time after its publication in 1877, I read the work through from the first to the last page, in India in 1881. And from that date to the present, I have never ceased to say what I thought of it, and to give my honest opinion of *Isis* whenever I had an opportunity for so doing. This was done to the great disgust of some, who warned me that I was spoiling its sale; but as my chief object in writing it was neither personal fame nor gain, but something far higher, I cared little for such warnings. For more than ten years this unfortunate "master-piece", this "monumental work", as some reviews have called it, with its hideous metamorphoses of one word into another, thereby entirely transforming the meaning,* with its misprints and wrong quotation-marks, has given me more anxiety and trouble than anything else during a long life-time which has ever been more full of thorns than of roses.

But in spite of these perhaps too great admissions, I maintain that *Isis Unveiled* contains a mass of original and never hitherto divulged information on occult subjects. That this is so, is proved by the fact that the work has been fully appreciated by all those who have been intelligent enough to discern the kernel, and pay little attention to the shell, to give the preference to the idea and not to the form, regardless of its minor shortcomings. Prepared to take upon myself—*vicariously* as I will show—the sins of all the external, purely literary defects of the work, I defend the ideas

* Witness the word "planet" for "cycle" as originally written, corrected by some unknown hand, (Vol. I., p. 347, 2nd par.), a "correction" which shows Buddha teaching that there *is no rebirth on this planet* (! !) when the contrary is asserted on p. 346, and the Lord Buddha is said to teach how to "avoid" *reincarnation*; the use of the word "planet", for *plane*, of "Monas" for *Manas*; and the sense of whole ideas sacrificed to the grammatical form, and changed by the substitution of wrong words and erroneous punctuation, etc., etc., etc.

and teachings in it, with no fear of being charged with conceit, since *neither ideas nor teaching are mine*, as I have always declared; and I maintain that both are of the greatest value to mystics and students of Theosophy. So true is this, that when *Isis* was first published, some of the best American papers were lavish in its praise—even to exaggeration, as is evidenced by the quotations below.*

The first enemies that my work brought to the front were Spiritualists, whose fundamental theories as to the spirits of the dead communicating in *propriâ personâ* I upset. For the last fifteen years—ever since this first publication—an incessant shower of ugly accusations has been poured upon me. Every libellous charge, from immorality and the "Russian spy" theory down to my acting on false pretences, of being a chronic fraud and *a living lie*, an habitual drunkard, an emissary of the Pope, paid to break down Spiritualism, and Satan incarnate. Every slander that can be thought of has been brought to bear upon my private and public life. The fact *that not a single one of these charges has ever been substantiated;* that from the first day of January to the last of December, year after year, I have lived surrounded by friends and foes like as in a glass-house,—nothing could stop these wicked, venomous, and thoroughly unscrupulous tongues. It has been said at various times by my ever active opponents that (1) *Isis Unveiled* was simply

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* *Isis Unveiled;* a master key to the mysteries of ancient and modern science and theology. By H. P. Blavatsky, Corresponding Secretary of the Theosophical Society. 2 vols., royal 8vo., about 1,500 pages, cloth, $7.50. Fifth Edition.

"This monumental work . . . . about everything relating to magic, mystery, witchcraft, religion, spiritualism, which would be valuable in an encyclopædia."—*North American Review.*

"It must be acknowledged that she is a remarkable woman, who has read more, seen more, and thought more than most wise men. Her work abounds in quotations from a dozen different languages, not for the purpose of a vain display of erudition, but to substantiate her peculiar views . . . . her pages are garnished with foot-notes establishing, as her authorities, some of the profoundest writers of the past. To a large class of readers, this remarkable work will prove of absorbing interest. . . . demands the earnest attention of thinkers, and merits an analytic reading."—*Boston Evening Transcript.*

"The appearance of erudition is stupendous. Reference to and quotations from the most unknown and obscure writers in all languages abound, interspersed with allusions to writers of the highest repute, which have evidently been more than skimmed through."—*N. Y. Independent.*

"An extremely readable and exhaustive essay upon the paramount importance of re-establishing the Hermetic Philosophy in a world which blindly believes that it has outgrown it."—*N.Y. World.*

"Most remarkable book of the season."—*Com. Advertiser.*

"Readers who have never made themselves acquainted with the literature of mysticism and alchemy, the volume will furnish the materials for an interesting study—a mine of curious information."—*Evening Post.*

"They give evidence of much and multifarious research on the part of the author, and contain a vast number of interesting stories. Persons fond of the marvellous will find in them an abundance of entertainment."—*New York Sun.*

"A marvellous book both in matter and manner of treatment. Some idea may be formed of the rarity and extent of its contents when the index alone comprises fifty pages, and we venture nothing in saying that such an index of subjects was never before compiled by any human being. . . . . But the book is a curious one and will no doubt find its way into libraries because of the unique subject matter it contains . . . . will certainly prove attractive to all who are interested in the history, theology, and the mysteries of the ancient world."—*Daily Graphic.*

"The present work is the fruit of her remarkable course of education, and amply confirms her claims to the character of an adept in secret science, and even to the rank of a hierophant in the exposition of its mystic lore."—*New York Tribune.*

"One who reads the book carefully through, ought to know everything of the marvellous and mystical, except perhaps, the passwords. *Isis* will supplement the *Anacalypsis*. Whoever loves to read Godfrey Higgins will be delighted with Mme. Blavatsky. There is a great resemblance between their works. Both have tried hard to tell everything apocryphal and apocalyptic. It is easy to forecast the reception of this book. With its striking peculiarities, its audacity, its versatility, and the prodigious variety of subjects which it notices and handles, it is one of the remarkable productions of the century."—*New York Herald.*

a rehash of Éliphas Lévi and a few old alchemists; (2) that it was written by me under the dictation of Evil Powers and the *departed spirits* of Jesuits *(sic)*; and finally (3) that my two volumes had been compiled from MSS. (never before heard of), which Baron de Palm—he of the cremation and double-burial fame—had left behind him, and which I had found in his trunk!* On the other hand, friends, as unwise as they were kind, spread abroad that which was really the truth, a little too enthusiastically, about the connection of my Eastern Teacher and other Occultists with the work; and this was seized upon by the enemy and exaggerated out of all limits of truth. It was said that the whole of *Isis* had been dictated to me *from cover to cover* and *verbatim* by these invisible Adepts. And, as the imperfections of my work were only too glaring, the consequence of all this idleand malicious talk was, that my enemies and critics inferred—as well they might—that either these invisible inspirers had no existence, and were part of my "fraud", or that they lacked the cleverness of even an average good writer.

Now, no one has any right to hold me responsible for what any one may say, but only for that which I myself state orally, or in public print over my signature. And what I say and maintain is this: Save the direct quotations and the many afore specified and mentioned misprints, errors and misquotations, and the general make-up of *Isis Unveiled*, for which I am in no way responsible, *(a)* every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters; and *(b)* that many a passage in these works has been written by me *under their dictation*. In saying this no *supernatural* claim is urged, for no *miracle* is performed by such a dictation. Any moderately intelligent person, convinced by this time of the many possibilities of hypnotism (now accepted by science and under full scientific investigation), and of the phenomena of *thought-transference*, will easily concede that if even a hypnotized subject, a mere irresponsible medium, *hears the unexpressed thought* of his hypnotizer, who can thus transfer his thought to him—*even to repeating the words read by the hypnotizer mentally from a book*—then my claim has nothing impossible in it. Space and distance do not exist for thought; and if two persons are in perfect mutual psycho-magnetic *rapport*, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages, become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.

Hitherto, I have abstained—except on very rare occasions—from answering any criticism on my works, and have even left direct slanders and lies unrefuted, because in the case of *Isis* I found almost every kind of criticism justifiable, and in that of "slanders and lies", my contempt for the slanderers was too great to permit me to notice them. Especially was it the case with regard to the libellous matter emanating from America. It has all come from one and the same source, well known to all Theosophists, a *person* most indefatigable in attacking me personally for the last twelve years†, though I have never seen or met the creature. Neither do I intend to answer him now. But, as *Isis* is now attacked for at least the tenth time, the day has come when my perplexed friends and that portion

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* This Austrian nobleman, who was in complete destitution at New York, and to whom Colonel Olcott had given shelter and food, nursing him during the last weeks of his life—left nothing in MS. behind him but bills. The only effect of the baron was an old valise, in which his "executors" found a battered bronze Cupid, a few foreign Orders (imitations in pinchbeck and paste, as the gold and diamonds had been sold); and a few shirts of Colonel Olcott's, which the ex-diplomat had annexed without permission.

† I will not name him. There are names which carry a moral stench about them, unfit for any decent journal or publication. His words and deeds emanate from the *cloaca maxima* of the Universe of matter and have to return to it, without touching me.

of the public which may be in sympathy with Theosophy, are entitled to the whole truth—*and nothing but the truth*. Not that I seek to excuse myself in anything even before them or to "explain things". It is nothing of the kind. What I am determined to do is to give *facts*, undeniable and not to be gainsaid, simply by stating the peculiar, well known to many but now almost forgotten, circumstances, under which I wrote my first English work. I give them *seriatim*.

(1). When I came to America in 1873, I had not spoken English—which I had learned in my childhood colloquially—for over thirty years. I could understand when I read it, but could hardly speak the language.

(2). I had never been at any college, and what I knew I had taught myself; I have never pretended to any scholarship in the sense of modern research; I had then hardly read any scientific European works, knew little of Western philosophy and sciences. The little which I had studied and learned of these, disgusted me with its materialism, its limitations, narrow cut-and-dried spirit of dogmatism, and its air of superiority over the philosophies and sciences of antiquity.

(3). Until 1874 I had never written one word in English, nor had I published any work in any language. Therefore—

(4). I had not the least idea of literary rules. The art of writing books, of preparing them for print and publication, reading and correcting proofs, were so many close secrets to me.

(5). When I started to write that which developed later into *Isis Unveiled*, I had no more idea than the man in the moon what would come of it. I had no plan; did not know whether it would be an essay, a pamphlet, a book, or an article. I knew that *I had to write it*, that was all. I began the work before I knew Colonel Olcott well, and some months before the formation of the Theosophical Society.

Thus, the conditions for becoming the author of an English theosophical and scientific work were hopeful, as everyone will see. Nevertheless, I had written enough to fill four such volumes as *Isis*, before I submitted my work to Colonel Olcott. Of course he said that everything save the pages dictated—had to be rewritten. Then we started on our literary labours and worked together every evening. Some pages the English of which he had corrected, I copied: others which would yield to no mortal correction, he used to read aloud from my pages, Englishing them verbally as he went on, dictating to me from my almost undecipherable MSS. It is to him that I am indebted for the English in *Isis*. It is he again who suggested that the work should be divided into chapters, and the first volume devoted to SCIENCE and the second to THEOLOGY. To do this, the matter had to be re-shifted, and many of the chapters also; repetitions had to be erased, and the literary connection of subjects attended to. When the work was ready, we submitted it to Professor Alexander Wilder, the well-known scholar and Platonist of New York, who after reading the matter, recommended it to Mr. Bouton for publication. Next to Colonel Olcott, it is Professor Wilder who did the most for me. It is he who made the excellent *Index*, who corrected the Greek, Latin and Hebrew words, suggested quotations and wrote the greater part of the *Introduction* "Before the Veil". If this was not acknowledged in the work, the fault is not mine, but because it was Dr. Wilder's express wish that his name should not appear except in footnotes. I have never made a secret of it, and every one of my numerous acquaintances in New York knew it. When ready the work went to press.

From that moment the real difficulty began. I had no idea of correcting galley-proofs; Colonel Olcott had little leisure to do so; and the result was that I made a mess of it from the beginning. Before we were through with the first three chapters, there was a bill for six hundred dollars for

corrections and alterations, and I had to give up the proof-reading. Pressed by the publisher, Colonel Olcott doing all that he possibly could do, but having no time except in the evenings, and Dr. Wilder far away at Jersey City, the result was that the proofs and pages of *Isis* passed through a number of willing but not very careful hands, and were finally left to the tender mercies of the publisher's proof-reader. Can one wonder after this if "Vaivaswata" (Manu) became transformed in the published volumes into "Viswamitra", that thirty-six pages of the Index were irretrievably lost, and quotation-marks placed where none were needed (as in some of my own sentences!), and left out entirely in many a passage cited from various authors? If asked why these fatal mistakes have not been corrected in a subsequent edition, my answer is simple: the plates were stereotyped; and notwithstanding all my desire to do so, I could not put it into practice, as the plates were the property of the publisher; I had no money to pay for the expenses, and finally the firm was quite satisfied to let things be as they are, since, notwithstanding all its glaring defects, the work—which has now reached its seventh or eighth edition, is still in demand.

And now—and perhaps in consequence of all this—comes a new accusation: I am charged *with wholesale plagiarism* in the Introductory Chapter "Before the Veil"!

Well, had I committed plagiarism, I should not feel the slightest hesitation in admitting the "borrowing". But all "parallel passages" to the contrary, as I have not done so, I do not see why I should confess it; even though "thought transference" as the *Pall Mall Gazette* wittily calls it, is in fashion, and at a premium just now. Since the day when the American press raised a howl against Longfellow, who, borrowing from some (then) unknown German translation of the Finnish epic, the *Kalevala*, published it as his own superb poem, *Hiawatha*, and forgot to acknowledge the source of his inspiration, the Continental press has repeatedly brought out other like accusations. The present year is especially fruitful in such "thought transferences". Here we have the Lord Mayor of the City of London, repeating word for word an old forgotten sermon by Mr. Spurgeon and swearing he had never read or heard of it. The Rev. Robert Bradlaugh writes a book, and forthwith the *Pall Mall Gazette* denounces it as a verbal copy from somebody else's work. Mr. Harry de Windt, the Oriental traveller, and a F.R.G.S. to boot, finds several pages out of his just published *A Ride to India, across Persia and Beluchistan*, in the London *Academy* paralleled with extracts from *The Country of Belochistan*, by A. W. Hughes, which are identical *verbatim et literatim*. Mrs. Parr denies in the *British Weekly* that her novel *Sally* was borrowed consciously or unconsciously from Miss Wilkins' *Sally*, and states that she had never read the said story, nor even heard the author's name, and so on. Finally, every one who has read *La Vie de Jésus*, by Renan, will find that he has plagiarised *by anticipation*, some descriptive passages rendered in flowing verse in the *Light of the World*. Yet even Sir Edwin Arnold, whose versatile and recognised genius needs no borrowed imagery, has failed to thank the French Academician for his pictures of Mount Tabor and Galilee in prose, which he has so elegantly versified in his last poem. Indeed, at this stage of our civilisation and *fin de siècle*, one should feel highly honoured to be placed in such good and numerous company, even as a—plagiarist. But I cannot claim such a privilege and, simply for the reason already told that out of the whole Introductory chapter "Before the Veil", I can claim as my own only certain passages in the Glossary appended to it, the Platonic portion of it, that which is now denounced as "a bare-faced plagiarism" having been written by Professor A. Wilder.

That gentleman is still living in or near New York, and can be asked whether my statement is true or not. He is too honourable, too

great a scholar, to deny or fear anything. He insisted upon a kind of *Glossary*, explaining the Greek and Sanskrit names and words with which the work abounds, being appended to an Introduction, and furnished a few himself. I begged him to give me a short summary of the Platonic philosophers, which he kindly did. Thus from p. 11 down to 22 the text is his, save a few intercalated passages which break the Platonic narrative, to show the identity of ideas in the Hindu Scriptures. Now who of those who know Dr. A. Wilder personally, or by name, who are aware of the great scholarship of that eminent Platonist, the editor of so many learned works,* would be insane enough to accuse *him* of "plagiarising" from any author's work! I give in the foot-note the names of a few of the Platonic and other works he has edited. The charge would be simply preposterous!

The fact is that Dr. Wilder must have either forgotten to place quotes before and after the passages copied by him from various authors in his Summary; or else, owing to his very difficult handwriting, he has failed to mark them with sufficient clearness. It is impossible, after the lapse of almost fifteen years, to remember or verify the facts. To this day I had imagined that this disquisition on the Platonists was his, and never gave a further thought to it. But now enemies have ferretted out unquoted passages and proclaim louder than ever "the author of *Isis Unveiled*", to be a plagiarist and a fraud. Very likely more may be found, as that work is an inexhaustible mine of misquotations, errors and blunders, to which it is impossible for me to plead "guilty" in the ordinary sense. Let then the slanderers go on, only to find in another fifteen years as they have found in the preceding period, that whatever they do, *they cannot ruin Theosophy, nor even hurt me.* I have no author's vanity; and years of unjust persecution and abuse have made me entirely callous to what the public may think of me—personally.

But in view of the facts as given above; and considering that—

(a) The language in *Isis* is not mine; but (with the exception of that portion of the work which, as I claim, was *dictated*), may be called only a sort of translation of my facts and ideas into English;

(b) It was not written for the public,—the latter having always been only a secondary consideration with me—but for the use of Theosophists and members of the Theosophical Society to which *Isis* is dedicated;

(c) Though I have since learned sufficient English to have been enabled to edit two magazines—the *Theosophist* and LUCIFER—yet, to the present hour I never write an article, an editorial or even a simple paragraph, without submitting its English to close scrutiny and correction.

Considering all this and much more, I ask now every impartial and honest man and woman whether it is just or even fair to criticize my works—*Isis*, above all others—as one would the writings of a born American or English author! What I claim in them as my own is only the fruit of my learning and studies in a department, hitherto left uninvestigated by Science, and almost unknown to the European world. I am perfectly willing to leave the honour of the English grammar in them, the glory of the quotations from scientific works brought occasionally to me to be used as passages for comparison with, or refutation by, the old Science, and

* A. Wilder, M.D., the editor of *Serpent and Siva Worship*, by Hyde Clarke and C. Staniland Wake; of *Ancient Art and Mythology*, by Richard Payne Knight, to which the editor has appended an Introduction, Notes translated into English and a new and complete Index; of *Ancient Symbol Worship*, by Hodder M. Westropp and C. Staniland Wake, with an Introduction, additional Notes and Appendix by the editor; and finally, of *The Eleusinian and Bacchic Mysteries*; "A Dissertation, by Thomas Taylor, translator of 'Plato,' 'Plotinus,' 'Porphyry,' 'Jamblichus,' 'Proclus,' 'Aristotle,' etc., etc., etc.", edited with Introduction, Notes, Emendations, and Glossary, by Alexander Wilder, M.D.; and the author of various learned works, pamphlets and articles for which we have no space here. Also the editor of the "Older Academy", a quarterly journal of New York, and the translator of the *Mysteries*, by Jamblichus.

finally the general make-up of the volumes, to every one of those who have helped me. Even for the *Secret Doctrine* there are about half-a-dozen Theosophists who have been busy in editing it, who have helped me to arrange the matter, correct the imperfect English, and prepare it for print. But that which none of them will ever claim from first to last, is the fundamental doctrine, the philosophical conclusions and teachings. Nothing of that have I invented, but simply given it out as I have been taught; or as quoted by me in the *Secret Doctrine* (Vol. I. p. 46) from Montaigne: "I have here made only a nosegay of culled (Eastern) flowers, and have brought nothing of my own but the string that ties them."

Is any one of my helpers prepared to say that I have not paid the full price for the string?

April 27, 1891. H. P. BLAVATSKY.

A DECLARATION.

We, the undersigned Fellows of the Theosophical Society (and members of the Inner Group of the E.S.), at the stake of our personal honour and reputation, hereby declare:

That we have fully investigated all the accusations and attacks which have been made against the personal character and *bona fides* of H. P. Blavatsky, and have found them in the vast majority of cases to be entirely false, and in the few remaining instances the grossest possible distortions of the simple facts.

Knowing moreover, that accusations of plagiarism, want of method and inaccuracy, are now being made and will in the future be brought against her literary work, we make the following statement for the benefit of all Fellows of the Theosophical Society and for the information of others:

H. P. Blavatsky's writings, owing to her imperfect knowledge of English and literary methods, have been invariably revised, recopied or arranged in MS., and the proofs corrected, by the nearest "friends" available for the time being (a few of whom have occasionally supplied her with references, quotations, and advice). Many mistakes, omissions, inaccuracies, &c., have consequently crept into them.

These works, however, have been put forward purely with the intention of bringing certain *ideas* to the notice of the Western world, and with no pretension on her part to scholarship or literary finish.

In order to support these views, innumerable quotations and references had to be made (in many cases without the possibility of verification by her), and for these she has never claimed any originality or profound research whatever.

After long and intimate acquaintance with H. P. Blavatsky, we have invariably found her labouring for the benefit and instruction of the Theosophical Society and others, and not for herself, and that she is the first to make little of what others may consider her "learning". From further instruction however, which we have received, we know for a fact that H. P. Blavatsky is the possessor of far deeper "knowledge" than even that which she has been able to give out in her public writings.

From all of which considerations, it logically follows that no accusations can possibly shake our confidence in H. P. Blavatsky's personal character and *bona fides* as a teacher. We do not therefore intend in future to waste our time in useless refutations, or allow ourselves to be distracted from our work by any attacks, further than to repeat our present statement.

We, however, reserve to ourselves the right of appeal to the law, when necessary.

G. R. S. MEAD,	E. T. STURDY,	CLAUDE F. WRIGHT,
W. R. OLD,	H. A. W. CORYN,	ARCHIBALD KEIGHTLEY,
LAURA M. COOPER,	CONSTANCE WACHTMEISTER,	ISABEL COOPER-OAKLEY,
EMILY KISLINGBURY,	ALICE LEIGHTON CLEATHER,	ANNIE BESANT.

The Golden Chain of Homerus.*

(Continued from the April Number.)

Chapter VII.

Of the Atmosphere or Air and its Influence.

AIR is the second principle after the separation of the Chaos and is the vehicle of the first, *i.e.*, Fire. We mean here genuine animated Air. This we call *Male*—male germ, and first operator in all things.

The Heavens, or Fire, is the Anima and Life, whilst the Air or extended rarefied Humidity, is the Spirit, and receptacle of the soul and principle of Life. Consequently animated air ought to be named, *Spiritus Vitalis Macrocosmi;* or the vital Spirit of the Earth, which we inhabit.

Air is a most subtile humid vapour or rarefied water, wherein Fire dwells abundantly. This is more corporeal than the Ether beyond the Atmosphere, which Ether is totally unfit for inspiration, it being too subtile to fill the air-vesicles in the lungs of animals; Air, being the genuine medium between Fire and Water,—as it partakes of both, is therefore capable of receiving the subtile celestial fiery influences as well as the sublimated vapours from below, and by a continual circulation these vapours are converted into Air, and by a similar process this Air becomes animated by Fire, and as soon as it becomes saturated, the superfluous humidity is condensed and comes down in the character of *Animated Water*, such as Dew, Rain, Hail, and Snow.

By this you see that atmospheric Air is the first medium to unite *Fire* with *Water* and *Earth*, and without it the Heavens could not communicate with Water and Earth.

Thus Air becomes Water, and the thicker the Water gets, the better it mixes with the Earth, as on the contrary the Earth by subtilization by means of Water is again converted into Air. Thus Nature operates perpetually producing changes by *intermediate* elements and not from one extreme to the other. When they unite in Vapours, they fabricate the universal Germ of the World ☉, which is partly dissolved in Dew and Rain, and partly remains in the Air, for the purpose of Animation; the atmospheric animated Waters fall upon the Earth, as the receptacle of all celestial virtues or influences, and thus fertilise it, for the growth and nourishment of Animals, Vegetables and Minerals.

The Earth itself is a condensed or fixed Heaven, and *Heaven* or Fire is a Volatilised Earth, Air is a rarefied Water, and Water is condensed Air.

We have to note here that one Element differs from the other only in this, that one is *Volatile*, one is *Fixed*, one is *Fluid*, and the other is *Coagulated*, this *arises from their Subdivision amongst themselves*, and yet every one is, and remains inherently the *same (viz.)*, *Prima Materia*, or Universal Fire.

The Air may be called the Kidneys of the Macrocosm, because in the Air is chiefly found the Conflux of all Radical, Substantial, Macrocosmical Fluids, and the pure extract or essence of the World is absorbed thereby. And in the Air, the *ancient primordial Chaos* is daily and hourly generating, destroying, and regenerating All Natural Things.

What is Dew, Rain, Snow, or Hail, but a *regenerated Chaos*, out of which Animals, Vegetables, and Minerals receive part of their vivifying principles and nourishment? And all this is generated in the *Air*.

* Arranged by T. H. Pattinson, F.T.S.

Chapter VIII.

Of Water and its Effluvium.

Water and Earth have an affinity for each other, so have Fire and Air, in fact they have all a varied affinity and are necessary to each other. Earth requires Water, Fire requires Air. Air without, or deprived of Fire, becomes a putrid Humidity. And Water without Animated Air becomes Mud, and Earth. Water is condensed Air and a fluid earth.

Water is the third principle, but the first *passive* Element. The Female Germ and Menstruum of the Microcosm, which conveys food and nourishment to all sublunary creatures, and is with the Earth the Mother of all things.

As soon as Water becomes Air, and this Air has been converted into Dew or Rain, they fall to the Earth, and mix with the grosser Water and Air, and begin to ferment by means of the primogenial implanted *Spirit* or *Fire*. And one Element begins to unite and operate upon the other until they have produced their fruit from convenient matrices.

Here the Artist may learn Wisdom from Nature, and follow her if he wants to learn how the principles are mixed together. Let him look for a medium of union which is easy to be found; and if one medium is not enough, let him employ two, and if these are inadequate let him employ three, but homogenials not heterogenials, as Minerals agree or have affinity with Minerals, and Vegetables with Vegetables; but the Vegetables also agree with both Animals and Minerals, and stand between the Animal and Mineral Kingdoms as reconcilers between them.

Minerals are fixed Vegetables; Vegetables are volatile Minerals, and fixed Animals, and Animals are volatile Vegetables. Thus one Kingdom is transmutable into the other in regard to its internal qualities.

Animals use vegetables for food, and by their inward nature change them into flesh and blood. When the Animals die and are buried underground, they in due time decompose, and liberate the mineral Vapours in the soil, which are taken up by the fibrous roots of the plant, and along with the animal decomposition propagate and nourish the Vegetable. Thus do the Animal and Mineral produce the Vegetable.

Vegetables again when they putrify, assume a Nitrous Saline Nature, which is dissolved by Rain, and carried down through the pores into the Earth, or the Sea, from whence it again ascends as a *mineral Vapour*. Thus Vegetables are changed into Minerals, or Animals, but more frequently into Animals.

This is the true *Pythagorean Metempsychosis*. *Heaven*, or *Fire*, and *Air* are the *Male Germ*, *Water* is the *Female Germ* and *Menstruum*. The Earth is the Womb or Matrix, wherein the two first, by means of the third, operate every generation.

Chapter IX.

On the Earth and its Effluvium.

Earth is the fourth and last principle of the Chaos. It is the second passive Element, the Matrix and Mother of all sublunary creatures. Earth is a coagulated fixed Heaven, a coagulated fixed Water and condensed Air, the centre and receptacle of all the heavenly influences, and the Universal Germ, which takes *here* a body as well as in the *Ocean*.

Heaven, or the universal principle in Light (Fire), by its extreme subtility is of all elements the most active and omnipresent. Its motion is imperceptible naturally, although visible in Light. This *Universal Fire* is perpetually active, pervading all things, and is the original Cause of all *Motion* in *Nature*. It moves the most subtile Air on the outward superficies

of the Atmospheres of the opaque celestial bodies. This outward subtile Air moves the denser regions of clouds and vapours within, and this active vibration is gradually reduced in motion as it nears the body of the planet. Every subject under the Sun, although invisibly small, contains Life or Fire, and of course, the four Elements known to us as Fire, Water, Earth and Air. Now if every subject contains the universal Fire, so every subject has a motion, either visible or invisible. This Heaven or universal Fire never rests, but is ever animating the atoms of the Elements and manifesting itself in invisible influences, strange virtues and powers.

For instance a plant-root, or mineral torn from the spot where it grew, would gradually appear to die. But the universal Fire within it would soon show its virtue, if that plant or mineral is rendered medicinal.

This *Fire or Spirit* is diffused throughout the whole system of Nature. The meanest drop of Water, or the smallest grain of Sand or Earth, is filled with this Universal Spirit.

Observe that the whole difference of things consists only in Volatility or Fixity; that is: these cause the different modulations of matter; and the whole *scope* of *Nature is to corporify and fix Heaven*, so that it may manifest itself and *evolve* through the *Elements*, and so it acts upon the elements by affinity and antipathy, dividing and subdividing according to the freedom of its motion. Thus do all the manifested forms of Nature appear, each containing more or less of the Elements, some watery, some airy, some fiery, and some earthy, but all actuated by the *One Universal Fire*, which manifests itself as the Life Principle.

We have explained to you how vapours are converted into Air, and Air into Water; we will now examine the nature of these vapours.

We have told you that there rests in the centre of the Earth a latent Heat, which we believe to be most active in the centre by reason of its swift motion. This Heat causes a continual transpiration and sublimation of vapours, such vapours are Dews and Fogs. These vapours are twofold and fourfold; twofold because they contain Water and Earth; fourfold, because they contain the four Elements. I call these vapours Watery and Earthy, because they contain those two Elements volatilized and subtilized and converted into Air (or Heaven), and if they ascend, they are still further subtilized.

That such vapours have been Water will be easily admitted, but that they also contain a subtilized Earth, may be doubted; but note that I have said before, that one Element is the conductor of the other: and that they dissolve and subtilize each other.

Fire dissolves and subtilizes Air, by consuming its superfluous humidity; Air dissolves and subtilizes Water, by means of the Fire contained in it. Water dissolves and subtilizes the Earth: by means of the animated Air which it contains, as Water would be dead without it. *Vice versâ*, the Earth condenses the Water; Water condenses the Air; by depriving it of its animating or predominant Fire. Air condenses and corporifies Heaven or Fire, by which means the Air becomes animated and becomes ☉.

You are to note here that Nature has its *degrees* of *Volatility* and *Fixity*, as for instance: that part of Fire which mixes with the Atmosphere, is not so pure and subtile as that which is at a remote distance; in the same manner the highest atmospheric air is purer, colder and drier than that which we breathe. The superficies of the Water is also lighter, more aerial and more subtile than the thick slimy ground waters which settle on stones, etc., covering them with slime or subtile mud.

The Earth has also its degrees of Subtility and Fixity, such as watery juices, sulphurs, coal, minerals, stones and gems of a wonderful fixity.

The volatile subtile Earth, in particular its *Virgin Earth*, *viz.*, its Salt, is more easily dissolved by water, than a pebble or sand. So also is the

volatile Water more easily converted into dense or lower Air than common Water.

If you understand us correctly, we show you here the first beginning of Nature, and the *True First Matter*. As the *Four Elements* proceed from the primordial Vapour, they are forced to generate continually such vapours, embodying their own principles. These are converted by Nature into a Chaotic Water, and return to the Earth again in Showers of Rain.

In this Chaotic Water is invisibly contained the *Universal Germ of all things*.

Now we have treated of the Regeneration of the Chaos or Universal Vapour. We shall further show its power and virtue, so that you may touch and see it.

(*To be continued.*)

BETTER LATE THAN NEVER.

In one of the Theosophical Pamphlets, *Materialism, Agnosticism and Theosophy*, issued by our "Pacific Coast Committee for Theosophical Work", we find the following :—

"Agnosticism claims that the Universe exists by virtue of universal law. Agreed, if law means consciously-directed will. For Theosophy teaches that just as a man's physical body responds to and is governed by his will directed by his consciousness, so is the universe governed, controlled, and directed by an intelligent consciousness, residing within the matter out of which it is fashioned. Man wills, and physical body moves where his directing consciousness desires to place him. The cosmos wills, and worlds wing their way through space in obedience to conscious, intelligent design. Therefore, the so-called cosmic or universal laws are but expressions of the cosmic or universal will.

"Of these laws which Materialism vaguely conceives as self-originating and self-sustaining, the one completely without exception is said to be gravitation. Laing, (*Modern Science and Modern Thought*), declares in the most positive terms, 'But this we do know, that, be matter and space what they may, they are subject to this one universal, all-pervading law; and attract, have attracted, and will always attract directly as the mass of the attracting matter, and inversely as the square of the distance in space at which the attraction acts.' Here is a scientific law stated in the most absolute terms. Let us see. From a well-known scientific text-book, Gillett and Rolfe, we quote: 'This fluid is called the Ether. It fills alike the spaces among the atoms and molecules of bodies, and among the planets and stars of the universe. *It is without weight*, and portions of its mass move about in it without the slightest friction.' Here is a dilemma. Ether is not material, or it violates the supposed universal law of gravitation. Materialism is welcome to either horn; Theosophy declines both, and posits gravitation as a secondary emanation from the universal will, and as only beginning to act after the process of world-building is well under way. If it be universal, as is claimed, why do not existing nebulæ gravitate off to the nearest suns, which so immensely outweigh them?

"In connection with this very point, some three years ago, Madame Blavatsky, that *bête noirè* of both religion and science, declared that if scientists could perfect instruments sufficiently powerful to penetrate these nebulæ, they would perceive the falsity of this assumption of the universal action of gravitation. It passed without notice, as so much that she says always does. But quite recently a California scientist has most unexpectedly confirmed this seemingly idle statement. One of the first results of the inspection of the heavens through the great Lick telescope was the cautious announcement by Prof. Holden that the arrangement of matter in many of the nebulæ would seem to point directly to the conclusion that some other force than gravitation was the active agent."

Theosophical Activities.

EUROPEAN SECTION.

England.

THE greatest activity at Headquarters during the past month has been devoted to experimenting with the influenza epidemic. Mme. Blavatsky was the first victim, and her sufferings were speedily increased by a very severe attack of the quinsy. She is still in a very precarious condition. Five other members of the staff also yielded their hands to the inevitable.

The Blavatsky Lodge lectures for April have all been of interest. There were very full Lodges to listen to Herbert Burrows, who lectured twice on "Theosophy and Science", and to W. Kingsland on "Theosophy and the Christian Doctrine", one of the best lectures ever delivered in the Hall. "The Purânas" and "The Kabbalah" brought together smaller audiences owing to the technicality of the subjects.

On April 25th a "Grand Evening Concert" was given at Prince's Hall, Piccadilly, in aid of the funds of the T.S. Everybody says that it was a success. The audience was numerous and appreciative, and those who so kindly lent their services were naturally pleased with this appreciation. The artistes who thus generously came forward were as follows:—

Vocalists: Madame Sinico, Madame Sara Palma *(La Scala, and Theâtre St. Ferdinando, Seville)*, and Mdlle. Otta Brony *(Covent Garden Opera, and Theâtre Lyrique, Paris)*, Mr. Enes-Blackmore, Signor Celli and Mr. J. B. Sackville Evans.

Solo Pianoforte: Mdlle. Jeanne Douste *(Court Pianiste to H.R.H. the Countess of Flanders)*. *Solo Violin:* Mr. Willis Woltmann. *Solo Mandoline:* Signor Guerra.

Conductors: Mdlle. L. Douste de Fortis, Mr. Herbert Bedford and S. Lehmeyer.

As it is not our office to play the part of a musical critic, but only to record a plucky undertaking and a very pleasant evening, we must content ourselves by saying that all the singers and musicians were loudly applauded and most of them recalled, and that our best thanks are due to them collectively and individually.

The whole credit of organizing the concert falls to the lot of Mlle. Otta Brony, Countess Wachtmeister and Claude F. Wright, who worked unceasingly for its success.

The opportunity was taken of giving the girls of the East End Club a treat that does not often fall to their lot. They were conveyed to the Hall and had free entrance to the gallery, where tradition has it, they enjoyed themselves immensely and behaved most decorously.

Theosophy in the Church.

On Sunday, April 12th, the adjourned discussion on Herbert Burrows' lecture on "The Spiritual in all Religions" took place at the Rev. Fleming Williams' Church, Stoke Newington. Mr. Burrows was again invited to be present, and he opened the discussion by giving a brief *résumé* of the chief points of his previous lecture. Mr. Williams, who occupied the chair, suggested that it would be best if the proceedings took the shape of question and answer, and this was a happy thought. For over an hour Mr. Burrows was "heckled" with most pertinent questions, which showed

that much thought had been given by the questioners to the Theosophical views he had advanced. The questions were answered in a manner which seemed eminently satisfactory to the audience. Several members of the Blavatsky Lodge were present, and this is a precedent which might advantageously be followed. It is often cheering for a lecturer to see known sympathisers among the hearers.

Lecture. Herbert Burrows lectures on Thursday evening, May 14th, at Stanley Hall, Cairns Road, Battersea, on "Theosophy, its Meaning and its Teachings".

Ireland.

Dublin. During the past two months the Dublin Lodge has endeavoured to definitely fulfil the first object of the T.S. by a formation of a working nucleus under one roof. The Headquarters for the Theosophical movement in the Emerald Isle is now located at 3, Upper Ely Place, Dublin, in a quiet yet central neighbourhood; and five members and one associate have therein taken up their abode. It is hoped that the benefits of this arrangement will ere long be felt by both the members and associates of the lodge and the visitors and inquirers. The usual fortnightly meetings open to all have been maintained, and the following subjects read and discussed:—

March 11.—"Personal Identity", Mr. G. A. Kelly.
March 25.—Debate: "Is the Theosophical movement subversive of social customs?"
April 8.—"A true Religion", by Mr. Taylor.
April 22.—"The Death of the Soul", by the Corresponding Secretary, Mr. C. F. Wright.

The attendance has been well sustained, and the discussions have been sufficiently eager and instructive to all. The intermediate fortnightly meetings continue the study of the "Key to Theosophy". Several associates have been added to our ranks.

Fred. J. Dick, Secretary.

Sweden.

Last week 21 new diplomas were issued to the Swedish Branch; there are now upwards of 150 members on its roll.

AMERICAN SECTION.

The Convention.

We must hold over our report of this important gathering of Theosophists until next issue, and content ourselves by saying that it has been far and away the most successful Convention of the five that have been held. The Report of the General Secretary which we have just received is of a most appalling length, and shows a marvellous activity in the American Section. Some half-a-dozen of the English dailies have had paragraphs about our Boston meeting cabled to them.

Annie Besant's Visit to the United States.

Annie Besant arrived in New York on April 9th, and was at once seized upon by the ubiquitous reporter. The following are some of the results:—

The New York *Evening Sun* of the 9th contains a portrait and general description of our fellow Theosophist; the *Recorder* has a column and a-half, and also a portrait; the *Daily Tribune* devotes a column to an interview, and the *Sun* gives half-a-column. The issues of the *World* of 10th, 12th, and 14th give accounts of interviews, together with a general

description and a biography, also an article on "The British Working Women", in all about a dozen columns. The *Recorder* of 14th and 16th gives reports of Annie Besant's lectures, "London, its wealth and poverty", and "Dangers menacing Society".

The newspaper man evidently imagines that he can give a better account of Annie Besant than she can of herself, but we have no doubt that she will speedily undeceive the Press of the East Coast. The descriptions of the life at Headquarters as filtered through the irresponsible brains of the New York reporters have aroused the Homeric laughter of our breakfast-table, but as it is all apparently intended in good part, we suppose that the utter absence of truth in all the accounts is a matter of minor importance.

"On Tuesday evening, April 14th, she attended the regular meeting of the Aryan T. S. and addressed it.

"On the 13th April Mrs. Besant's address on *London, its Wealth and its Poverty*, drew a vivid picture of the awful state of things there among the poor, with but little relief offered by the rich.

"On the 15th April she lectured on *Dangers Menacing Society*, in which she showed that not only is there danger in the great disproportion of wealth distribution, but also in the over-production of the day, and that as the poor were educated more and more they grew more discontented, since education enabled them to see more clearly than before. She closed by saying that only brotherhood and Theosophy could effect a cure. On the 17th the subject was *Labor Movements in the Old World*.

"On the 20th she lectured on *Dangers Menacing Society* to a good audience in Washington, returning to New York for a lecture on the *Message of Theosophy to the Western World* in Historical Hall, Brooklyn, April 22nd, to a very appreciative audience. In this a clear view was given of the positions of science and religion, showing that neither gave satisfactory answers to grave problems, but that Theosophy offered a complete, logical, and scientific solution.

"On the 23rd she lectured again in Scottish Rite Hall, New York, on *What is Theosophy*, presenting the subject anew in other ways and clearing away many misconceptions.

"At all these lectures the audiences were carried away by the speaker, many persons uttering extravagant commendations.

"In Washington there were also receptions to Mrs. Besant and a free public meeting of the *Blavatsky Lodge*, at which Mrs. Besant and the General Secretary spoke upon Theosophy and H. P. Blavatsky to a crowded house." *The Path.*

Archibald Keightley's Lectures.

Dr. A. Keightley has brought his visit to the Pacific Coast to a successful termination, and has left it accompanied with the good wishes of all. The difference between the newspaper reports of the Doctor's doings and lectures and the earlier reports of those of Annie Besant is quite remarkable; almost without exception the Doctor has been reported in a straightforward manner.

The *Daily Sun*, San Diego, of 19th March, gives an announcement of Dr. Keightley's lecture there and a reception in his honour, while the issue of 23rd gives a good report of the lecture; like announcements and reports are to be found in the *San Diego Union* and *Daily San Diegan*, all of them very favourable. The *Tacoma News*, April 3rd, and the *Daily Ledger* and *Morning Globe* of the same dates, all give most favourable accounts of Dr. Keightley's first lecture at Tacoma, "Theosophical concepts of Life and Death", and the same papers contain reports of his second lecture at Tacoma. The *Seattle Telegraph* also devotes a column to an account of a lecture by Dr. Keightley at the Unitarian Church.

INDIAN SECTION.

The activities in the Supplement of the *Theosophist* for April are very full, and occupy twelve pages of small type. In the first place, we are happy to reproduce the report of an improvement in the health of the President-Founder.

"We have news of the President up to the 13th March, on which day his steamer, the 'Oceana', reached King George's Sound, and called in at Albany. The voyage out was very calm and enjoyable, not a single storm having been encountered. The moist heat of Ceylon seemed to extend itself to degrees below the equator, and the cabins were so stifling that Col. O. slept on deck until the S.E. trade-winds were reached, when the air turned so fresh that he was glad to turn in below. By particular request, he lectured on the evening of the 12th March on 'The Essence of Buddhism' to a numerous audience of the first and second saloon passengers, and was warmly applauded. The Chairman, Mr. J. T. Wilshire, M.P. of the Sydney Parliament, expressed the thanks of the company in very felicitous terms at the close."

General Secretary's Report.

"During the month of March the General Secretary was absent from Headquarters for over a fortnight. On February 26th, he left by the evening train on his way to Mannargudi to open a new Branch at that place, which has been formed through the energy and devotion of Mr. A. Nilakanta Sastri, the President of the Kumbaconum T.S., who has recently been transferred to that station. On the evening of Saturday, the 28th, he delivered a lecture in the School-house at Mannargudi, and on Sunday formally opened the Branch. Another lecture was given before he left. From Mannargudi he went to Tiruvalur, where two lectures were given, which resulted in a number of gentlemen joining the Society and applying for a charter to constitute a branch, the issue of which has already been sanctioned by the Executive Committee. On Wednesday, March 4th, he went on to Negapatam, lectured there that evening and the following morning, and left during the afternoon for Tanjore, where he lectured the same evening. The following day was occupied in conversations with various people and in another lecture to a crowded audience in the evening on the subject of "Vedanta Philosophy". Starting on Saturday for Kumbaconum he lectured in the Porter Town Hall that evening, and again on the following day, starting on Monday for Mayavaram, where he lectured on Monday night, and reached Adyar on Tuesday evening. After disposing of the business accumulated during his absence, he started on Saturday morning to pay a long promised visit to the Bangalore Branch in celebration of its anniversary."

The other Secretaries also report most favourably. For instance, Mr. P. R. Venkatrama Iyer reports as follows:—

"The correspondence with branches and unattached members is becoming very interesting, and judging things from their present appearance the Branches under my charge will really become centres of useful activity, though some of them are already so. Members who took no interest in the branch meetings and never attended them, and whose names were consequently excluded from the branch lists by the Secretaries, are now corresponding with me, pledging fidelity to the cause and earnestness to the Branch work, and many gentlemen of high social and intellectual position have opened correspondence with me. They appreciate the new scheme of the Indian Section work, and promise to do all that they can."

Mr. C. Kottaya is hard at work on his useful tour and has visited Gooty, Bellary, Kurnool and Adoni with much success.

Mr. Jajannathiah has also made a lecturing tour, visiting Kumbaconum, Tanjore and Trinchinopoly.

A long report is printed of some excellent work done during B. Keightley's visit to the Bangalore T.S. Several lectures were delivered and the Branch put on a practical footing.

The next four pages are taken up with reports from Lodges, among which the Bombay T.S. is especially noticeable for putting forward a strong programme and announcing a new Headquarters at Church Gate Street, Fort, Bombay. This additional activity is chiefly owing to the new energy added to the Branch by the moving of Lieuts. Peacocke and Beale to Bombay.

CEYLON.

"President's Office, Colombo, *March 3rd*, 1891.

"The practical working of the scheme of a Ceylon Section of the Theosophical Society having proved unsatisfactory to me, even in the modified form in which it was constituted, I do hereby suspend the Charter of the Section until my return from Australia, when I shall endeavour to group the Branches in a way more practicable, because more consistent with the purely Buddhistic nature of the work in this Island. Meanwhile, the Branches shall be given the opportunity of expressing their preferences in the matter. "H. S. Olcott, P.T.S."

"We hear from Ceylon that the President-Founder has had his 'Digest of Buddhism' translated into Sinhalese and submitted for approval to Sumangala Maha Nayaka and Waskaduwe Subhuti Terunnause, the learned priest to whom Professor Fausböll dedicated one of his books, and both pronounce it acceptable. A conference of a few of the principal priests of Ceylon was to meet Colonel Olcott at the Theosophical Hall, in Colombo, on the 26th ult., to discuss and, if approved, sign the important document.

"The President-Founder's fortnight of respite before sailing for Sydney was to be fully taken up with local Society business.

"The undermentioned priests have signed Colonel Olcott's Digest in token of their approval:—

"High Priests of Aswiri and Malwatte Viharas at Kandy—who outrank all others, those temples being ancient royal foundations; H. Sumangala Maha Nayaka, High Priest of Adam's Peak and Galle, and Principal of Vidyodaya College; W. Subhuti; who collectively represent all the learning of the Sinhalese priesthood, and the list was made by Colonel Olcott from his personal knowledge of the parties."

Ceylon Letter.

(*From our own Correspondent.*)

Colombo, *March 27th*, 1891.

In my last I said I would give particulars regarding the recent visit of the President-Founder to Ceylon. Soon after his arrival Colonel Olcott went down by rail to Potupitiya. He spoke to the people and gave them some practical hints as to the method of educating their youth. The following day the Colonel was busy conferring with the High Priest Sumangala, regarding the proposed Buddhist mission to Europe. Next Colonel Olcott delivered a very interesting lecture on Burmah, its people, manners, and customs, to a crowded house at the Headquarters. Subsequently the Colonel visited the Kandy Branch and held a couple of meetings, and gave two public addresses. In connection with our Kandy work, it is interesting to note the rapid progress the Branch has made there. The English School, with a graduate of the Calcutta University as its Headmaster, has a large attendance, and has been recently registered for a Government Grant. A Girls' School has also been opened under the direction of the

andy branch of the Women's Educational Society. The 28th ult. was a *gâla* day with the members of the Women's Educational Society at Colombo, owing to an "open air" meeting and a social gathering. Colonel Olcott opened the meeting with an admirable address on Female Education, and appealed to all present to give what help they could to maintain the Sangamitta School.

In recognition of their services to the Women's Educational Society, Messrs. L. B. Mahagedeva and Peter de Abrew were awarded two silver medals by Col. Olcott. In making the presentation the Colonel gave the two members of the Theosophical Society some valuable hints for the successful carrying out of the new movement, and among them was a suggestion to publish a journal for women. The idea has the hearty approval of all, and as soon as funds permit *The Sinhalese Woman* (the proposed name of the journal) will I hope be successfully started.

SINHALA PUTRA.

Reviews.

—:o:—

MR. MULL'S "MACBETH".

NEARLY three years ago we had the pleasure of reviewing Mr. Mull's excellent and most suggestive editions of "Hamlet" and Milton's "Paradise Lost", Books I-VI; and we then expressed the hope that time would bring us more of Mr. Mull's work, in the field of criticism, and especially in the Shakespeare plays.

Happily, this hope has been fulfilled, for some time ago Mr. Mull completed and published the text of "Macbeth", with elaborate notes, and very full and excellent introductory essays.

We laid down Mr. Mull's "Hamlet" with the feeling that here was Mr. Mull's best work and highest critical effort, and almost with the misgiving that its high standard of excellence could not be kept up in subsequent plays; fortunately, however, his "Macbeth" belies the foreboding; and, much as we found to commend in his "Hamlet", we find still more to commend in his "Macbeth".

It is important to mention, that Mr. Mull's several expositions will be found inherent in the text, that he does not advance mere opinions to solve apparent difficulties, as other editors often do.

The most important, perhaps, of the introductory essays to "Macbeth", are those on the Apparitions, and Banquo's "cursed thoughts", which we will notice in order.

Mr. Mull says (Act iv. sc. i.): "I interpret the apparitions as follows:

(First Apparition: an armed Head)
Macbeth. Tell me, thou unknown power,—

"This apparition is intended to prefigure *Siward*, as commander of the English force about to operate against Macbeth, and which he naturally addresses as an 'unknown power'.

(Second Apparition: a bloody Child)
First Witch.—Here's another,
More potent than the first.

"I understand 'more potent' as 'bearing a message of more potency', more *impressive and significant*. Whately, in treating of the word *potent*, says that 'it is occasionally used for reasoning'. The 'bloody child' doubtless prefigures the murdered son of Macduff.

"Malcolm is represented in the

Third Apparition: a Child crowned. . . ."

Of course this is revolutionary on Mr. Mull's part, but the reasons he gives for his opinion strongly incline us to believe him right, and his predecessors wrong, as to the first and third apparition being Siward and Malcolm. Still, we are inclined to think that Mr. Mull is wrong in making the second apparition Macduff's *son*, and not the untimely-born Macduff himself. The following quotation from Act v. sc. ii., very strongly supports Mr. Mull's view as to the first and third Apparitions, while supporting our dissent from his view as to the second:

Menteith.—The English power is near, led on by *Malcolm*,
His uncle *Siward*, and the good *Macduff*.

This is the first step to the fulfilment of Macduff's warning by the Apparitions; Malcolm, Siward, and Macduff—*not* Macduff's *son*. Then, in Act v., sc. iv., it is Malcolm, the "Child crowned, with *a tree* in his hand" who gives the order,

Let every soldier hew him down *a bough*.

then fulfilling the warning of the third Apparition, and, so far, supporting Mr. Mull's view. Similarly, in the same scene, Siward says:

The time approaches
That will with due decision make us know . . . .
Towards which advance the war.

Thus well fulfilling the warning of the "*unknown* power", and strongly corroborating Mr. Mull. But, in the same scene, it is Macduff, and *not* Macduff's *son*, who says

Let our just censures
Attain the true event, and put we on
Industrious soldiership.

which points, we think, to the second Apparition's words:

Laugh to scorn
The power of man, for none of woman born
Shall harm Macbeth!

and thereby "attain the true event" of his overthrow. To this second Apparition Macbeth replies:

Then live, *Macduff:*

not Macduff's *son*.

We further think that Shakespeare has deliberately and designedly repeated the three notes of warning a second time in the brief Scene vi. (Act v.) where only Malcolm, Siward, and Macduff speak, and where Malcolm again identifies himself with the "Child with a tree in his hand" by the words:

Your *leafy* screens lay down,

Siward identifies himself with the "unknown power" by the words,—still of uncertainty—

Let us be beaten if we cannot fight.

And, in our opinion, Macduff identifies himself with the "bloody child" by his words:

Those clamorous harbingers of blood and death.

Again, and we still think, by deliberate design, Shakespeare puts the last three speeches that crown and end the play, into the mouths of Siward, Macduff, and Malcolm—the representatives of the *three* apparitions *in their due order*, as we take it; of the first and third only, according to Mr. Mull.

However, we cannot thank Mr. Mull too highly for his identification of the first and third apparition, and if, as we feel almost certain, we have

rightly identified the second, the credit is entirely due to Mr. Mull's suggestive essay, for without his clue it could not have been made.

We look forward with great interest to see what Mr. Mull will say to our dissent, certain that whatever he says, will be suggestive and original.

Of Banquo's "cursed thoughts" (Act ii. sc. i. 9), Mr. Mull writes excellently:

". . . Banquo's thoughts, then, were not, as we are told, evil as tainting *himself*, but as suspecting Macbeth of a purpose to take both his own and his son's life; and what moment so opportune, as Banquo would naturally surmise, as this when lodged in his enemy's own castle? So that awake or asleep misapprehensions disturb and agitate him. Banquo had doubtless read strange matters in Macbeth's countenance, and had too surely discovered the workings of his mind as revealed by himself:

> There is none but he
> Whose being I do fear.

If it be objected that Macbeth would be unlikely to take Banquo's life, with his son's, at that particular moment, so that Duncan would be the first victim and not Banquo, it may be answered that Banquo would not so nicely argue the question; sufficient for him would be his conclusion that danger lurked there; and what more likely than that Macbeth's murderous shaft would be directed against all three? But that was indeed the supreme moment, the vital instant, when, according to all reasonable calculation for successfully achieving his ends, Banquo's life would be attempted; for, remember (*a*) that "*none* but he" did Macbeth fear; (*b*) the perilous position of Macbeth if Banquo be *not* disposed of first—and so it turned out. Macbeth's instinct and purpose were right in so planning his design, as the disastrous development of the tragedy shows; but by Banquo's vigilance that plan was frustrated, so that from henceforth Macbeth had to bewail his terror of Banquo:

> We wear our health but sickly in his life,
> Which in his death were perfect.

Had he succeeded, *none* remaining would have occasioned him fear; smooth would have been his course, perfect his health, and unchallenged his rule—such was *his* conclusion. The excuse he made to the murderess, that "I must not, because of certain friends, take Banquo's life myself", was false, for he had only the moment before this interview given utterance to the two passages just quoted, in which he declares that he dreads none but Banquo.

Very interesting, too, is the vindication of the interpretation—"I am emboldened by the guard's intoxication", as against, "I have given myself courage with wine," for Lady Macbeth's words, "That which hath made them drunk hath made me bold", a vindication quite as important æsthetically as Mr. Mull's abolition of the "fat" Hamlet.

Notable also are Mr. Mull's interpretation of the "treble sceptres", as Great Britain, *France*, and Ireland, instead, as universally received, of England, Scotland, and Ireland; and the punctuation (also in the first folio) of

> *First Witch.*—When shall we three meet again?
> In thunder, lightning, or in rain.

which Mr. Mull interprets thus:

"When shall we three meet again? (we shall meet) in thunder, (and) in lightning, *ere* (we dissolve) in rain" or *mist;* Mr. Mull refers the "dissolving in rain" to the "they made themselves *air* (mist), into which they vanished", of the letter (Act i., sc. v.).

But we must deny ourselves the pleasure of illustrating further this excellent edition; for to quote all that is valuable in it, we should have to quote the entire hundred and fifteen pages of the introduction.

C. J.

BOEHME.*

READING Boehme for the first time is like looking into a magic crystal. For a little there seems to be nothing but clouds wherein are shooting lights—a lurid obscurity; forms begin to appear slowly and confusedly amid the clouds; then we look—but after long waiting—into the world of enchantment and vision. Old books say that the first form seen by the crystal gazer should be a man sweeping the clouds away with a broom. Boehme has always in this country lacked this man with a broom. There has been nobody to compress those immense volumes of his and explain his terms—"salnitre", "tincture", "free lubet" and the rest—for the timid student. To be sure we have had Dr. Martinsen's "Jacob Boehme" well translated a few years ago, but Dr. Martinsen is deadly dull. Dr. Hartmann has now, however, plied his broom among the clouds, and it will not be his fault if Boehme does not find some devoted disciples among the students of the new occultism. They will get in Dr. Hartmann's three hundred pages extracts carefully chosen, arranged and woven together with short explanatory notes, so as to make the outlines of all his most important doctrines perfectly clear and intelligible. The chapters of extracts have such headings as "The Unity", "The Seven Qualities" (Boehme's version of the "primordial seven"), "Creation", "The Angels", "Nature", "The Christ", and at the end of the book is an appendix dealing with such matters as "the astral spirit" (the "Kama Loca" entity), the planets, etc. There are also occasional foot-notes comparing Theosophy as we know it with Theosophy as Boehme taught it. They must go to the original however if they would know how thought leads to thought with inevitable logic and find out how perfectly the biblical symbolism of the seven days, of the tree and the serpent, of the flood, of the sojourn in Egypt and the wandering in the desert, gave up their secret to this poor cobbler. If having mastered Dr. Hartmann's digest they carefully read "The Mysterium Magnum"—the source of the entire Hegelian philosophy according to Schopenhauer—they will, I think, find this ill-educated peasant to be the most creative mystical teacher who has taught according to the Western tradition. They will place him much above Swedenborg, and see why, unlike his modern rival, he has left no dogmatic church to make his name ridiculous.

Several sects have indeed taken their rise from the religious impulses he gave to Europe, but by just so much as they have prospered as sects have they forgotten their origin. He was ever anxious to write as near to the truth as possible, even though no more than two or three could ever understand him. You cannot make sects in this fashion. To make sects you must preach, and to preach you must put a very little truth into a great bulk of dogma and formula, you must make everything compact and portable. The philosophic impersonal deity—"abysmal will"—of Boehme with all the subtle expression needful to explain it, could serve in no manner either the raving or placid kind of ecstasy. Wesley once knew his Boehme, but when he went out into the highways and byways, what the newspapers call "British common sense" made him turn from the "Aurora" to the more intelligible patter of the pulpit.

There is better sect-making matter in Swedenborg. His rigid personal God, like a great bronze colossus filled with curious clockwork and divers of the damned and the blessed inhabiting his heels and his toes, his nose and his fingers, has just the formal, definite quality needed. Boehme had room within his system for all men and most beliefs. Swedenborg is continually reminding you that he does not believe as this man or that man does. He is always formulating—formulating. Despite his unimpassioned

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* JACOB BOEHME. By Franz Hartmann, M.D. Kegan Paul, Trench, Trübner & Co

sentences, his glacial serenity, he is as much a mob orator as the most fiery revolutionist who ever declaimed from a beer-barrel. He is not content to express truths in language that only what Boehme called his "school fellows" can understand and leave it to others to popularize what seems fit to them, but pins his truths down like an entomologist's butterflies, pierced each one with a dogma. He writes, though knowing the contrary well enough, as if truths were not a spiritual state, but a mass of formulas and shibboleth, and righteousness not a bodiless mood blossoming joyously in good deeds but an observance of a blind external law. He was indeed, as a great modern seer has called him, "Swedenborg strongest of men, Sampson shorn by the Churches". As I read Boehme I see before me a tropical forest full of joyous and triumphant life where goes on a continuous festival. Every insect, every grass blade, is revealing God. On all sides nature is trying to bring forth as she did before the Fall—to make manifest on earth the ideas of the universal imagination which he called the throne of God. As I turn over the pages of Swedenborg I see a temple of black basalt amidst arid sands and in that temple there is but one presence—the personal God. All else has died, there is no hum of life anywhere. Life forbidden to err has ceased to be. Bound in on every side by dogma and formula, it has passed away as completely as if Moses had crushed it between his tables of stone.

Y.

Theosophical AND Mystic Publications.

THE THEOSOPHIST for April is headed by an article on "The Vampire", by Col. H. S. Olcott, which may prove of interest to those interested in what he justly terms "this gruesome subject". Mr. Rama Prasad's second contribution on "Astrology" is exceedingly interesting. He proceeds to show us how the science is bound up with the highest philosophy and how it is part and parcel of Hindu Science and not standing apart as its Western variety. The Sun is thus the "Internal Organ" *(Antahkarana)*, the same as the *Chitta* of Patanjali and the *Manas* of Vyâsa. "The *Subjective Mind* is that mind from which the sun himself comes out. It is the macrocosmic universal mind of Ishwara (the Logos), which contains, or rather is made up of the ideas of all the genera and species, and individual types of the Universe, it has its monadic counterpart in every terrestrial organism, and is evoked into *active* existence, by what I now call the *Objective Mind*. The *Objective Mind* is generated by the *tatwic* forces. . . ." This will give some idea of the lines on which these instructive papers are written. In speaking of *Máyá*, the author of *Nature's Finer Forces* writes: "The word *Mâyâ* comes from a root which gives the idea of measure, and means nothing more nor less than what is implied by the word *Finitude*". The translation of the "Yoga-Kundilini-Upanishad of Krishna-Yajur-Veda", by two members of the Kumbakonam Theosophical Society, is concluded. Chapter II. contains some instruction as to the light in which a Guru should be regarded by Chelas, and the latter half is taken up with the description of some decidedly Hatha Yoga practices. We pity the psychic mountebank who takes these instructions in their literal sense. In the 3rd chapter, we note the following mystical paradox: "Keeping the Manas in the midst of Sakti, and the Sakti in the midst of Manas, one should look into Manas by means of Manas"; which might very well be followed by the sacramental formula: "He who hath ears to hear, let him hear". The conclusion of the Upanishad is very beautiful, and we regret that we have not space to quote it in full. "Zaragh-Ghrunah", by Henry Pratt, M.D., is concluded. It is called a "Fragment from the Gospel of Life", and

is in the form of a parable and full of suggestive ideas. Chapter III of "Obeah", contains some very interesting information. The writer's theory is that "Obeah is the disintegrating, but yet undissipated relic of a real system of magic", and that this "knowledge and practice has been kept up by the occasional introduction of 'liberated Africans', who were slaves captured by H. M. Cruisers from slave ships". Another source of knowledge is from the "Moorish, Arabic, Algerian *forçats* in Cayenne, who are rightly or wrongly credited by all the negroes in these islands (West Indies) with being passed masters of (black) arts". The "Lecture on Herbert Spencer", by Mr. Fawcett, bears signs of careful study and clear thinking. He concludes with the words: "as a pantheist and idealist, I need only express my opinion that the metaphysic, as opposed to the psychology and cosmology of Spencer, is one which must be rejected root and branch by every maintainer of the philosophy of Spirit". Nakur Chandra Bisvas contributes a sketch of Sankaracharya, embodying some of the legends told about the famous Saiva reformer. S. E. Gapalacharlu continues his essay on "Sandhyavandanam or the Daily Prayers of the Brahmins", and shows how they are connected with magical rites in the best sense of the term.

THE PATH opens with the conclusion of Harij's paper on "The Loss of the Soul", in which are some very useful suggestions. "Is Theosophy a Pessimistic Philosophy?" is answered distinctly in the negative by Miss Wakefield. "Invisible Wings" succeed. 'Twere well had the tale also been invisible. Mrs. Campbell Ver Planck follows with a short and readable paper on "Karma". K. P. Mukerji writes briefly on "Bhakti—Devoted Faith", with a short reference to Sri Krishna Chaitanya, the founder of the Vaishnava Sect. "Tea-Table Talk" is prettily written but a trifle too feminine. On the whole the *Path* for April is a somewhat weak number. It is, however, remarkable for a good photogravure of Annie Besant.

THE BUDDHIST contains an article on "The Honouring of Parents", with some apt quotations from the Sûtras, and a lamentation over the disappearance of filial respect. Referring to the common Western soubriquets applied by the rising generation to our *patres familias*, such as "the governor", the "old gentleman", &c., the writer says that, "among Buddhists one never hears of such disrespectful dhrases". It does not however seem to occur to him that this is more the fault of the parents than of the children. Children, it is true, do *not* respect their parents now-a-days, but it is mostly because the latter fail to win the respect of their offspring, or are incapable of inculcating reverential ideas into them. "Christian Tracts against Buddhism" provoke an editorial criticism that should be read by missionaries. It appears that 3,000,000 tracts on Christianity and against Buddhism have been distributed in Ceylon during the last year with no result. The editor, after disposing of a particularly absurd specimen, entitled "Buddha's Four Noble Truths", and after showing its worthlessness as a statement of fact, suggests that if 3,000,000 pamphlets by Freethinkers had been distributed, the missionaries would have had to pack up, and we are inclined to agree with him. Evidently the contributors to the *Buddhist* are becoming militant, as may be seen from such articles as, "Buddhism as Represented by Christian Missionaries", "European *versus* Missionary Christianity". In speaking of Buddhism, an editorial note says: "The philosophy is for the few: the worship and morality for the many".

LE LOTUS BLEU, with the exception of a letter of Dramard, is taken up entirely with translations. "The Voice of the Silence" (Preface), "Key to Theosophy", and "Hypnotism", by H. P. B., from LUCIFER, "Magic Black and White", and "Ce que les théosophes doivent se rappeler", by Aug. Valdersee, from the *Path*, will supply French readers with food for thought.

THEOSOPHICAL SIFTINGS, Vol. 4, No. 3, consists of the reprint of some articles on "The Ancient Magic Crystal and its Connection with Mesmerism", from the *Zoist*, a journal that championed the cause of mesmerism about the year 1850, and owed its chief support to the famous Dr. Esdaile. Those who care for magico-kabbalistic experiments, "seership", &c., and an attempt to explain them by the light of mesmerism as then known, will find matter of abundant interest in this number. Vol. 4, No 4, "Topics in Reincarnation," is a most able and interesting paper by Alexander Fullerton. Among the abstruse topics under discussion the following may be mentioned:—"Why the Ego after its interval of rest does not renew the process of incarnation at the point where Death interrupted it?" "Has birth in any particular region any particular significance?" "Heredity in its relations to reincarna-

tion"; and "Re-incarnation in relation to sex".

THE THEOSOPHICAL FORUM, No. 22, devotes its first answer to the question of obsession. The editor seems to think that Lecky in his *History of Rationalism* will be a useful antidote to this "superstition", but "W. Q. J." is of an entirely different opinion, and mentions one case from a category of *facts* that will dispose of 10,000 Leckys. We believe in *right* rationalism but not in that which now passes for rationalism, just as we believe in science, although differing with modern science in many of its conclusions. Rationalism up to date has shut its eyes to occult *facts* and therefore must be regarded as either myopic, blind of one eye, or entirely sightless, according to the amount of occult knowledge possessed by the theosophical student. Obsession is only too sad a fact and often those who believe least in it are its greatest victims; this is one of the strongest proofs of the malady. Later on a query elicits the answer that the *Forum* is for the "*use of common sense on theosophical lines*", and that its especial aim is "to give *rational* expositions". This is exceedingly nice on the surface, and doubtless a pretty catchword to go to the public with in this huckstering age, but our models are the great world teachers, and their methods have been sanctified throughout the ages.

THE VAHAN, No. 10, is somewhat too brief in its answer concerning the Eastern folk legends of cobras mounting guard over treasures. Folk tales take their rise in mythology, and mythology in natural facts, which are thus stated in formulæ of human interest by the initiates for the profane. There are many explanations to the allegory; but the one that first occurs to the student of symbology is that the serpents and dragons of wisdom (the adepts) are the guardians of the treasures of the sacred knowledge. King cobras are also said to have a jewel in their mouths which is of marvellous virtue. And as a matter of fact, now and again a bony excrescence is found in the roof of the cobra's mouth, which is used as a charm and as a cure for snake bites. No cobra will strike a man possessed of this "jewel", and if a person is bitten and the stone applied, it will adhere to the wound and absorb all the poison like a leech, and not until every atom is extracted will it fall off. We have had personal experience of the "virtue" of this stone. No. 11 adds another "yarn" about the cobra.

THE PRASNOTTARA, No. 3, gives its first eight pages to the question of meditation, and shows the differences of opinion that obtain on this subject as to details. Everyone must agree that there are tremendous "obstacles" to be overcome before the mind can be subdued. Each, however, must make it his first study to discover what are *his* particular obstacles. We must first know our enemy before we can fight him. Before we can restrain the Kamic mind we must subdue every passion. This requires constant and unrelaxing effort at every moment of time, otherwise we shall find the enemy in possession of the stronghold, and be carried off prisoner in spite of our struggles in meditation. The student who only makes an effort during the brief time of meditation, is no better than the religionist who goes to church once a week and forgets its existence for the remaining six days. The explanation of *Vohumano*, the spiritual man, according to Mazdiasnian Theosophy, is particularly interesting.

AMERICAN SECTION: ORIENTAL DEPARTMENT, No. 3, devotes the first half to an extract from the "Maha Nirvana Tantra, one of the greatest of the Tantras", by Panchanan Ghosh, of the Rajmahal T.S. It is a work of the greatest importance to students of occultism, and we hope before long to publish a full translation in LUCIFER. We quote a sloka to show its nature. "Atmâ has no boyhood, youth, or old age. It is changeless, all intelligence, and always uniform." The rest of the number is taken up with some interesting and instructive notes on the Parsis.

TEOSOFISK TIDSKRIFT, No. 4, contains a paper explanatory of Astrology by Oshar Ljungström, and also an article on the Kalevala, the national poem of Finland, both of which are of much merit.

THE SPHINX (March, April and May) represents what may be called psychic research in Germany. It deals chiefly with the subjects of hypnotism, dreams, automatic writing, &c., and Karl du Prel engages in a discussion on the relations of suggestion and the criminal law. The editor, Dr. Hübbe-Schleiden, contributes a series of philosophical papers on the nature of manifested existence, based on the ancient Hindu teachings. We find no mention of Theosophy in this journal.

It is with the greatest possible regret that we have to announce the sudden death of our good and esteemed friend Mrs. Ida Garrison Candler, of Brookline, Boston, Mass., U.S.A. Mrs. Candler twice made the long journey across the Atlantic on purpose to spend a few weeks at Headquarters, and it was she who accompanied H.P.B. during her stay at Fontainebleau and Jersey in 1889. She left the most pleasant recollections behind her owing to her amiable and generous temperament, and the Society has lost by her death one of its strongest adherents and supporters. She was one of the Trustees of the European Headquarters. Mrs. Candler was a comparatively young woman and it is therefore doubly hard for her to have to abandon an instrument before all the work possible has been done with it.

Our Budget.

BUILDING FUND.

Deficiency from last account		£260 17 0
Received.		
Mr. Herbert Wright	£1 0 0	
Proceeds of Concert (including donations)	70 2 6	
		71 2 6
Deficiency		£189 14 6

LECTURE FUND.

Major Hand	£2 0 0

[*All donations to this fund should be sent to Herbert Burrows, 283, Victoria Park Road, N.E.*]

THE PRESIDENT'S HOLIDAY FUND.

European Section.

	£	s.	d.		£	s.	d.
Mrs. E.	30	0	0	Senor Montoliu	1	10	0
Senor Xifrê	2	0	0	Swedish Branch	11	13	0
M. A. Oppermann	2	0	0	Mme. Van N.	0	10	0
Senor Roviralta	0	11	0				
Messrs. and Mme. Gebhard	3	0	0		£51	14	0
Mrs. Terrell	0	10	0				

British Section.

	£	s.	d.		£	s.	d.
A. von Hoffmann	20	0	0	Mrs. Kilburn	0	10	0
A Streatham friend	2	2	0	O.T.	0	5	0
E. Sonstadt	1	0	0	Miss Conran	1	1	0
A. Williams	0	2	0	T. W. Wilson	2	0	0
Julius Homan	5	0	0	Scottish Lodge	4	0	0
M. A. Atwood	1	0	0	Wm. Bruce	1	1	0
Mrs. Gordon	5	0	0	Liverpool Lodge	1	12	0
Miss A. J. Willson	0	5	0	C. M. Oliver	0	10	6
E. M. Thomas	0	1	0				
C. B. Ingham	3	0	0				
Mrs. Rae	0	10	0		£49	4	6
Jno. Morgan, Jr.	0	5	0				

Grand total £100 18 6

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LUCIFER.

VOL. VIII. LONDON, JUNE 15TH, 1891. No. 46.

The Editor does not hold herself responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.

An Editorial Word.

> Seek spiritual knowledge by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, knowing which thou shalt never again fall into error.—*Bhagavat Gita.*

THE founder and chief editor of this magazine has passed into what men call the "Silent Land", as though voices did not ring louder across a grave, and as though the thought of the living were not moulded by that of "the dead". Elsewhere in these pages I have tried to put on paper something of the impression she made on me, who know and love her so well. Here it is only the place to say a word or two on the past and future of LUCIFER, the torch she lit and fanned into flaming, and has handed on to us to keep alight. Through three-and-a-half years, stormy and calm by turns, she bore it on, and only Death could have loosened the grip in which she held it, a light-bearer indeed to many a darkened spirit, to many a stricken soul crouching in the shadow of the grave. Now it is for those she trained to show that they can in some measure imitate her courage and her devotion, by throwing redoubled energy into the work on the success of which her heart was set and her life was staked. She has died at her post, in the very chair in which she sat always at her desk, and the very number published after her departure contains articles written by her pen.

It is not necessary to say much here as to the future conduct of the magazine. Its policy remains unaltered, its aims unchanged. That which she has left behind her in my hands will give its readers the special knowledge for which they sought it; G. R. S. Mead, her secretary, for some time past sub-editor, and the many friendly contributors will continue their generous aid. H. P. B.'s faithful colleague and trusted friend, William Q. Judge, has also promised to send an article from time to time. But I

must ask all those who sympathise with H. P. B.'s life-work to aid us in carrying on the magazine: this they can do by obtaining for us new subscribers, by presenting copies to public libraries, by using any convenient method of making it more generally known. Theosophists especially should now make an effort to increase its circulation by themselves becoming subscribers, for the majority of our English readers are not members of the Theosophical Society. This, *not direct gifts of money*, is the kind of help we want: thanks to the generosity of friends the magazine was taken out of debt last year, and is in a financially sound condition, but we want to make it a greater power for good, and this the more since she who founded it has gone.

When in September, 1889, I obeyed the wish of H. P. B. that I should share with her the editorial duties, I hoped for many years of work in which, by my relieving her of the more tiresome details of editorship, she might be free to devote herself to that work of teaching for which she was uniquely endowed. Now I am left to carry on the work with the aid of those she trusted, and though I cannot bring to it her wisdom, I shall try to bring to it something of her steady purpose and unflinching courage. We, who are Theosophists, have learned to know that every effort made bravely and honestly in the Cause we serve cannot fail of its full effect. Our success depends not on the strength of our muscles but on the forces with which those muscles may ally themselves, and if their fibres are wrought of purity, sincerity, and compassion, the electric thrill of wisdom will stir them into fullest life. If LUCIFER cannot efficiently serve the Theosophical movement, I am content that it should die. Only as the measure of its utility should be the measure of its life; but for her sake who made it, and for the service of the Cause she loved, it will, I trust, endure.

ANNIE BESANT, F.T.S.

HELENA PETROVNA BLAVATSKY.

BLAVATSKY sleeps, that wondrous soul who shed
Its strength and beauty spendthrift for the world,
Spite all the hard and cruel malice hurled
From foolish lips that knew not what they said;
Who taught us hope when hope had all but fled,
Who gave us joy when life was living death,
Whose tender message sweeter than the breath
Of soft blown music, charmed and comforted.
But for a space that dauntless Spirit sleeps
Stripped by life's autumn of its leaves of pain;
Some happier spring will call it forth, again
To flash Truth's torch across earth's darksome deeps;
We cannot, brothers, in our grief's dismay,
Grudge this brief respite on the bitter way.

CHARLES MACKAY OLIVER, F.T.S.

H. P. B.

Elle vécut dans l' angoisse, et mourut dans le travail;
mais elle eut de la gloire, et elle fut aimée.

How she left us.

IT having been my privilege to be with H. P. B. during her last illness, and at the moment of her death, I have been asked to contribute my share to the "Memories" which have been written for the benefit of the brother and sister Theosophists, who being far away have not had the advantage of seeing and being with H. P. B. constantly.

It was on Tuesday, the 21st of April, that I went to stay at Headquarters for the few days, which, owing to the unexpected events that followed, turned into a visit of some weeks. H. P. B. seemed in her usual state of health, and on Thursday, the 23rd, attended the Lodge and remained chatting with the friends who surrounded her for some time after the proceedings of the evening were over; she then adjourned to her room where, according to their habit, members who live at Headquarters followed to sit with her while she took her coffee before retiring for the night. The following day, Friday, passed quietly over, giving no warning that a fortnight from that date our beloved H. P. B. would leave us. The next evening, Saturday, she was very bright. Dr. Mennell called and was perfectly satisfied with her condition. My sister, Mrs. Cooper-Oakley, and I, with one or two others, remained talking with her until eleven o'clock, when she retired with a cheery "Good night all", apparently in her usual health. The next morning, however, H. P. B.'s maid came early to my room to tell me she had passed a very restless night and had been seized with shivering attacks. I went down shortly after, and the first glance shewed me that she was evidently in a high state of fever. The doctor was immediately sent for, and the day passed with H. P. B. alternately in a heavy sleep, or in a state of restlessness. Late in the afternoon Dr. Mennell came, pronounced the illness to be influenza; the fever was very high, her temperature being 105. Fearing the probable complications which might ensue owing to H. P. B.'s chronic illness, Dr. Mennell at once took a serious view of her case and said she must have with her, during the night, a responsible member of the household in addition to her maid, it being of the utmost importance that both medicine and food should be given punctually. The duty fell on me, for the Countess Wachtmeister being

engaged in business all day could not sit up during the night, and my sister was not permitted by Dr. Mennell to do so, owing to the fact that in addition to being engaged in business she had recently been very ill.

From that memorable Sunday night, April 26th, began the succession of misfortunes, the illness of one member of the household after another, which culminated in the passing away of our beloved H. P. B. The hours slowly passed in alternations of restlessness and sleep, and with the morning came little or no change for the better. H. P. B. had her large armchair brought from her sitting room and placed by her bed, that she might be able to gain a little ease by changing from one position to another. Though feeling very ill she asked to be told all that was going on, and was concerned on hearing that another member, Mr. Sturdy, had also been taken ill with influenza ; when it was suggested that Mr. Mead should bring him to be nursed at Headquarters, she was much pleased and insisted on his being sent for at once.

H. P. B. spent a most suffering day, and when Dr. Mennell came early in the evening he was distressed to find the fever was still very high ; he changed the medicine, giving a preparation of salycene, it being absolutely necessary to reduce the temperature, and decided to call again about midnight to see the result ; he left strict orders that before each dose the temperature should be carefully taken, for in the event of a sudden fall taking place it would have been dangerous to continue the medicine. Before he came again that night a third dose fell due, but owing to the decrease in H. P. B.'s temperature, I felt justified in not giving it, especially as the discomforts incidental to the drug were beginning to cause her much uneasiness. And it was a relief, when Dr. Mennell came, to find the right course had been taken, for he was satisfied with her condition. She passed a fairly quiet night, and on Tuesday morning the fever had almost gone ; that day and the following night all seemed going on well, for though the weakness was very distressing, no complications had as yet appeared, and she was able to take plenty of nourishment. Towards the end of Thursday the 30th, H. P. B. began to suffer very much from her throat, and as the hours went by she had increasing difficulty in swallowing ; her cough became very troublesome and her breathing very laboured. On Friday morning she was no better, and when Dr. Mennell arrived he found a quinsy had formed in the right side of the throat ; hot poultices were applied and some relief was gained. During the evening the quinsy broke, and when Dr. Mennell came again he was comparatively satisfied with H. P. B.'s condition. The improvement, however, was not of long duration ; a bad night followed, and in the morning it became apparent there was a second formation in the throat. This proved to be an abscess on the bronchial tube. A wretched day and night succeeded, and the morning of Sunday, May 3rd, found H. P. B. very ill indeed, for the pain of swallowing made it very difficult for her to take the necessary

amount of nourishment, and her weakness increased in consequence. Monday and Tuesday passed in much the same manner; the abscess disappeared, but the bronchial tubes being much affected, the difficulty in breathing still continued, and almost constant fanning had to be kept up to relieve the dreadful oppression from which she was suffering. How bravely she struggled against her illness only those who were with her can realise. On Wednesday, the 6th May, she partially dressed and walked into the sitting-room, remained there for her luncheon, resting for some time on the sofa; in the evening Dr. Mennell found her going on fairly well, all fever had entirely left her, but the great weakness and the difficulty in breathing caused him considerable anxiety. Several times H.P.B. told Dr. Mennell she felt she was dying, and that she could not keep up the struggle much longer; but he, knowing the illnesses she had previously conquered, did not give up hope; indeed, I may say this feeling was shared throughout the house, for though we realized how seriously ill H.P.B. was, we could not believe she would leave us.

One bad symptom was that from the first days of her illness, H.P.B. lost all desire for smoking her cigarettes, and though, when the fever left her, she tried to begin again it gave her no pleasure and she finally threw up the attempt. It had always been her custom to roll a few cigarettes for Dr. Mennell when he called, and all through her illness she never failed to have some ready; sometimes in the course of the morning, with many a pause, she would succeed in rolling one or two, and later when she became too weak to roll the cigarettes herself either Mr. Mead or Mr. Wright was called for that purpose. That Wednesday night was the turning point in her illness; about midnight a change for the worse took place and for an hour or two it seemed as if H.P.B. must go; she had no perceptible pulse, and it seemed almost impossible for her to get breath. After a time the attack passed off; she became a little easier, and for the time the danger passed. Very early on Thursday morning Mr. Wright went for Dr. Mennell, who returned with him and remained for some time to watch the effect of the medicine he gave—during the day H.P.B. rallied and about three in the afternoon dressed, and with very little assistance walked into the sitting room; when there she asked for her large armchair to be brought her and while it was being placed in its old position near her writing table, she stood merely leaning slightly against the table. The chair was turned facing into the room and when H.P.B. was sitting in it she had her card table with the cards drawn in front of her, and she tried to "make a patience"; notwithstanding all these brave efforts it was quite apparent that she was suffering intensely, and that nothing but her powerful will could have sustained her in the struggle; the intense difficulty in breathing had brought a strained pathetic expression into H.P.B.'s dear face most pitiful to see, and it seemed to show even more when she attempted any return to her old habits. Dr. Mennell came shortly after 5 o'clock

and was much surprised to find her sitting up, and he congratulated her and praised her courage; she said, "I do my best, Doctor"; her voice was hardly above a whisper and the effort to speak was exhausting, as her breath was very short, but she was less deaf and liked to hear conversation. She handed Dr. Mennell a cigarette she had managed with difficulty to prepare for him; it was the last she ever made. After a little time Dr. Mennell asked H.P.B. if she would mind seeing his partner Dr. Miller, and allowing him to listen to her chest; she consented, he came in at once, and the examination took place; a consultation was held, and then Dr. Mennell called Mrs. Oakley and myself to hear Dr. Miller's opinion. He considered H.P.B.'s condition very serious, owing to the bronchitis from which she was suffering and her extreme weakness; he advised a tablespoonful of brandy every two hours, the quantity to be increased if necessary. This change in the treatment was at once made, and it seemed to produce a good effect. Shortly after Dr. Mennell left H.P.B. returned to her bedroom and her chair was once again placed beside her bed; she was very tired, but asked as usual after the other invalids, particularly wishing to know if there was a good Lodge Meeting. The night that followed, her last with us, was a very suffering one; owing to the increased difficulty in breathing H.P.B. could not rest in any position; every remedy was tried without avail, and finally she was obliged to remain seated in her chair propped with pillows. The cough almost ceased, owing to her great exhaustion, though she had taken both medicine and stimulant with regularity. About 4 a.m. H.P.B. seemed easier, and her pulse was fairly strong, and from that time until I left her at 7 o'clock all went quietly and well. My sister then took my place, while I went for a few hours' rest, leaving word for Dr. Mennell to give me his opinion of H.P.B. when he called. This he did shortly after nine, and his report was satisfactory; the stimulant was having a good effect and the pulse stronger; he saw no cause for immediate anxiety, advised me to rest a few hours, and told my sister she could go to her business. About 11.30 I was aroused by Mr. Wright, who told me to come at once as H.P.B. had changed for the worse, and the nurse did not think she could live many hours; directly I entered her room I realised the critical condition she was in. She was sitting in her chair and I knelt in front of her and asked her to try and take the stimulant; though too weak to hold the glass herself she allowed me to hold it to her lips, and she managed to swallow the contents; but after that we could only give a little nourishment in a spoon. The nurse said H.P.B. might linger some hours, but suddenly there was a further change, and when I tried to moisten her lips I saw the dear eyes were already becoming dim, though she retained full consciousness to the last. In life H.P.B. had a habit of moving one foot when she was thinking intently, and she continued that movement almost to the moment she ceased to breathe. When all hope was over the nurse left the room, leaving C. F. Wright, W. R. Old

and myself with our beloved H.P.B.; the two former knelt in front, each holding one of her hands, and I at her side with one arm round her supported her head; thus we remained motionless for many minutes, and so quietly did H.P.B. pass away that we hardly knew the second she ceased to breathe; a great sense of peace filled the room, and we knelt quietly there until, first my sister, then the Countess arrived. I had telegraphed to them and Dr. Mennell when the nurse said the end was near, but they were not in time to see H.P.B. before she left us. No time was lost in vain regrets, we all tried to think and to do what she would have wished under the circumstances, and we could only be thankful she was released from her suffering. The one ray of light in the darkness of our loss seems to be, that had there not been the instruments in the Society to carry on the work she would not have left us. She has bequeathed to us all as legacy the care of the Society she founded, the service of the cause to which her life was given, and the depth of our love and our loyalty will be measured by the strenuousness of our work.

LAURA M. COOPER, F.T.S.

The Cremation.

THE quiet of Headquarters early on Monday morning, May 11th, was remarkable. There was no hurry, nothing to show that anything unusual was to take place, except the serious faces of the residents and the constant receipts of telegrams. Shortly before 10 a number of Theosophists arrived, and together with those of the staff who had not the immediate direction of affairs, stood waiting in a double line in the hall and covered way. With quiet order the transfer was duly effected and the simple hearse started for Waterloo Station, accompanied by three members, the others finding their way to the station as they pleased, it being the repeatedly expressed wish of H.P.B. that no show or parade of any kind should be made over her body.

At Waterloo were many familiar faces, though not so many as there would have been had the notice been longer, as the many letters of regret for enforced absence testified. To an outsider who did not understand the spirit that animated the assembled Theosophists, and who had never regarded death as a mere change and the body as simply a garment, the absence of all mourning and the usual funeral paraphernalia must have caused some surprise. But to all of us present there seemed an appropriateness in making the last act in the drama of so unconventional a life in harmony with the rest.

The way from the Woking station to the Crematorium led through a length of pleasant sunlit lanes, arched over with new-born leaves, and the beauty of a glorious May morning brightened the grief which even the

calmest-minded felt, for it takes many incarnations to "kill the heart" and lose all preference for the personality. Indeed on that particular morning nature showed herself in one of her happiest moods and seemed to smile a joyous farewell to the body of one of her dearest and most wondrously endowed children.

The Officers of the Society and the Headquarters Staff surrounded the flower-decked bier, and all remained in deepest silence while G. R. S. Mead, the General Secretary of the European Section, and Private Secretary to H.P.B. for the past two years, standing at the head, read the following address:—

Friends and Brother Theosophists,

H. P. Blavatsky is dead, but H.P.B., our teacher and friend, is alive, and will live forever in our hearts and memories. In our present sorrow, it is this thought especially that we should keep ever before our minds. It is true that the personality we know as H. P. Blavatsky will be with us no longer; but it is equally true that the grand and noble individuality, the great soul that has taught all of us men and women to live purer and more unselfish lives, is still active.

The Theosophical Society, which was her great work in this incarnation, still continues under the care and direction of those great living Masters and Teachers whose messenger she was, and whose work she will resume amongst us at no distant period.

Dear as the personality of H.P.B. is to us, to many of whom she took the place of a dearly loved and reverenced mother, still we must remember that, as she has so often taught us, the personality is the impermanent part of man's nature and the mere outer dress of the real individuality.

The real H.P.B. does not lie here before us. The true self that inspired so many men and women in every quarter of the earth with a noble enthusiasm for suffering humanity and the true progress of the race, combined with a lofty ideal of individual life and conduct, can in the mind of no Theosophist be confounded with the mere physical instrument which served it for one brief incarnation.

Fellow Theosophists, the duty that lies before us, her pupils and friends, is plain and simple. As we all know so well, the one great purpose of our teacher's life in this her present incarnation, a purpose which she pursued with such complete unselfishness and singleness of motive, was to restore to mankind the knowledge of those great spiritual truths we to-day call Theosophy.

Her unvarying fidelity to her great mission, from which neither contumely nor misrepresentation ever made her swerve, was the key-note of her strong and fearless nature. To her who knew so well its true and inner meaning, Theosophy was an ever-present power in her life, and she was ceaseless in her endeavours to spread the knowledge of the living

truths of which she had such full assurance, so that by their ever-widening influence the wave of materiality in Science and Religion might be checked, and a real and lasting spiritual foundation laid for the true progress and brotherhood of mankind.

With such an example before us, then, our duty as Theosophists is clear. We must continue the work that H.P.B. has so nobly commenced, if not with her power—which to us is as yet impossible—at least with an enthusiasm, self-sacrifice and determination such as alone can show our gratitude to her and our appreciation of the great task she has committed to us.

We must, therefore, each individually take up our share of that task. Theosophy is not dead because to-day we stand by H. P. B.'s dead body. It lives and must live, because Truth can never die; but on us, the upholders of this Truth, must ever rest the heaviest of all responsibilities, the effort so to shape our own characters and lives that that truth may be thereby commended to others.

Most fortunately for all of us, H. P. B. leaves the work on a firm foundation and fully organized. In spite of failing health and bodily pain, our beloved leader to the very last moments of her life continued her unceasing exertions for the cause we all love so well. Never did she relax one moment from her vigilance over its interests, and she repeatedly impressed upon those who surrounded her the principles and methods by which the work was to be carried on, never contemplating for one instant that the death of her body could be any real hindrance to the performance of the duty which would then more than ever be incumbent on every earnest member of the Society. This duty, which lies so clearly before us, and of which H. P. B. has set us so striking an example, is to spread the knowledge of Theosophy by every means in our power, especially by the influence of our own lives.

Much as we love and reverence our leader, our devotion to the work must not rest on the transient basis of affection for a personality, but on the solid foundation of a conviction that in Theosophy itself, and in it alone, are to be found those eternal spiritual principles of right thought, right speech and right action, which are essential to the progress and harmony of mankind.

We believe that if H. P. B. could stand here in the body and speak to us now, this would be her message to all the members of the Theosophical Society, not simply to those who are present, but to all who without distinction of race, creed, or sex, are with us in heart and sympathy to-day. She would tell us as she has told many of us already, that a "clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a

constant eye to the ideal of human progression and perfection which the Sacred Science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom."

And now in silence we leave the body of our teacher and go back to the every-day world. In our hearts we shall ever carry with us her memory, her example, her life. Every Theosophical truth that we utter, every Theosophical effort that we make, is one more evidence of our love for her, and what should be greater even than that, of our devotion to the cause for which she lived. To that cause she was ever true—to that truth let none of us be ever false.

A brief silence succeeded, and then the vehicle that bore the body of the greatest of the Theosophists passed through the folding doors of the Crematorium. Nothing could have been simpler. No ceremony, no pomp or pageantry, no distressing signs of emotion or useless mourning; and yet the last act of honour to our great leader's body was far from being without its impressiveness; and the scene at Woking will ever live in the memories of the spectators, who could not fail to sense the grave seriousness of the occasion, the deep and suppressed feelings of the mourners, and the determination shown in the set faces of those who work for Theosophy.

Two hours afterwards the urn containing the ashes of our beloved teacher's body was reverently received, and carried back to Headquarters and placed in her own rooms, thus terminating a very eventful day for the Theosophic world.

Yes; that last farewell to H. P. B.'s recent garment of flesh marks an important epoch in the annals of the Theosophical Society, and a new point of departure for increased effort and exertion.

In the hearts of those who are endeavouring to make Theosophy a real factor in their lives, there must remain an overwhelming sense of gratitude to her who has inspired them with the will to do so; and this sense of gratitude, love and respect will never be content until it can find fit expression. No material memorial, nothing that money can purchase, will ever be judged a sufficient tribute to her memory. There is but one way in which the debt can be paid, and that is by making the Theosophical Society a world-wide success and Theosophy known throughout the whole globe. The work to be done is one not only of head and hands but also of heart, the well-spring of all right actions and the real magnet-point of our humanity. The tremendous burden of responsibility that lay so heavily on H. P. B., but which she so gladly bore for the Society, must now be shared among ourselves. No longer can H. P. B. stand as a "buffer", as she herself phrased it, to the Society and be the scape-goat of all its shortcomings. While she lived, every mistake and wrong-doing of those who surrounded her were set down to H. P. B. and she had to bear the blame for all. This is now no longer possible. The Theosophical

Society and each of its members must stand upon their own merits, and the day of vicarious atonement is past. If the world is to respect Theosophy, we must make it first of all respect the Theosophical Society, both for its labours for others and for the immediate good it does to those who come within its pale. We must teach and exemplify: teach what Theosophy is in plain and simple words, and exemplify its redeeming power by our right conduct in all the affairs of life.

He alone is a true Theosophist who develops all his higher faculties and learns to sense the "fitness of things", their underlying harmony, on all occasions. Right thought, right feeling, right speech, right judgment and right action are the signs of such an one, and will indubitably lead to that consummation of brotherhood which we have before us as our ideal.

Let us, then, who would fairly earn the title of Theosophist, see well to this and follow the example of H. P. B. in sacrificing ourselves for the good of others.

"As a mother, even at the risk of her own life, protects her son, her only son: so let there be goodwill without measure among all beings. Let goodwill without measure prevail in the whole world, above, below, around, unstinted, unmixed with any feeling of differing or opposing interests. If a man remain steadfastly in this state of mind all the while he is awake, whether he be standing, walking, sitting, or lying down, then is come to pass the saying 'even in this world happiness has been found'."*

G. R. S. MEAD, F.T.S.

At New York and Wurzburg.

MY earliest acquaintance with H. P. B. dates from the autumn of the year 1877, when I took advantage of a three months' leave of absence from my duties in England to seek her out in New York. The Spiritualist movement, with which I was officially connected, was at that time in full swing, and the appearance of Col. Olcott's book, *People from Another World*, was making a great stir, chiefly on account of the strange occurrences therein reported as taking place in Vermont, through the mediumship of the Eddy brothers. The part of the book which attracted me however, was that in which Col. Olcott related the appearance on the scene of the Russian lady lately arrived from the East, and whose explanation of the phenomena was widely different from that generally received. As soon as I learned the address of Madame Blavatsky from the American Spiritualist journals, I wrote to her, and it was in consequence of our correspondence that I was induced to visit America.

Our first introduction was a singular one. I was staying at some distance from West 34th Street, where H. P. B. was then residing, and

* *Metta Sutta* quoted in Rhys David's "Buddhism".

one afternoon, soon after my arrival, I went to call on her. After ringing three times in vain, I was about to turn away in despair, when the door was opened by H. P. B. herself! Having already exchanged photographs, recognition was mutual, and my welcome the heartiest imaginable. We went up to the flat on the second floor, and who that has ever known H. P. B. will fail to understand how hospitable was her reception, and how when Col. Olcott returned from the City, I was already quite at home. I could not remain then, for I was leaving New York the next day on a little tour to Niagara and elsewhere; but on my return three weeks later, I spent five weeks with H. P. B., until I finally left for England.

Just at that time *Isis Unveiled* was going through the press, and many were the happy hours I spent correcting proof-sheets and discussing the problems put forward in that marvellous book. These are personal details and seem too trivial to be recorded; yet how lovingly does the mind linger round the smallest incident, and try to recall, in the light of after events, the *minutiæ* of those precious opportunities, too little valued at the time! While the intellectual work was going on, and details connected with printing and publishing had to be attended to, there were perhaps fewer of the so-called "phenomena" which were frequent in those early days of the Theosophical Society; but what phenomenon could well be greater than the production of H. P. B.'s monumental works, in a language and country foreign to her, unless it were the union in one individual of such great knowledge, such spiritual wealth, with so much geniality and consideration for the meanest brother or sister who showed aspiration for truth or goodness, so much sympathy and ready help in difficulties of every kind, material as well as psychical and spiritual.

When I consider how few of the teachings of Theosophy as since given to the world were then unfolded, I am amazed to think how one mind could contain them all without making them known. But the time had not yet come. The encounter in those days was largely with those who were engaged in the investigation of modern spiritualism, as the pages of *Isis* plainly show, and it was some years before the world, even the world to whom Madame Blavatsky's writings chiefly appealed, was aware of the full brilliance of that meteor which had shot from the Eastern across the Western sky. How many more years will yet elapse before a tithe of her teachings become common property? We shall see. The charm of her personal presence, her brilliant conversation, her sallies of wit and humour, her infinite variety which no custom could ever stale, never failed from the first to draw around her endless numbers of visitors and acquaintances, besides the friends who knew something of her real worth. But it was only those who lived with her constantly, or for any length of time together, and who had occasional glimpses of the real self behind the fluctuating exterior, who could know how true and large, how generous and noble was the heart that beat within.

Various instances of H. P. B.'s psychical powers occurred while I was with her, but most of these are difficult to record, are in fact incommunicable. The following is, however, patent to all:—One morning at breakfast she told us that she had while asleep seen her nephew killed in the war then going on between Russia and Turkey. She described the manner of his death-blow, how he was wounded, the fall from his horse and other details. She requested Col. Olcott and myself to make a note of it, as well as the date, and before I left New York full confirmation of the event was received in a letter from Russia, all the circumstances corresponding with H. P. B's. dream or vision. Duplication of objects was not uncommonly practised by H. P. B. at that period, and occurred both in my own presence and in that of persons on whose testimony I could perfectly rely.

It required no special insight to perceive that communication was constantly kept up with some distant or invisible minds. Frequent signals of various kinds were heard even at the dinner-table, when H. P. B. would immediately retire to her own apartment. So familiar were these sounds as well as the terms "Masters", and "Brothers", that when in after years so much controversy as to their reality took place, even among those calling themselves Theosophists, it never occurred to me to doubt their existence.

At this time attacks on H. P. B.'s writings and personal character were rife in the American journals, and on my return to England I had to encounter almost single-handed the opposition of the English Spiritualists, on account of her explanations of their favourite "manifestations". Finally I left both the Spiritualist and Theosophical Societies, and did not see Madame Blavatsky again for many years; yet so strong and ineffaceable was the impression produced on my mind by her nobleness of character, her truthfulness and honesty, that no sooner had I heard of the Report of the Psychical Society, than I determined to go to H. P. B., if anywhere within reach, if only as a silent protest against the action of those most unfair and mis-guided gentlemen, who had endorsed so foul a slander. I found her at Würzburg with the Countess Wachtmeister, writing the *Secret Doctrine*, and from that time till H. P. B.'s death our connection has become ever closer and more binding.

If these few lines appear egotistical to the reader, I can only ask what tribute to the power of spirit can be greater than the declaration that in spite of every adverse influence being brought to bear, hers in the end became paramount, and is destined to sway those who came under its influence to the end of time.

Each can only speak as he or she has been personally affected; and such egotism, if egotism it be, is but a triumphant verdict in favour of her we fain would honour, whose greatest glory was the number of hearts and minds she won for the pursuit of truth and virtue.

EMILY KISLINGBURY.

At Cairo and Madras.

IMPOSSIBLE is it for me, in the short space allotted, to give any details of the many deeply interesting times I have spent with our beloved Teacher and leader: I will therefore confine myself to the memorable winter of 1884-85, when the much-talked-of Coulomb affair took place. It was, without doubt, a momentous crisis in the history of the Theosophical movement of this century; and being thus important, details given by an eye-witness may be of interest.

H. P. B. had been staying during the summer with Miss Arundale in Elgin Crescent, but left her house to join Mr. Oakley and myself, and remained with us until we started for India with her. The house party consisted of H. P. B., my sister, Dr. Keightley, Mr. Oakley and myself. It was early in November, 1884, that we left Liverpool for Port Said *en route* for Madras. It had been arranged that we were to go first to Cairo in order to get some definite information about the antecedents of the Coulombs, who were well known there, as the news of their treachery had already reached us some months before, news which H. P. B. had taken very calmly. We reached Port Said on the 17th of November, 1884, and there remained some few days for Mr. Leadbeater to join us; on his arrival we took the mail boat down the Suez Canal to Ismailia, and then went by train to Cairo. Very deeply impressed on my memory is every incident connected with that memorable voyage. H. P. B. was a most interesting fellow-traveller, her varied information about every part of Egypt was both extensive and extraordinary. Would that I had space to go into the details of that time in Cairo, the drives through the quaint and picturesque bazaars, and her descriptions of the people and their ways. Especially interesting was one long afternoon spent at the Boulak Museum on the borders of the Nile, where H. P. B. astonished Maspero, the well-known Egyptologist, with her knowledge, and as we went through the museum she pointed out to him the grades of the Initiate kings, and how they were to be known from the esoteric side. But I must not linger over these memories of her.

To run briefly over events, H. P. B. and Colonel Olcott came to London from New York in 1878, and after a brief stay in England proceeded to Bombay where, at Girgaum, they opened the first Theosophical Headquarters in India and started the *Theosophist*. Soon after landing in Bombay, Madame Coulomb, who had once nursed H. P. B. in Cairo, appeared at Headquarters and appealed for assistance. It marks one of the strongest traits in our Teacher's character that she never forgot a kindness, however trivial and however unworthy the person who did it. So when Coulomb,

with her husband, came half-starved and penniless to H. P. B., they were taken into shelter. Madame Coulomb was made housekeeper and Alexis Coulomb general manager, as there was a lack of competent help for household work. M. Coulomb was by trade a carpenter and mechanic.

In 1883 Colonel Olcott and H. P. B. made arrangements to visit Europe, and the Society's general affairs were turned over to a "Board of Control", the Coulombs having charge of the house and remaining especially upstairs, where H. P. B. used to live. No sooner had H. P. B. sailed than the Coulombs shut themselves away in the upper part of the house, which had a separate stair-case, and then Alexis Coulomb had over six months in which to do all his carpentering work, to make various trap doors and sliding panels for use in his conspiracy. They then proceeded to the missionaries in Madras, and offered to show them that tricks had been done, and they were paid by the missionaries for their pretended disclosures. Their plans were a little hurried at the end, owing to the unexpected arrival of Mr. William Q. Judge from New York, and the decision of the Board of Control to discharge Coulomb. The rough and unfinished condition of the trap doors is accounted for by their hurried departure. The Rev. Mr. Patterson himself informed Mr. Judge of the payment that had been made to the Coulombs.

Thus far their history; now to return to our journey. On leaving Cairo, H. B. P. and I went straight to Suez. Mr. Oakley remained at Cairo to get the documents from the police about the Coulombs; Mr. Leadbeater joined us at Suez. After waiting two days for the steamer we started for Madras. I am not often thoroughly ashamed of my country men and women; but I confess I had reason to be so during that fortnight; the first pamphlets written by the missionaries were being circulated on board ship, and every insulting remark that could be made about H. P. B. was heard. That voyage was very unpleasant, but some few kindly incidents relieved the general monotony of incivility to our dear friend. Col. Olcott and some members met us at Colombo, and we stayed there nearly two days, paying some deeply interesting visits to the old Buddhist Temples, and one especially charming visit to Sumangala, the High Priest, who evidently had a very high respect for H. P. B. We then proceeded to Madras. Never shall I forget the quaint picturesqueness of our arrival there. A deputation, accompanied by a brass band, came off in boats to meet us; but the sound of the music was somewhat marred by the fact that the drop between the waves is so great that sometimes our band was on the top of a high roller, and sometimes almost engulfed between two big waves. On landing at the pier head there were hundreds to meet H. P. B., and we were literally towed by enthusiastic members down the pier in a truck, wildly decorated with paper roses, etc., and then surrounded by masses of smiling dark faces. She was driven off to Pacheappah's hall, where we had garlands of pink roses festooned round us, and were sprinkled

somewhat copiously with rose water. Then H. P. B. and I were conducted by a Rajah to his carriage and driven off to Adyar. Here the warmest welcome awaited her. Members were assembling from all parts of India for the approaching Convention; we went into the large hall and at once began discussing the all-absorbing Coulomb case. Col. Olcott then informed us that the Society for Psychical Research was sending out a member to investigate the matter, and accordingly a few days after, the notorious Mr. Hodgson arrived fresh from Cambridge. And now a word on this young man. Mr. Hodgson was an Australian by birth, and came to England to make his way in the world, and being an enterprising young man he was willing to do anything with that end in view. I am quite confident that if an older man had come, one with more experience and a maturer judgment, the Coulomb affair would have been presented to the world in a very different way. It takes a cool head and a just nature to side with the minority, and when Mr. Hodgson arrived in India, he found the whole Anglo-Indian Community in arms against Madame Blavatsky on two principal points—(1) that she was a Russian spy, (2) that she sided with the Hindoos against Anglo-Indians, if she thought that the former were unjustly treated, and above all had the courage to say so. Now, the position of a young man who wanted at once to do the right thing and to be popular with the majority, was necessarily very difficult; and a continuous round of dinner parties did not tend to clear his views, for he had incessantly poured into his ears a stream of calumny against her. The general community hated her for the reasons I have given; and the Missionaries hated her because she was unorthodox and a Theosophist. Mr. Hodgson's investigations were not conducted with an unbiassed mind, and from hearing everyone say Madame Blavatsky was an impostor he began to believe it: after a few interviews with Madame Coulomb and the Missionaries we saw that his views were turning against the minority. Now his report was not by any means accurate, for he omitted some very valuable evidence of phenomena given to him by Mr. Oakley and myself. Mr. Hodgson was treated with the greatest courtesy and friendliness by H. P. B. and Col. Olcott, and every opportunity was afforded him for investigating every hole and corner at Adyar; and yet he preferred, and gave more credence to, the testimony of a discharged servant, whose bad character was by that time universally known, than to that of H. P. B. and her friends, who had no monetary interest in giving their evidence. The trap doors and sliding panels had all been made by Coulomb, in H. P. B.'s absence, and his wife sold the character of the mistress who had saved her from starvation to the Missionaries and forged the letters she showed to them. Any person of ordinary intellect and common sense could see that the trap doors and sliding panels were quite new, so new as to be immovable, *the grooves being quite fresh and unmarked by any* usage whatever, as Mr. Oakley and I

found when we tried to move the largest sliding door. If we could not do so with our combined efforts, surely it is ridiculous to think Madame Blavatsky could have used them for conjuring tricks; the arrangements were so bad that any trick would have been inevitably discovered. However Mr. Hodgson was so bent on being a "success" that these simple common-sense facts were disregarded by him. Immediately after the convention was over he left Headquarters, and went to live in Madras, until his investigations were ended. How often did H. P. B. ask him to let her see the letters she was supposed to have written, but neither she, nor any of her intimate friends, were ever allowed to see them. No one who was not on the spot at the time could imagine the scandalous injustice with which she was treated. The effect of all this worry was that she became seriously ill. Col. Olcott had started for Burmah, Mr. Oakley and I were comparatively alone with her. Very anxious were the hours and days of nursing that I went through those three weeks, as she grew worse and worse and was finally given up in a state of coma by the doctors. It proves how wonderful was the protective influence of H. P. B., ill or well; for though I was completely isolated with her near the roof of the house, an open staircase leading up, hardly a soul within call, yet night after night have I wandered up and down the flat roof, to get a breath of fresh air between 3 and 4 a.m., and wondered as I watched the daylight break over the Bay of Bengal, why I felt so fearless even with her lying apparently at the point of death; I never could imagine a sense of fear coming near H. P. B. Finally came the anxious night when the doctors gave her up, and said that nothing could be done, it was impossible. She was then in a state of coma and had been so for some hours. The doctors said that she would pass away in that condition, and I knew, humanly speaking, that night's watch must be the last. I cannot here go into what happened, an experience I can never forget; but towards 8 a.m. H. P. B. suddenly opened her eyes and asked for her breakfast, the first time she had spoken naturally for two days. I went to meet the doctor, whose amazement at the change was very great. H. P. B. said, "Ah! doctor, you do not believe in our great Masters". From that time she steadily improved. The doctor insisted on her being sent to Europe as soon as possible; I was unable to go with her, my health having broken down with the strain, and I could not stand without crutches. Space fails me, and the rest must wait; but this I must say, in all the years I have known our Teacher and friend I have never known her utter one ungenerous word of her greatest enemy; she was the practical personification of charity and forgiveness, and was always ready to give another chance of doing better to any one who had failed her. It is said that "familiarity breeds contempt", but it is a striking fact that the more closely and intimately we were united to H. P. B. in everyday life, the more did we learn to respect, nay to reverence her. A wonderful and mysterious line of demarcation always

surrounded her, severing her inner spiritual life from her outer, and apparently ordinary one. Her every moment was devoted to the work she had been sent to do; nothing was too small or minute for her most careful attention. She passed away like a sentinel at his post, in the armchair in which she taught and wrote—the best and truest of Teachers, the most faithful and untiring of Messengers.

ISABEL COOPER-OAKLEY, F.T.S.

At Würzburg and Ostende.

IN the month of November, 1885, I went to Würzburg to visit Madame Blavatsky; I had met her previously in both France and England, but had had only a casual acquaintance with her. I found H. P. B. sick and weary of life, depressed both in mind and body, for she knew what a vast and important mission she had to fulfil, and how difficult it was to find those who were willing to give themselves up to the carrying out of the noble work which was her allotted task in life. She used often to deplore the indifference of the members of the T.S. in this respect, and she said that if she could only raise the veil for one moment, and let them see into the future, what a difference it would make; but each had to work out his own Karma and battle through his difficulties alone.

Madame Blavatsky was settled in comfortable apartments with lofty rooms and with the quiet surroundings she so much needed for the stupendous work in which she was engaged. Every morning at 6 a.m. she used to rise, having a good hour's work before her breakfast at 8 a.m., then, after having read her letters and newspapers she would again settle to her writing, sometimes calling me into the room to tell me that references from books and manuscripts had been given to her by her Master with the chapter and page quoted, and to ask me whether I could get friends to verify the correctness of these passages in different Public Libraries: for as she read everything reversed in the Astral Light, it would be easy for her to make mistakes in dates and numbers—and in some instances it was found that the number of the page had been reversed, for instance 23 would be found on page 32, etc.

Between one and two o'clock was Madame Blavatsky's dinner hour, the time varying to accommodate her work, and then without any repose she would immediately set herself at her table again, writing until six o'clock, when tea would be served. The old lady's relaxation during the evening would be her "Patiences", laying out the cards while I read to her letters received during the day or scraps from newspapers which I thought might interest her. Between nine and ten o'clock H. P. B. retired to rest, usually

taking some slight refreshment, and would read her Russian newspapers until midnight, when her lamp was put out, and all would be quiet until the next morning, when the usual routine recommenced. And so, day after day, the same unvarying life went on, only broken by the malicious Hodgson report which caused waves of disturbance to reach us from all sides. H. P. B. said to me one evening: "You cannot imagine what it is to feel so many adverse thoughts and currents directed against you; it is like the prickings of a thousand needles, and I have continually to be erecting a wall of protection around me". I asked her whether she knew from whom these unfriendly thoughts came, she answered: "Yes; unfortunately I do, and I am always trying to shut my eyes so as not to see and know"; and to prove to me that this was the case, she would tell me of letters that had been written, quoting passages from them, and these actually arrived a day or two afterwards, I being able to verify the correctness of the sentences.

All who have known and loved H. P. B. have felt what a charm there was about her, how truly kind and loveable she was; at times such a bright childish nature seemed to beam around her, and a spirit of joyous fun would sparkle in her whole countenance, and cause the most winning expression that I have ever seen on a human face. One of the marvels of her character was, that to everybody she was different. I have never seen her treat two persons alike. The weak traits in every one's character were known to her at once, and the extraordinary way in which she would probe them was surprising. By those who lived in daily contact with her the knowledge of *Self* was gradually acquired, and by those who chose to benefit by her practical way of teaching progress could be made. But to many of her pupils the process was unpalatable, for it is never pleasant to be brought face to face with one's own weaknesses; and so many turned from her, but those who could stand the test, and remain true to her, would recognise within themselves the inner development which alone leads to Occultism. A truer and more faithful friend one could never have than H. P. B., and I think it the greatest blessing of my life to have lived with her in such close intimacy, and until my death I shall try and further the noble cause for which she slaved and suffered so much.

I shall not speak of phenomena in this paper, for my personal testimony can be of no use to anybody but myself, except to satisfy curiosity; all I can say is, that phenomena occurred daily both in Würzburg and in Ostende, where I spent a second winter with Madame Blavatsky. In fact what people call phenomena seemed to me the ordinary natural occurrences of daily life, so used did I become to them; and true it is, that we only call phenomena that which we are unable fully to explain—and the shooting stars, the growth of trees, in fact all nature around us is one vast phenomenon which if witnessed but rarely would fill us with far more incredulity and astonishment than the ringing of astral bells, etc.

Our stay in Würzburg was only interrupted by casual visitors, the last being Madame Gebhard and Miss Kislingbury in the month of May, 1886. I parted with H. P. B. at the station, leaving her with Miss Kislingbury, who was to accompany her to Ostende, while I went with Madame Gebhard to Kempten, where we were met by Dr. Franz Hartmann, who showed us that strange, weird and mystical town.

In October, 1886, I joined H. P. B. in Ostende, and found her settled in comfortable enough quarters; she welcomed me with all the warmth of her genial nature, and was, I think, as truly glad to have me as I was to be with her. We recommenced our monotonous but interesting life, the thread being taken up from where it was last broken, and I watched with delight how the piles of manuscript for the *S.D.* were increasing. Our near vicinity to England caused people once more to come buzzing round H. P. B., and we received several visitors, amongst whom were Mrs. Kingsford and Mr. Maitland, and it was a pleasure to listen to the conversation of three such highly gifted intellects on all the points of resemblance between Western and Eastern Occultism, but still with my further and later experience of H. P. B. and her teachings it is marvellous to me how she kept safely locked within her own breast the occult knowledge which she has lately been permitted to give to a few of her pupils.

Towards the end of the winter H. P. B. became very ill; her kidneys were affected, and after some days of intense suffering the Belgian doctor told me that he despaired of her life. I telegraphed to Madame Gebhard, who had been a true and sincere friend of hers for many years, and also to Mr. Ashton Ellis, a member of the T.S. and a clever doctor, both responded to my call and helped me through those trying and anxious days, and in the end Mr. Ellis' wise treatment pulled her through the dangerous crisis. As H. P. B. was slowly recovering other friends came. Dr. Keightley and also Mr. Bertram Keightley were among these, and they both persuaded Madame Blavatsky to go and spend the summer in England in a small cottage which was taken for her at Norwood.

I then left Ostende, Madame Gebhard kindly remaining with the old lady until she felt equal to undertaking the journey to London. During the same summer, while I was at home in Sweden, H. P. B. wrote to me that there was a proposal to take a house in London with the Keightleys, to form a centre for theosophical work in England; she wrote: "Now at last I begin to see my way clearly before me, and Master's work can be done if you will only agree to come and live with us. I have told the Keightleys that without you their project must fall to the ground," etc., etc. I replied that I would take a share in the house, and hoped that a nucleus of earnest members would be formed to carry on the work and her mission in life.

I came to England in August, 1887, found H. P. B. at Norwood, and shortly afterwards we moved into 17, Lansdowne Road, Holland Park, and then began a new, difficult and often painful life. Trials followed each

other in quick succession, but the very outcome of all these trials and worries was the development of the Society and the spreading of theosophical truths.

Madame Blavatsky was at home every Saturday afternoon, and visitors came every evening, crowds of people; some out of curiosity, others with a true desire to learn about Theosophy, and a few attracted by her personality. To watch the varied way in which H. P. B. would receive each new arrival was in itself a study, and later events have proved that her knowledge of character was unique. At times she would seem to grow and expand in intellect and the force and power with which she would put forward her vast knowledge would seize those present with awe; at other times she only talked of the most trivial things, and her hearers would go away quite satisfied with themselves, feeling that they were vastly her superiors. But I have only a certain space allotted to me and must close these few lines.

The house in Lansdowne Road became too small for the requirements of the workers who had gathered around us, and so in July, 1890, we moved into 19, Avenue Road, which became the Headquarters of the European T.S.

Others having gradually shared with me in the daily care and attention with which it had hitherto been my privilege and pleasure to surround H. P. B., I must leave it to their eloquence to give you a description of her life, and slowly declining health; and now our beloved friend and teacher has gone, but H. P. B.'s work still remains to be finished, and it is only by the way in which we carry on that work that we can prove to the world how intense has been our love and gratitude to the noblest and grandest woman this century will have produced.

CONSTANCE WACHTMEISTER, F.T.S.

A Word from Mr. Sinnett.

I HAVE been writing about Madame Blavatsky at considerable length for another periodical and have thus endeavoured to convey to the exoteric public some idea of the grandeur of the work she has been carrying on in the life just closed. Invited to contribute some remarks concerning my long friendship with her to the magazine she herself founded, I prefer now to avoid any direct repetition of external impressions concerning her wonderful attributes and faculties, and to deal instead with hints I have received from herself, and in other ways, from time to time, as to the probable course of her own evolution in the future. For many years past she has spoken to me at intervals of the hopes she entertained in reference to the destinies in store for her when permitted to lay down the burden of the incarnation now exhausted. All

theosophists who have profited by the illumination she was able to shed upon the principles governing individual human progress, will realise two conclusions about her as practically certain. The life just over cannot have been that in which she first began her occult career, and it will certainly not be followed by a normal return in her case to an ordinary period of devachanic rest. She must have been considerably advanced in preparatory initiation before she became H. P. B., and the hard and faithful work she has now been performing for so many years in the service of those who are never ungrateful, will mean inevitably that kind of reward which will best subserve her further spiritual progress. I do not know how far she may have elucidated the matter to others, but I see no reason for reticence in regard to her more recent incarnations; in reference to which, indeed, she never gave me any details, and led me to believe that she was unacquainted with details. But as to the broad fact I have no personal doubt. Her very last incarnation before this one just completed was in the person of a member of her own recent family, an aunt who died prematurely; and that existence does not seem to have served her advancement in any important degree. Before that she had been a Hindoo woman of considerable occult attainments, with eager hopes and aspirations concerning the people to whom she then belonged. Her transfer to another nationality seems to have been connected in some way with a belief on her part that she would be better able from the fulcrum of a European birth to further the interest of the Hindoo race.

As regards the future—or may we say as regards the present?—it seems very unlikely that she would have another female incarnation in succession to her last. The highest teaching has been to the effect that alternations occur in almost all cases after a short series of incarnations in the same sex. Her own wish in this matter pointed very strongly to a masculine incarnation this time, and her expectation that this wish would be realised was very confident.

Many readers of LUCIFER will be aware that the abnormal incarnations of those whose Karma has lifted them above the operation of automatic laws are of two kinds. The Chela-Ego may be linked with a newly forming organism, and be born as a child in the ordinary way—though destined in such a case to recover recollection of the previous life as soon as the new body should attain maturity; or it may be transferred with violence, so to speak, to an already mature body, adapted to serve as a vehicle for its further manifestations and progress, if such a body happens to be ready at the right moment; that is to say if its former tenant happens to be provided for in some other way. To meet such an opportunity as this it would be necessary that the right moment should be seized for effecting the transfer, and it might be expected therefore that any one in whose interest such a transfer was to be accomplished, would be called at a moment's notice, would in conventional language, die very suddenly. Now it is a striking

fact about Madame Blavatsky's "death" that ill as she often has been of late, and impossible though it might have been to have kept her organism in activity much longer, she was physically better on the day she died than she had been for several days previously, and was congratulated that morning by her doctor on having got over the attack she had been troubled with. Her death just when it occurred was an absolutely unexpected event, and could probably not be assigned to any specific physical cause. On two or three occasions during the last half dozen years she has been definitely given over by her doctors and declared incapable of living another day. In such crises she has been rescued at the last moment, evidently by the exercise of occult power; whereas on the present occasion, when there was no apparent need for her to die at all, she closes her eyes and passes away in an instant.

To me the inference seems very plain and points among other conclusions to the *possibility* that the new personality she may now have been clothed with, if already mature, may in the progress of events be identified by some of us now living before we in turn are called upon—or permitted—to use whichever phrase best suits our internal condition of mind—to pass through the great change ourselves.

A. P. SINNETT, F.T.S.

A Memory of Madame Blavatsky.

THE first and earliest impression I received from Madame Blavatsky was the feeling of the power and largeness of her individuality; as though I were in the presence of one of the primal forces of Nature.

I remember that the talk turned upon the great leaders of materialism, —then filling a larger space in the public eye than now—and their dogmatic negative of the soul and of spiritual forces. Madame Blavatsky's attitude in the discussion was not combative, hardly even argumentative; still she left in the mind the conviction of the utter futility of material reasoning, and this not by any subtle logic or controversial skill, but as though a living and immortal spirit by its mere presence at once confuted the negation of spiritual life.

This sense of the power of individuality was not what one has felt in the presence of some great personality, who dominates and dwarfs surrounding persons into insignificance, and tyrannously overrides their independence. It was rather the sense of a profound deep-seated reality, an exhaustless power of resistance, a spirit built on the very depths of Nature, and reaching down to the primæval eternities of Truth.

Gradually apparent under this dominant impression of power, arose a subtle sense of great gentleness and kindliness, an unfailing readiness to forget herself entirely and to throw herself heartily into the life of others.

Another side of Madame Blavatsky's character unfolded itself more slowly—the great light and piercing insight of her soul.

One was lulled, as it were, by the sympathetic personality, and tranquillised by the feeling of balanced power, so that at first this quality of inner light might remain unnoted, till some sudden turn of thought or change of feeling opened the eyes, and one recognized the presence of a denizen of eternity.

Everyone has noticed, in travelling through some wild and mountainous country, that the vast masses and depths of the hills and valleys are often hid and remain unapparent; the mind and eye are held by the gentler graces of nature, the trees, the birds, and the flowers; and some ridge is ascended imperceptibly, till suddenly the crest is reached, and the mind is startled by the vast perspective swiftly unfolded before it.

These startling, unexpected glimpses into profundity, I have often felt in Madame Blavatsky's presence, when the richness and sympathy of her character had almost tempted one to believe her a fascinating personality, and nothing more.

All through her life, the dominant note of Madame Blavatsky's character has been power; in early years, power without light; then later, power and light in equal balance. The earliest record of her life shews her as a strong and dominant personality, always deeply impressing herself on her surroundings, and overriding and dominating the personalities of others, imperiously, often tyrannically, yet with an ever-present imperious generosity and gentleness; a deep generosity of thought, an almost incredible generosity of action; a powerful personality, using its power often extravagantly, often unwisely, often unjustly.

Then the light dawned for her, and the chaotic strength of her nature was illuminated, harmonised, purified, and with the same dominant power she prepared to deliver her message to mankind, the message of the strong to the weak, of one who stood within the circle of light to those in the darkness without.

With unparalleled force, she asserted the soul; with transcendent strength she taught the reality of spirit, by living the life, and manifesting the energies of an immortal.

She cast herself with torrential force against the dark noxious clouds of evil and ignorance that envelope and poison human life; the rift in their leaden masses through which, high above, we catch a glimpse of the blue, bears testimony to the greatness of the power that rent them asunder.

She was a personality of such magnitude as to divide the world into her adherents and her opponents, leaving none indifferent between; the test of the force of her nature is as much the fierce animosity of her enemies

as the loving devotion of her friends. Such was the power and dominance of her individuality, that, in comparison with hers, all other souls seemed inert.

An immortal spirit, she had the courage to live as an immortal spirit, and to subject material nature and the base forces of life to the powers of her immortality; she perpetually took her stand on the realities of spiritual nature, and consistently refused to admit the dominant tyranny of the material world.

And this dominant power and this clear interior light were united to a nature of wonderful kindness, wonderful gentleness, and absolute self-forgetfulness and forgiveness of wrong.

Nothing in her was more remarkable, nothing more truly stamped her as one of the elect, than the great humility of her character, ready to deny and ignore all its own splendid endowments, in order to bring into light the qualities of others. This humility was no mere affectation, no mere trick to call up admiration and wonder, but the profoundly sincere expression of her own nature; an expression as deep and real as Sir Isaac Newton's comparison of himself, after a life of unequalled achievement, to a little child gathering shells by the shore of the ocean.

Madame Blavatsky's nature was like a mountain torrent, having its source in some deep, clear lake above the clouds, and impetuously carrying down to the valleys the riches of the mountains, to spread them over the hungry and thirsty plains below; to give them new life and fertility, and the promise of a richer harvest in due season; and amongst the commoner gifts of the mountains, bringing now and then grains of gold and precious gems, and scattering them like Pactolus, over the sands of the valley; and ever and anon the dwellers of the valley, finding these rarer treasures, see in them the promise of the deeper wealth of the mountains, and vow to themselves never to give up the search for the great treasure until they die.

Such was Madame Blavatsky in her life; and now that she is dead, her death seems to have taken away from us half the savour of life; and her absence to have withdrawn one of the great incentives to living.

But to hallow the loneliness of her death, she has left us the great lesson of her life, a life true to itself, true to its Spirit, true to its God.

One who stood beside her, so calm and quiescent in death, could never believe that that torrential nature, that splendid power, had ceased to be; with the feeling of loss at her departure came the conviction far stronger than reason or logic that a power like hers could not be quenched by death, that a great soul like hers could never cease to be.

And so has gone from amongst us a soul of singular power, of singular light, of singular sweetness. Her life has given a new nobility to life; and Death has become more kindly by her death.

CHARLES JOHNSTON, F.T.S.

"Yours till Death and after, H.P.B."

SUCH has been the manner in which our beloved teacher and friend always concluded her letters to me. And now, though we are all of us committing to paper some account of that departed friend and teacher, I feel ever near and ever potent the magic of that resistless power, as of a mighty rushing river, which those who wholly trusted her always came to understand. Fortunate indeed is that Karma which, for all the years since I first met her, in 1875, has kept me faithful to the friend who, masquerading under the outer *mortal* garment known as H. P. Blavatsky, was ever faithful to me, ever kind, ever the teacher and the guide.

In 1874, in the City of New York, I first met H. P. B. in this life. By her request, sent through Colonel H. S. Olcott, the call was made in her rooms in Irving Place, when then, as afterwards, through the remainder of her stormy career, she was surrounded by the anxious, the intellectual, the bohemian, the rich and the poor. It was her eye that attracted me, the eye of one whom I must have known in lives long passed away. She looked at me in recognition at that first hour, and never since has that look changed. Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs for the work had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end; it was teacher and pupil, elder brother and younger, both bent on the one single end, but she with the power and the knowledge that belong but to lions and sages. So, friends from the first, I felt safe. Others I know have looked with suspicion on an appearance they could not fathom, and though it is true they adduce many proofs which, hugged to the breast, would damn sages and gods, yet it is only through blindness they failed to see the lion's glance, the diamond heart of H. P. B.

The entire space of this whole magazine would not suffice to enable me to record the phenomena she performed for me through all these years, nor would I wish to put them down. As she so often said, they prove nothing but only lead some souls to doubt and others to despair. And again, I do not think they were done just for me, but only that in those early days she was laying down the lines of force all over the land and I, so fortunate, was at the centre of the energy and saw the play of forces in

visible phenomena. The explanation has been offered by some too anxious friends that the earlier phenomena were mistakes in judgment, attempted to be rectified in later years by confining their area and limiting their number, but until some one shall produce in the writing of H. P. B. her concurrence with that view, I shall hold to her own explanation made in advance and never changed. That I have given above. For many it is easier to take refuge behind a charge of bad judgment than to understand the strange and powerful laws which control in matters such as these.

Amid all the turmoil of her life, above the din produced by those who charged her with deceit and fraud and others who defended, while month after month, and year after year, witnessed men and women entering the theosophical movement only to leave it soon with malignant phrases for H. P. B., there stands a fact we all might imitate—devotion absolute to her Master. "It was He", she writes, "who told me to devote myself to this, and I will never disobey and never turn back."

In 1888 she wrote to me privately:—

"Well, my *only* friend, you ought to know better. Look into my life and try to realize it—in its outer course at least, as the rest is hidden. I am under the curse of ever writing, as the wandering Jew was under that of being ever on the move, never stopping one moment to rest. Three ordinary healthy persons could hardly do what *I have* to do. I live an artificial life; I am an automaton running full steam until the power of generating steam stops, and then—good-bye! * * * Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and *they prevailed*, as you in *America will prevail*, if you only remain staunch to the Master's programme and true to yourselves. And last night I saw *** and now I feel strong—such as I am in my body—and ready to fight for Theosophy and the few *true* ones to my last breath. The defending forces have to be judiciously—so scanty they are—distributed over the globe, wherever Theosophy is struggling against the powers of darkness."

Such she ever was; devoted to Theosophy and the Society organized to carry out a programme embracing the world in its scope. Willing in the service of the cause to offer up hope, money, reputation, life itself, provided the Society might be saved from every hurt, whether small or great. And thus bound body, heart and soul to this entity called the Theosophical Society, bound to protect it at all hazards, in face of every loss, she often incurred the resentment of many who became her friends but would not always care for the infant organization as she had sworn to do. And when they acted as if opposed to the Society, her instant opposition seemed to them to nullify professions of friendship. Thus she had but few friends, for it required a keen insight, untinged with personal feeling, to see even a small part of the real H. P. Blavatsky.

But was her object merely to form a Society whose strength should lie in numbers? Not so. She worked under directors who, operating from *behind the scene*, knew that the Theosophical Society was, and was to be, the nucleus from which help might spread to all the people of the day, without thanks and without acknowledgment. Once, in London, I asked

her what was the chance of drawing the people into the Society in view of the enormous disproportion between the number of members and the millions of Europe and America who neither knew of nor cared for it. Leaning back in her chair, in which she was sitting before her writing desk, she said:—

"When you consider and remember those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of theosophical ideas—however labelled—it is not so bad. We are not working merely that people may call themselves *Theosophists*, but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realise a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view."

H. P. B. had a lion heart, and on the work traced out for her she had the lion's grasp; let us, her friends, companions and disciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and the consciousness that behind her task there stood, and still remain, those Elder Brothers who, above the clatter and the din of our battle, ever see the end and direct the forces distributed in array for the salvation of "that great orphan—Humanity".

WILLIAM Q. JUDGE, F.T.S.

As I knew her.

"Endurance is the crowning quality,
And patience all the passion of great hearts."

Lowell.

ENDURANCE and patience have certainly been the crowning qualities of H. P. B. as I have known her during the last years of her life, and as I have heard of her from those fortunate enough to have known her for more years than I can count during her present life. The most salient of her characteristics was implied in these crowning qualities; it was that of strength, steady strength, unyielding as a rock. I have seen weaklings dash themselves up against her, and then whimper that she was hard; but

I have also seen her face to face with a woman who had been her cruel enemy—but who was in distress and, as I uncharitably thought, *therefore* repentant—and every feature was radiant with a divine compassion, which only did not forgive because it would not admit that it had been outraged. The hardness which can be tender is the hardness which is needed in our mollient Western life, in which one is sick of the shams that pass for value, of the falseness that stabs with a smile, and betrays with a kiss. Unconventional, H. P. B. was always called, and the adjective was appropriate. She did not regard society conventions as natural laws, and she preferred frankness to compliment. Above all she had the sense of proportion, and that "rarest sense of all, common sense". She did not think that all natural piety was trampled under foot when a woman smoked cigarettes, nor that every bond which held society together was ruptured when some solecism in manners was committed. A traveller in many lands, she had seen social customs so various that one or another was to her as unimportant as wearing a hat, a turban, or a fez, and she laughed at all the crude insular British ideas that a man's merit depended on his agreement with our own notions. On the other hand, she was rigidity itself in the weightier matters of the law; and had it not been for the injury the writers were doing themselves by the foulnesses they flung at her, I could often have almost laughed at the very absurdity of the contrast between the fraudulent charlatan and profligate they pictured, and the H. P. B. I lived beside, with honour as sensitive as that of the "very gentil parfait knyghte", truth flawless as a diamond, purity which had in it much of a child's candour mingled with the sternness which could hold it scatheless against attack. Apart from all questions of moral obligation, H. P. B. was far too proud a woman, in her personality, to tell a lie. Brought up amid the highest born of the Russian nobility, inheriting much of their haughty contempt for the people around them, she would not have condescended to justify herself by untruth; she did not sufficiently care for "what people would say" to stoop to any subterfuge to defend herself. Indeed some of the earlier slanders took their rise in this very recklessness of public opinion. And when to this was added the occult training that hardens the chela against all outside judgments, and placing him ever at the tribunal of his Higher Self renders him indifferent to all lesser condemnation, it will readily be seen that the motives to untruthfulness which move ordinary people were absent. And this is apart from the deeper facts of the case, of which it would be idle here to speak, and of which it must suffice to say that no high Occultist can dare to lie for personal gain or personal defence.

It used to be said that the devil paid his servants well in this life, in whatever fashion he might recover the debt in another; but verily if, as the pious say, she was one of his emissaries, the gold mines of Sheol must be giving out. For in these later days H. P. B. was a very poor woman, and I have known her hard pressed for a sovereign many a time. Then

some devoted admirer would send her money, and away it went, to the Theosophical Society, to a distressed friend, to an old servant in want, to some family whose starvation I might have mentioned. It was a royally generous nature, that of H. P. B., always needing some channel into which it might flow over; money, clothes, jewels, anything she had, she flung it away with both hands to the first who was in want.

Looking at her generally, she was much more of a man than a woman. Outspoken, decided, prompt, strong-willed, genial, humorous, free from pettiness and without malignity, she was wholly different from the average female type. She judged always on large lines, with wide tolerance for diversities of character and of thought, indifferent to outward appearances if the inner man were just and true.

Personally, one of the greatest services she rendered me was placing at my service as an aid to self-knowledge her own deep insight into character. I have laughed to myself when I have heard folk say that "Madame Blavatsky must be a very bad judge of character, or she would never have trusted people who afterwards betrayed her". They did not know that her rule was to give every one his chance, and she never recked if in thus doing she ran risk of injury to herself. It was always herself she gave away to such persons—never the Society, nor any knowledge they could use to the injury of others. I watched the course of one such case, a young Judas who pretended friendship, who was admitted by her to stay in her house, who tried ineffectively to find out "secrets", and went away finally to attack her and try to betray. She talked to him freely enough, hindered him in none of his enquiries, tried to lead him the right way, but once or twice I caught those strange eyes of hers, of which so much has been said, looking him through with a deep pathetic gaze, turning away at last with a half-breathed sigh. But when anyone was really seeking that most difficult of all knowledge, self-knowledge, then she would use her rare power of insight, would warn of hidden dangers, point to concealed characteristics, unravel the tangled threads of half-understood or non-understood qualities and defects, and thus guide the student in his efforts to know himself, and to escape from the web of illusion. Over and over again, in my own case, she has led me straight to hidden motive, to concealed weakness, to covered pitfall, and any of her pupils who could bear her scrutiny and criticism without resentment might be sure of similar aid.

As teacher H. P. B. was inspiring and suggestive, not didactic. She could only teach effectively when the student was thoroughly in touch with her, and could fill with quick intuition the gaps she left in her outline. In such cases she would throw out thought after thought, with wonderful wealth of illustrations from the most widely separated sources, the thoughts often unrelated on the surface, but always found, on careful re-study afterwards, to be links thrown, as it were, into light of some unbroken chain. The intervening links had been left in shadow, and if the student could throw

them also into light, by the use of his own intuition, it was well. But where the student's mind gave no response to hers, where her quick blows startled no spark to leap forth in answer from the rock, to such H. P. B. remained always enigmatic, obscure, involved, lost in maze of metaphysics, and she proved as unsatisfactory to them as they were hopeless to her.

Of late, H. P. B. led a very secluded life; she would close her doors for days, sometimes for weeks, against those who were nearest to her, and we understand now how she was preparing all for the approaching change. And to us who lived with her the change is less than many, perhaps, may suppose. Our nearness to her was not that of the bodily presence, it was that far closer tie which ever binds together teacher and pupil in the venerable philosophy which it was her mission to impart. To us, the mere fact that she has flung off the worn-out garment of her personality in no wise alters the relation between her and us; those of us who were with her in past lives have been separated physically before through "the change that men call death", and have found each other again on return to "life" on earth. What has been shall be, and in the true life no separation is possible. For many a year past, her life has been one long torture; she stood at the centre of a whirl of forces spiritual and psychic, exposed at the same time to the pressure of the material plane. Alone, with none who could wholly understand her, misunderstood, wronged, insulted, and even when loved mostly loved in a mistaken way, none except her peers can tell what a hell upon earth her life has been. That she is out of it, is matter for rejoicing, not for sorrowing for those who really loved *her*, not themselves in her. The work to which she gave her life is now ours to carry on; the forces behind it are not weakened because H. P. Blavatsky has departed. It is the work of the Brotherhood, not of any one individual, and while the Brotherhood lives and works neither doubt nor despair can touch their disciples. We have but to do our duty: success, as the world counts it, is a thing of no account.

ANNIE BESANT, F.T.S.

The Last Two Years.

I HAD previously stayed at 17, Lansdowne Road, during my vacations. but it was not until the beginning of August, 1889, that I came to work permanently with H. P. B. She was away in Jersey then, and the copy and proofs of LUCIFER were being busily transmitted backwards and forwards to the accompaniment of an infinity of characteristic notes and telegrams. I had only time to review two books before a pressing telegram came from H. P. B., and I started for Jersey. What a warm greeting there was in the porch of that honeysuckle-covered house, and what a fuss to have everything comfortable for the new comer!

It has often been a surprise to me that the chief of the accusations and slanders brought against H. P. B. have been those of fraud and concealment, and I can only account for it by the fact that those who make such accusations (save the Coulomb woman), have never known her. According to my experience, she was ever over-trustful of others and quite prodigal in her frankness. As an instance, no sooner had I arrived than she gave me the run of all her papers, and set me to work on a pile of correspondence that would otherwise have remained unanswered till doomsday; for if she detested anything, it was answering letters. I then was initiated into the mysteries of LUCIFER, and soon had my hands full with transmission of directions, alterations, and counter-directions to Bertram Keightley, who was then Sub-editor, for in those days H. P. B. *would* not let one word go into LUCIFER until she had seen and re-seen it, and she added to and cut up the proofs until the last moment.

One day, shortly after my arrival, H. P. B. came into my room unexpectedly with a manuscript and handed it to me, saying, "Read that, old man, and tell me what you think of it". It was the MS. of the third part of the *Voice of the Silence*, and while I read she sat and smoked her cigarettes, tapping her foot on the floor, as was often her habit. I read on, forgetting her presence in the beauty and sublimity of the theme until she broke in upon my silence with, "Well?" I told her it was the grandest thing in all our theosophical literature, and tried, contrary to my habit, to convey in words some of the enthusiasm that I felt. But even then H. P. B. was not content with her work, and expressed the greatest apprehension that she had failed to do justice to the original in her translation, and could hardly be persuaded that she had done well. This was one of her chief characteristics. Never was she confident of her own literary work, and cheerfully listened to all criticisms, even from persons who should have remained silent. Strangely enough she was always most timorous of her best articles and works and most confident of her polemical writings.

When we returned to Lansdowne Road, one of those changes, so familiar to those who have worked with H. P. B., occurred, and both Dr. Archibald Keightley and Bertram Keightley left for abroad, the former on a voyage round the world, the latter to lecture in the United States. And so their duties came mostly to me, and I gradually began to see a great deal of her alone at her work owing to the necessity of the case.

Let me see if I can give some idea of how the work was done.

To begin with there was LUCIFER, of which she was then sole editor. In the first place H. P. B. never read an MS., she required to see it in proof and then mostly "averaged" its contents. What she *was* particular about was the length of the copy, and she used to laboriously count the number of words in each paper, and would never be persuaded of the accuracy of my count when I in my turn "averaged" the length. If I suggested that mine was the most expeditious method, she would

proceed to tell me some home truths about Oxford and Cambridge education, and I often thought she used to continue her primitive methods of arithmetical computation on purpose to cure me of my impatience and my confidence in my own superiority. Another great thing was the arranging of the different articles. In those days she would never entrust this to any other hand, and the measuring of everything was a painful operation.

Getting LUCIFER through the press was invariably a rush, for she generally wrote her leader the last thing and, having been used to it, considered the printers, if anybody, were to blame if it did not appear in time. But all that was soon changed when Annie Besant became co-editor and H. P. B. found that it was not necessary to do everything herself.

Then there was the correspondence, voluminous enough in all conscience, from all parts of the world and from "all sorts and conditions of men" and women truly. H. P. B. was very laconic, sometimes even epigrammatic, in her directions as to answering it, and gradually became even more silent, so that I had often to risk her displeasure in pressing for a reply or in trying to persuade her to answer some letter of great importance herself. It was comparatively easy to get the morning mail in safe keeping, but letters arriving by later posts were a difficulty; for H. P. B. sternly refused all access to her room and, to make up for this, used to carefully put away the important letters in hiding places so as to give them to me later, while she left the rest to their fate. The plan was not a good one; for she mostly forgot her hiding-place and I often could not rescue the rest of the waifs and strays from among her MS. at all, for she would let no one touch the work she was actually engaged upon, and so they had to go, to be answered when finally unearthed at some distant date. But gradually too we found out better methods, and latterly I have not had to play so many games of hide and seek.

The first hour in the morning after breakfast during those two years will ever remain with me a pleasant recollection. Everything was so unconventional. I used to sit on the arm of her great armchair and obediently smoke the cigarette she offered, while she opened the letters, told me what she wanted done and signed diplomas and certificates, the latter under great pressure, however, for she detested such mechanical work. It was exciting and instructive too, for in our large Society there were always crises of more or less gravity. The many disputes came to her for settlement, and the many attacks had to be met and counteracted by her. So it was that I learnt much of human character and of the inner working of the Society and how the life of it depended upon her. Many an evidence too had I of her prodigal generosity, and many a gift did I transmit to a poor Theosophist or employ for theosophical purposes under strict promise of secrecy, although she thereby frequently came to the bottom of her "stocking".

Though H. P. B. left much of her correspondence to me, still it was

not without a distinct supervision, for she would suddenly call for a reply that had not yet gone out or for the copy of an old letter, without any warning, and if there were any mistakes, the lecture I received was not reassuring to my discomforture. One thing she was always impressing upon me, and this was to develope a sense of the "fitness of things", and she was merciless if this law of harmony were broken, leaving no loop-hole of escape, and listening to no excuse, with her over-powering reason and knowledge, which in spite of its apparently disconnected expression, always went home; although, indeed, the minute afterward, she was again the affectionate friend and elder brother, shall I even say, comrade, as she alone knew how to be.

One of the greatest proofs to me of H. P. B.'s extraordinary gifts and ability, if proof were needed in the face of the manifest sincerity of her life-work, was the way in which she wrote her articles and books. I knew every book she had in her small library, and yet day after day she would produce quantities of MS. abounding in quotations, which were seldom inaccurate. I remember almost the last day she sat at her desk, going into her room to query two Greek words in a quotation, and telling her they were inaccurate. Now though H. P. B. could in her early years speak modern Greek and had been taught ancient Greek by her grandmother, she had long forgotten it for all purposes of accuracy, and the correction of the words I objected to required precise scholarship. "Where did you get it from, H. P. B.?" I asked. "I'm sure I don't know, my dear", was her somewhat discouraging rejoinder, "I saw it!" adding that she was certain that she was right, for now she remembered when she wrote the particular passage referred to. However, I persuaded her that there was some mistake, and finally she said, "Well, of course you are a great Greek pundit, I know, but you're not going to sit upon me always. I'll try if I can see it again, and now get out", meaning that she wanted to go on with her work, or at any rate had had enough of me. About two minutes afterwards, she called me in again and presented me with a scrap of paper on which she had written the two words quite correctly, saying, "Well, I suppose you'll be a greater pundit than ever after this!"

The above is one instance out of many, but it will little profit to narrate them, for they mean nothing to anyone but the eye-witness, and the public is quite content with its own infallibility of judgment and prefers to remain myopic.

In the evenings, H. P. B. liked to have the household round her, and tried her best to force us to abandon work for a couple of hours. She herself played her eternal game of solitaire, which she very occasionally varied with a game of dummy whist. Many have questioned why H. P. B. always "made her cards" in the evening, and those of us who have learned by experience that H. P. B. did nothing without a reason, deduced logically that there was also reason in the cards. The evening was the time for

anecdotes, for hints on occultism, for an infinity of useful information. There was, however, no order about it, and no one could count on hearing this or that, or getting an answer to a question. We had to wait for the opportunity, and never regretted the waiting when the opportunity came.

When we moved to our present Headquarters, many things were changed. Looking back it now seems almost as if H. P. B. had got things in training for leaving us at any moment, though apparently preparations were being made in which she herself and her continued residence with us were the principal factors.

Ever since she went to Brighton in the early part of last year she has suffered most cruelly in her physical body, and been unable to work as she used to. But we always lived in great expectations of restitution to at any rate her normal state of health. At Lansdowne Road she used always to be pleased to receive visitors, and nearly every evening they came in to see her. But in Avenue Road she gradually began to isolate herself more and more, so that often she would not receive even the members of the household in the evening unless she especially sent for them. Then again, she was strangely quiet latterly, rarely showing the great energy that was her peculiar characteristic. Still the same indomitable will was there, though her body was worn out, for she worked on at her desk even when she ought to have been in bed, or in her coffin. The very night before she left us, she insisted on going into her working room and playing her cards. It was indeed a last and supreme effort of will, for she was so weak that she could hardly speak or hold up her head. And thus the influenza claimed its greatest victim. Such at least is the opinion of one who regards it as his chiefest honour to have been the last of H.P.B.'s Private Secretaries.

G. R. S. Mead, F.T.S.

What she is to me.

TWO years ago Annie Besant and I saw H. P. B. for the first time, and now it is not many days since I stood by her lily-covered coffin and took my last lingering look at the personality of the marvellous woman who had revolutionised the lives of my colleague and myself. Two years are but little as men count time, but these two have been so pregnant with soul-life that the old days before them seem ages away. If it be true that life should be counted by epochs of the mind, then life, from the day that I first clasped H. P. B.'s hand to the moment when, majestic in her death sleep, I helped to wreathe around her body the palms from that far-off East which she loved so well, was richer, fuller, longer to me than a generation of the outward turmoil which has its little day and then is gone. I went to her

a materialist, she left me a Theosophist, and between these two there is a great gulf fixed. Over that gulf she bridged the way. She was my spiritual mother, and never had child a more loving, a more patient, a more tender guide.

It was in the old Lansdowne Road days. Beset with problems of life and mind that our materialism could not solve, dwelling intellectually on what are now to us the inhospitable shores of agnosticism, Annie Besant and I ever craved more light. We had read the *Occult World*, and in bye-gone years we had heard—who had not?—of the strange woman whose life seemed to be a contradiction of our most cherished theories, but as yet the philosophy of the book was to us but assertion, the life of the woman a career which we had no means of examining. Sceptical, critical, trained by long years of public controversy to demand the most rigid scientific proof of things which were outside our experience, Theosophy was to us an unknown, and, as it then seemed, an impossible land. And yet it fascinated, for it promised much, and with talking, with reading, the fascination grew. With the fascination also grew the desire to know, and so, on an ever-to-be remembered evening, with a letter of introduction from Mr. W. T. Stead, then editor of the *Pall Mall Gazette*, as our passport, we found ourselves face to face, in the drawing room of 17, Lansdowne Road, with the woman whom we afterwards learned to know and to love as the most wonderful woman of her time.

I was not foolish enough to look for miracles, I did not expect to see Madame Blavatsky float, nor did I crave for materialised teacups, but I did want to hear about Theosophy, and I did not hear much. She whom we were there to see was a stout, unwieldy lady, playing Russian "Patience", and keeping up a stream of conversation on nearly every subject except the one which was just then nearest our minds. No attempt at proselyting, no attempt to "fix" us, (we were *not* hypnotised!) but all the while the wonderful eyes were flashing light, and, in spite of the bodily infirmity which was even then painfully apparent, there was a reserve of power which gave the impression that we were seeing, not the real woman, but only the surface character of some one who had endured much, and who knew much.

I tried to keep an open impartial mind, and I believe I succeeded. I was genuinely anxious to learn, but I was critical and on the watch for the slightest attempt at hoodwinking. When I afterwards discovered something of H. P. B.'s extraordinary insight, I was not surprised to find that she had gauged accurately and unerringly my mental attitude on this my first visit, and it is an attitude which she never really discouraged. If those who talk so foolishly about her magnetising people could but know how she continually impressed upon us the absolute duty of proving all things and holding fast only to that which is good!

To go once was to go again, and so it came that after a few visits I

began to see light. I caught glimpses of a lofty morality, of a self-sacrificing zeal, of a coherent philosophy of life, of a clear and definite science of man and his relation to a spiritual universe. These it was which attracted me—not phenomena, for I saw none. For the first time in my mental history I had found a teacher who could pick up the loose threads of my thought and satisfactorily weave them together, and the unerring skill, the vast knowledge, the loving patience of that teacher grew on me hour by hour. Quickly I learned that the so-called charlatan and trickster was a noble soul, whose every day was spent in unselfish work, whose whole life was pure and simple as a child's, who counted never the cost of pain or toil if these could advance the great cause to which her every energy was consecrated. Open as the day to a certain point, she was the incarnation of kindness—silent as the grave if need be, she was sternness personified at the least sign of faithlessness to the work which was her life. Grateful, so grateful for every affectionate attention, careless, so careless of all that concerned herself, she bound us to her, not simply as wise teacher, but as loving friend. Once I was broken down through long bodily and mental strain and the wheels of my life ran so heavily that they nearly stopped. Through it all her solicitude was untiring and one special proof of it that she gave, too personal to mention here, would have been thought of, perhaps, but by one in a million.

Perfect—no; faults—yes; the one thing she would hate most of all would be the indiscriminate praise of her personality. But when I have said that she was sometimes impetuous as a whirlwind, a very cyclone when she was really roused, I have told nearly all. And I have often thought it was more than possible that some of these outbursts were assumed for a special object. Lately they had almost vanished. Her enemies sometimes said she was rough and rude. We who knew her, knew that a more unconventional woman, in the very realest sense of the word, never lived. Her absolute indifference to all outward forms was a true indifference based upon her inner spiritual knowledge of the verities of the universe. Sitting by her when strangers came, as they did come from every corner of the earth, I have often watched with the keenest amusement their wonder at seeing a woman who always said what she thought. Given a prince and she would probably shock him, given a poor man and he would have her last shilling and her kindliest word.

How meagre all this is I know full well. Of the real H. P. B. we only caught occasional glimpses, and so necessarily we are thrown back on that human side of her life which appeals most to the human in us. Of her vast and profound knowledge this is not the time to speak, and if it were, how could one speak? Only its ripples ever reached us, but those would make an ordinary ocean. Probably we shall never know all the why and the wherefore of her recent incarnation. In 1889 Annie Besant and I were with her in France at the Forest of Fontainebleau, and while there she went

over with us in manuscript part of the *Voice of the Silence*. Looking back on that time, I remember that the passages over which she was most impressive were those which describe the toilsome ascent of the pilgrim-soul. In the copy of the book which she gave me and which will never leave me, she has written, "To Herbert Burrows, my old friend in another and better incarnation, from his ever-loving H. P. B." It may be that in those words lie part of the key to the life that we knew.

Be that as it may, the real key for us is to be found in the example of her self-sacrificing devotion to her work. This is the note which was struck in the hearts of the hushed crowd who but yesterday gathered for the last time round the body of their loved teacher. That body has vanished from our sight, but the work remains. No great thought can ever die, no great effort for humanity can ever cease, but thought and effort can be accelerated by faithful service for mankind. More than ever now is that service needed, and they who would read aright the lesson of H. P. B.'s life will give that service unstintingly, ungrudgingly, if need be to the bitter end.

HERBERT BURROWS, F.T.S.

Teacher and Friend.

MY first acquaintance with Madame Blavatsky was in correspondence upon the subject of western occultism, during the year 1887.

I had often wished to see her, and had proposed to myself a way by which I could satisfy this desire, without in any way trespassing upon the slight acquaintance I had with the famous authoress of "Isis Unveiled". Some months passed, and, for reasons in which a reclusive disposition found some sort of consolation, I had not yet seen Madame Blavatsky. I was in daily correspondence with members of the Theosophical Society, and others interested in the special subjects of its investigation, and every day the fact of my not having seen the chief mover in the occult renaissance of the 19th century, was growing more and more a source of annoyance to me. Quite unexpectedly, and to my intense satisfaction, the matter shaped itself. A letter from a London friend informed me that he had arranged for a few friends to meet at his house to discuss some of the problems in which we were mutually interested, and that if I would go up to town that evening, he would take me round to see "H.P.B." on the morrow.

I went—not to see my friends, nor to discuss problems, but—with the sole idea and purpose of seeing "H.P.B." That evening it seemed that Time stood still for the special purpose of laughing at my impatience. At last, however, the morning dawned and grew into a fine summer day, and towards noon I found myself with my friend at the house in Notting Hill, whence, he informed me, all the life of the Theosophical Society

came. Entered, we were shown into the drawing-room, at least I presumed that was its appellation, though I have never seen, nor ever expect to see, another room like it. No, I was mistaken, for a few seconds later, in response to a familiar greeting from my friend, H.P.B. rose from her desk, where she had been hidden from view by an unusually large arm-chair, and came forward to receive us.

The largest and brightest blue eyes I have ever seen opened widely upon me as she took my hand and gave me welcome. All the confusion I had secretly predicted for myself fled from me on her first words. I felt at home and at ease with H.P.B. at once. "No, I will not be called 'Madame', not by my best friend, there was nothing said of that when I was christened, and if you please I will be simply H.P.B. Have a seat there; you smoke of course; I'll make you a cigarette. E——, you flapdoodle, (this to my friend), if you can find my tobacco box on the place there, I'll mistake you for a gentleman." Then amid some laughter, as playful and buoyant as that of a child, she explained to me that E—— and she were "old friends" and that she was very fond of him, but that he often "took advantage of her old age and innocence", and amid some repartee the tobacco was produced, and H.P.B. made cigarettes for each of us. Then we settled down to more serious talk, H.P.B. asking me about my studies in Theosophy and western occultism, and telling me of the success of the Theosophical movement, and how the people said this and that, and how the papers said much more, and that all were wrong because they did not understand, and had forgotten their history books and could not see where the movement was going to. And then she asked me to tell her about myself, and gave me some practical advice, and soon afterwards I had taken leave of the most interesting person that I had ever seen.

Such were the circumstances which led to my personal acquaintance with my beloved and revered teacher and friend. I was most pleasurably impressed with all that I had heard and seen during my brief visit to the home of the Theosophists, and the impression I most vividly recollect of H.P.B. herself, was of her surpassing kindliness of manner, her fearless candour, her remarkable vivacity, and above all the enthusiasm with which she spoke of the work which lay before the Theosophical Society. When, many months later, it was suggested that I should go to live at the London Headquarters, then in Lansdowne Road, I was only too glad to do so; indeed I would have gone anywhere in order to have come more directly under the pure strong influence of H.P.B.'s example and teaching. The impressions I had first formed of her character remained unchanged during all my intimate association with her, until her passing away. In all my difficulties, whether in study or work, I have ever found her a wise counsellor and a strong guide. In sickness or sorrow she has always been kind, gentle, helpful and re-assuring; in short, no one has ever filled

my life in the double capacity of friend and teacher as she has done, and there is none to whom my gratitude so willingly flows.

I have said that H. P. B. was enthusiastic in her devotion to the cause which she had the honour of representing to the world. None who has had the privilege of working with H.P.B. could make any doubt upon this point. One of her first letters to me, phrased in her peculiar foreign way, informed me that "the first volume of my book (the *Secret Doctrine*) is from the press, and I am up since five o'clock these days". Her powers of endurance were equal in every respect to her great sense of devotion. She was an incessant worker. I have seen her at her desk as early as six o'clock in the morning, and often in the coldest days of the winter months, several sheets had passed under her pen before she took breakfast. Her application and tenacity were oftentimes a source of wonderment to me, especially when I considered that a great part of her life had been spent in the restless excitement of travel and adventure. Whatever may be the respective merits of the many Causes for which men and women have worked and died, certain it is that none have served them more fervently, persistently and painfully, than H. P. B. has served that of Theosophy. The night before her departure she was at her desk for a few minutes, effecting the last disposition of her papers; an editorial lay half completed upon her desk, when for the last time she laid her pen aside to go to her passing rest. I was present at her departure, her right hand grew cold in mine. I will not attempt to describe my feelings when the consciousness of our loss, temporary though it may be, first dawned upon my mind. These moments of exquisite pain, when self-compassion, and a joy for the rest that had come to one I loved, tore my being in twain with their wild contest, will ever remain among the sacred memories of my life.

The last words from her pen were in defence of the truth for which she had lived; her dying lips framed words of encouragement to those upon whom the chief work would fall by her departure. What though many in the outside world have denied to her that honesty of purpose which they would be the first to claim for themselves, what though her untiring efforts in the cause of the Truth were repaid by the slanders and scoffs and sneers of the superficial crowd, and though her friendship was betrayed by the wounded vanity of a few fading personalities, yet she was unchecked in her purpose, and beyond the belief and desire of all her opponents, successful in the task she had undertaken in the face of such enormous discouragement. Those at least who lived with her, and best knew her, can tell how pure and unselfish was her whole nature, and how inspiring her teaching and her example. Nothing that I can say could add anything to the inherent beauty and purity of her character, and it is only with a feeling of grateful devotion and duty that I pen this feeble tribute to the memory of my greatest friend. WALTER R. OLD, F.T.S.

H. P. Blavatsky as seen through her Work.

HAVING joined the Theosophical Society in 1878, just as Madame Blavatsky and Col. Olcott were leaving America for India, and having followed the fortune of the Society ever since with increasing interest up to the time of H. P. B.'s death, it has occurred to me that the reasons that have led me, step by step, to the present time, may not be without interest to the readers of LUCIFER. It is not my purpose to write even an epitome of the Theosophical movement, or to attempt to show Madame Blavatsky's relations thereto, but rather to give a distant view of the teacher, as seen in her work, and show how her motive and aim may be discerned therefrom.

Coming to the T. S. doctrines from the orthodox protestant communion through familiarity with modern science, and philosophers like Herbert Spencer, these studies were immediately followed by mystical writers like Jacob Böhme, when at this point my attention was attracted to *Isis Unveiled*.

The result of all previous studies had been most unsatisfactory. The old religious creeds and theological interpretations of Christianity had been altogether repudiated; and while the materialism into which modern science was obviously drifting was still less satisfactory, as giving the meaning of life, the nature and destiny of man, there lingered a feeling that there must be, after all, an element of truth and a beneficent purpose in the old religions. I was still earnestly searching for that which I had all along been unable to find, and yet which I felt must somewhere exist.

Two or three times I took up one of the volumes of *Isis*, only to lay it down, discouraged by the idea that I must read it through in order to know what it contained, and life at that time seemed very short, and time always precious. To "scan" these books hastily, and get, as I had often done with other volumes, a good general idea of their contents, seemed impossible. One day I opened the first volume, "Science", and certain references therein to the Freemasons arrested my attention. I read on and on, and always with increasing interest. Before I had read to the end of the volume I began to hunt for some clue to the author. Who was "H. P. Blavatsky"? I had found in the volumes certain references to a "Theosophical Society". What was Theosophy, and what objects had the Society in view? At last my interest became so great that I wrote a letter of enquiry to the publisher, Mr. Bouton, and the result was a most kind and courteous response from H. P. Blavatsky herself. A more specific letter of enquiry was followed by another kind answer, and by my joining the Society.

Soon after arriving in India H. P. B. wrote me again in regard to the *Theosophist*, just then getting out its first number and requested me to answer any attacks upon, or misrepresentations regarding the T.S. From that time till her residence at Avenue Road, she wrote me at considerable intervals of time and whenever occasion specially required.

Obtaining, from clues given in *Isis*, a more definite idea of that for which I had been so long in search, as also of its ear-marks in many directions, I soon learned the sign-manual of the true occultist, *viz.*, the absence of all egotism. As soon as I found a writer exploiting a doctrine for either personal fame or profit, I learned first to distrust, and finally to discard him. Applying this test to H. P. B., as I did from the beginning, I found her in the face of her immense knowledge never egotistic, and not only from every sign and all reliable information, free from all personal pride or ambition, but rejecting everything offered to herself in the way of adulation or revenue. If one called her great or wise, she replied, "I am but the servant of Masters who are indeed great". Before leaving America she became a naturalized citizen of the U.S., and in doing so lost her pension from the Russian Government. The expense of founding the Society, of removing its headquarters to India, of starting the *Theosophist*, and of many other items, was largely borne by H. P. B. and Col. Olcott, while at the same time the small fees for dues, diplomas, etc., went in every instance into the treasury of the Society. I never knew her to solicit money in any way, even for the propaganda, and whenever presents of money were made to her they invariably went into the general fund of the Society.

I speak of these matters here, although so generally known, because as year after year went by, they furnished additional confirmation that here was no selfish egotist, no "adventuress", but a worker for truth and for humanity who utterly sank herself in her work. This chain of evidence, beginning from the foundation of the Society and ending only at her last breath, is unbroken. Nor have I ever seen one particle of evidence to the contrary, though ignorant and unscrupulous persons have made all sorts of baseless and absurd charges against her.

I regard this line of evidence as of great importance for the reason that every other movement of modern times, claiming to work on similar lines, with which I am acquainted, and I know a good many personally and intimately, is open to the charge of exploitation for both money and personal aggrandisement. H. P. B. sometimes made the statement that some of these organizations had stolen the livery of Theosophy for the purpose of personal profit; and in several instances, taking their professions at face-value with the reserved right of withdrawing if I found them otherwise, I joined them for the purpose of learning whether they were indeed true, and if they were working unselfishly on Theosophical lines. In every single instance their professions were false, and their boasted wisdom a delusion and a snare. One society was exploited by a convicted felon with

great pretensions and manuscripts "borrowed" from the "literary remains" of P. B. Randolph. The test to which I referred in the early part of this paper is unfailing, and those who are inexperienced in such matters will do well to bear it in mind. The true teacher of arcane wisdom who really aims at the betterment of man is never egotistic, ambitious, mercenary, or time-serving. For fourteen years I have applied this test to H. P. B. with the result of confirming all my earlier impressions. She sacrificed fortune, fame, health, and at last life itself, for an *idea*, and that idea was first and last the teaching of the truths of Theosophy for the benefit of humanity.

Coming now to her teaching itself; those who have charged her followers—those who were glad to be taught and led by her—with foolish credulity or blind fanaticism, are invariably those who speak without knowledge, and malign without evidence.

If I examined her method and motive, I also critically examined the grounds of her knowledge, and the evidence of her statements. Every one who has ever read her larger works, even with curious and literary interest, has remarked the almost innumerable references to many books in many languages and written in almost every age. Profound, indeed, would be the knowledge, and priceless the opportunity, of him who had the ability and the opportunity to verify all these references. He might, indeed, find here and there inaccuracies; what wonder, when these references were known to have been made *apparently* from memory, for it is well attested that she had a small number of volumes of any sort within her reach, and for months together never left the house in which she was living. Fortunately I have one of the largest libraries of occult and rare books to be found in America, and as my studies progressed I kept buying books to which she referred in *Isis*, in the *Secret Doctrine*, and in her almost numberless fugitive essays, for the purpose of verifying her statements as well as for further research. Through the clues thus afforded by her writings I was almost unconsciously gathering a mass of testimony in support of the old wisdom religion. Given, now, an individual of fair intelligence, capable of estimating evidence, and loyal at all times to the simple truth, I could undertake to support the great bulk of H. P. B.'s teaching by outside and overwhelming testimony.

There is also another, and entirely different, line of evidence; I have already early in this paper referred to the Freemasons. It was at this point that I first became attracted to H. P. B.'s writings and joined the Society; I had been through thirty-two degrees of Masonry, and had here, as in the orthodox religions, found something wanting. There were, indeed, traditions of "Ancient Landmarks", and that Masonry had originally been given to man "by God Himself", but what these ancient land-marks really were, or how and when the G. A. of T. U. had revealed them to man was nowhere to be discovered.

In other words, there was the evidence of glyphics, and the meaning

of symbolism; and here my first real clue was derived from H. P. B. A friend of mine who has probably made more discoveries in the ancient Kabbala than anyone known to modern times, and who had devoted more than twenty years to this special line of work, raised once certain enquiries concerning his own researches, and expressed the doubt that any man then living could or would answer his enquiries. I suggested that he should write to H. P. B. in regard to the matter, and after some delay he did so. The result was nearly forty pages of very closely-written MSS. answering every question he had raised, and adding a fund of information that astonished the recipient beyond all measure. This gentleman is not and never has been a member of the T.S., but to the present time he declares his conviction that H. P. B. was the most profound and wonderful woman of this or of any age. He, a specialist for half a lifetime in an obscure and unknown field, found H. P. B. perfectly familiar with all his work.

But why multiply evidence on these lines so familiar to all who have really any knowledge of the subject of which I write? If such methods of examination and such tests constantly applied for fourteen years constitute one a "blind follower" and an "unreasoning enthusiast", then am I all that and more. Mine is not the pen to write a biography of H. P. B., nor to estimate the value and magnitude of her work. These are but brief personal reminiscences of one who never saw her, who could not, therefore, come under her personal magnetism, nor be in any way prejudiced by personal contact. From the beginning I have measured the work of H. P. B. *by itself*, as well as by every available test and comparison, and allowed it to stand or fall on its merit. The time has now come when every one at all interested in the teachings and work of the T. S. must apply this discriminating method, and if the student be in real earnest and ready to accord to truth its own intrinsic value the result can be in nowise uncertain. There is no record of any such teacher in the western world since our boasted "civilization" emerged from barbarism.

If it be just to judge a tree by its fruit, a character by its service to humanity, and a personality by its self-forgetfulness, then will H. P. Blavatsky soon be recognised in her true character, and placed among the benefactors of humanity.

Her mission remains to the Society she came forth to found. If its members have not apprehended her mission, then, indeed, have they studied in vain, and she hath imagined a vain thing. Those who have received most through larger opportunity and from personal contact with the teacher, have the larger duty.

> "Nay, O thou candidate for Nature's hidden lore!
> If one would follow in the steps of holy Tathâgata,
> Those gifts and powers are not for Self."

But what if the disciple prove forgetful and untrue, and wander off in search of Self? The teachings still remain, and truer disciples yet will come to carry on her work. A tidal wave raised by her hand has already swept around

the world. Its pulses throb in every artery of life. The Society has but to feed the body already transfused with a newer life, to keep it intact as a whole, and to draw from exhaustless sources already in their keeping, to move the world, as it has not been moved for many a weary century. *The nucleus of a Universal Brotherhood* is already formed. Shall this Laya-centre lift humanity and enlighten the world? H. P. B. is not dead. There is no death. H. P. B. has diffused her life into the Theosophical Society, bidding them again diffuse its vital stream to every soul that breathes; adding their life-force to hers, and so to *pass it on*, involving all; enlightening all; redeeming all from selfishness and sin. "Death" was her most heroic deed. It marks and means renewed life. Hitherto we have received, now we must give. Hitherto we have learned; now, like her, we must teach. The harvest is ready, and the reapers are *not* a few, and the golden grain shall not fall back into the ground, nor be devoured by the beasts of the fields and the fowls of the air, for an innumerable host that no man can number stand hungry and waiting without. They are waiting without, foot-sore and weary with life. They have waited long, clamouring for bread, and receiving only a stone, and here is the *One only Truth* that can feed and satisfy the starving soul; the one truth that to the last analysis can satisfy the reasoning mind, and give new life and hope to the sorrowing heart of humanity. *Let us push on the work of H. P. B.*

J. D. Buck, F.T.S.

The Opinion of a Hindu about H.P.B.

[*The subjoined Paper was not published in January, because H. P. B. was the Editor of* Lucifer; *I print it here now, among the many testimonies to her great worth.*—Ed.]

IN perusing the article headed, "The Theosophical Society and H.P.B.", by Mrs. A. Besant in the December number of Lucifer, I was struck with several things, and although I cannot fully express my mind on all that I think and know about the subject, I yet feel myself constrained to speak a few words on it.

There is not the least doubt that H. P. B. is a woman of mysterious and wonderful occult powers, and must have acquired them, I believe, with great, very great difficulty and drawbacks; for now-a-days it is very rare to find out, *i.e.*, to recognise, a powerful Yogi in India, and especially to succeed in getting anything out of him; the more so by a woman born of Mlecha tribe. That, however, somehow or other—how, it is more than I

can say—she has succeeded in getting the key of the true Hindu and therefore of the subsequent Buddhistic Secret Philosophy, there can be no question, no doubt and no hesitation about it. Those who really understand anything about the sublime and mysterious philosophy of the Hindus—including the Hindus themselves—can at once find out what she knows and what she is; it does not require the demonstration of her occult powers to convince such a person. A few words on the real point, nay, only one word and the sign of a particular place, and he knows at once what she is.

I am not known to the Theosophical Society in India, England, or America, although I know H. P. B. very well. I am not a Russian, an Englishman, or an American, and therefore I have no earthly reason to speak well or ill of a person, unless I am thoroughly convinced of the one thing or the other. Add to this the fact that I am a Hindu and a Brahmin of the high caste, and then you will be able to judge what motive can have actuated me, *except truth*, in speaking one word in favour of a person who, I must say, does not do justice to the philosophy of my ancestors, by revealing it to the *Ausoon* of the West, who are every inch Mlecha, in spite of all their vaunted civilisation and modern science.

Those who call H. P. B. "a fraud" are much mistaken, they do not know her. I would be glad to give up everything I have in this world to become such a fraud, if anybody will come forward to teach me. Is it not sufficient for the Westerns to know that a proud Brahmin, who knows not how to bend his body before any mortal being in this world, except his superiors in relation or religion, joins his hands like a submissive child before the white *Yogini* of the West? Why so? because she is no longer a Mlecha woman; she has passed that stage; and every Hindu—the purest of the pure amongst the Brahmins—would be proud and delighted to call her Hindu and a mother—there is no doubt about it. India cannot forget her, has not forgotten her, and the Hindus will, at no distant time, get their *Yogini* back to their house. They may be careless and ignorant, but they are certainly not ungrateful or faithless, like most of the civilised people of the West. I am really very sorry for the conduct of some of my mistaken countrymen, during the Coulomb farce on the missionary stage in India, who for fear of disclosing the names of the Yogis to the people of the West, lost no time in concealing the fact, so as to make it appear that there were no real Yogis in India at all. I myself certainly do not like the idea of publishing the Secret Philosophy of the East for the information of the people of the West, who have nothing but contempt and hatred for everything called Eastern, and especially Indian; there may be very, very few exceptions to these; but there is one consolation in this; that those books are dead letters for the *Saheb loks* unless fully explained, and H. P. B. is the only person who can explain them in the West. But I sincerely hope that she will not abuse her authority, unless with the consent of those from whom

she received. As a Brahmin, I would always object, and I consider it my duty to do so, to the publishing of the secret sublime Truths of my religion and ancestors, especially amongst the people whose food is beef, who drink spirituous liquors, and have beds composed of spring cushions made of down and feathers.* It is very easy to envy the powers possessed by others, and to wish to possess the same; but it is very, very difficult to attain these, more difficult than I am able to express.

RAI B. K. LAHERI, F.T.S.

How an Agnostic saw Her.

FROM stale, grey London we were whirled out among the green fields and through masses of fruit trees white as the vesture of Soracte's† hill, that day we followed to the furnace the mortal remains of Helena Petrovna Blavatsky. Away we were whirled through plains grazed by fat oxen that would have made a holocaust worthy to have celebrated the victory of Platæa, and through a gloomy plantation of resinous pine that would have made a funeral pyre for Patroclus. And, from among the bushes, the birds sang as merrily as they did erst in Eden, and the primroses prinkt the green slopes as fragrantly and daintily as in the old romantic days, when they bore up the dancing feet of Titania and Oberon beneath the light of the moon.

And on we sped with our dead through that blue-skied afternoon in the month of May. We bore no warrior to the pyre. We needed no oxen and resinous pine. We hasted to a mortuary furnace more intense than ever reddened the heavens round Ilium, or rendered Gehenna hideous with unctuous smoke and the odour of smouldering bones.

We were accompanying to the flames an oracle, a sphinx, or a sibyl, rather than anything that the world commonly produces in its ordinary villages and towns. We accompanied the remains of what erst was the madcap girl of Ekaterinoslow, who, with nuptial withes, had, as a freak, tied her wild and impetuous young heart to that of tame and frosty age; and had since, in every realm of this planet of ours, thought and toiled and suffered, and had been misunderstood and calumniated. She felt her strength, and knew the weakness of the chattering imbeciles that, in the census-return, make up the millions of a country's population. Mabel Collins tells the truth when she says that Madame Blavatsky had a contempt for mankind; but forgets to say that it was an affectionate contempt.

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* A true Hindu would never care for the Western civilisation which, like an onion, only emits a strong smell of a peculiar kind, too much provocative of passion, and discloses no substance when the several skins are taken off.

† *Vide* Hor., Ode ix.

She was neither pessimist nor misanthropist. She was simply an upright and romantically honest giantess, who measured herself with the men and women with whom she came in contact, and felt the contrast, and was not hypocrite enough to pretend she did not feel it. But she did not call even those who reviled and wronged her by a more bitter epithet than "flapdoodles". Such assailants as even the Coulombs and Dr. Coues she referred to with expressions equivalent to "Father, forgive them, for they know not what they do", even when these assailants were doing their best to cut her, soul and body, with numerous and ghastly wounds, and to fill them with salt and salve them with vitriol.

She had no more rancour against the "flapdoodles" than I have against my butt, "Mr. John Smith, nonconformist and cheesemonger"; and my ill-will towards him is shown by my working away for him year after year barring up my path to literary renown and worldly success, and becoming prematurely blind and grey-haired, wrinkled and old, for his sake. If Madame Blavatsky, like every other ambitious man and woman, had flattered the "flapdoodles" and catered to their prejudices, they would have paid her for her services and awarded her the kind of excellently stale character that would obtain one a situation as a Methodist preacher. But she was not one of the Methodist preacher type, and they give her a character (*vide* Coues and others) that would obtain for the very devil a more exalted position in hell. She declined to place her feet in the very marks in which Mrs. Grundy trod, even as an eagle could not be made to walk for leagues on the hoof-prints of an ass. She at one time amused some gapers and gazers with specimens of home-made "miracles"; and these "miracles", light as a game at Nap, they elected to associate with Theosophy, which, compared with a frivolous game at Nap, is serious as the cannonading at Trafalgar. They judged her on the testimony of a snake she had warmed in her bosom, a Madame Coulomb, a renegade friend, the most venomous viper the world knows of, especially if the viper be a female one. And on the coilings and wrigglings and hissings of this adder they are mean enough and mediocre enough to base devilish aspersions against the strong, brave, and simple woman with the remains of whom we travel on to the furnace at Woking. Such was the tenour of my contemplations by the way.

One in a wagon-load of uncraped mourners, I reached the crematorium. It is a red-brick building, which, in appearance, seems a mongrel between a chapel, a tile-kiln and a factory chimney. You enter by a mortuary chapel, passing through which you emerge through heavy folding doors of oak, and find yourself in an apartment, in the middle of the floor of which, and end to you, there is a great iron object like the boiler of a locomotive, but supported by and embedded in masonry. The Theosophists crowd round this boiler-looking object with anxious but decorous curiosity, to gratify which one of the attendants turned, on the end of the object, an iron snib, which left a circular orifice about the size of a crown piece. Those present

looked in succession into this opening; most, I noticed, gave one quick glance, and turned away with an involuntary shudder. When it came to my turn to peep in I wondered not that my predecessors had shuddered. If Virgil or Milton or Dante had ever seen such an Inferno, they would never have written about the Inferno at all, relinquishing the theme as utterly ineffable. Inside that furnace was filled with towels of fire whisked by the arm of the very devil himself. I can look on a common furnace; but I shall never again peep through that iron eye-let into the viscera of hell.

As I was so contemplating, the hearse arrived and drew up on the gravel in front of the door of the mortuary chapel. Into the chapel the coffin was borne and laid upon an oaken tressel, and we all stood up and uncovered. The coffin was literally laden with and hidden in flowers, and a heavy perfume pervaded the air. Under those flowers lay the mortal remains of her who was dear to all of us, and had wielded a personal influence such as mere mediocrity, however amiable, could never have exercised. The *glamour* with which she evoked towards herself human respect and affection was a greater "miracle" than any her traducers have drawn our attention to. It was equalled only by the envenomed hate towards her with which she could apparently inspire her enemies. And how she could have enemies at all is a "miracle" to me; for, in spite of her tremendous attainments and unrivalled talent, she had not a vestige of pedantic assumption, and had the simple heart of a child. "Impostor" indeed! She was almost the only mortal I have ever met who was *not* an impostor. And the flagrant and apparent ignorance of those who style her so is contemptible. They allege that she "founded a new religion". Where and when did either she or hers make such claim? On the authority of mendacious popular gossip, they allege that the "new religion" like the baleful old mockery of a religion that is in this country, by law established, was attested by thaumaturgy and miracle. They are ignorant of the very elements of Theosophy who make such a charge. Even if you were to take it for granted that, by a clever juggle, Madame Blavatsky found a tea-cup under the ground and mystically mended a trayful of broken china, the fact would have no more connection with Theosophy than Tenterden Church has with the Goodwin Sands, or lawn tennis with Christianity. Ye sneerers of cheap sneers, read "Isis Unveiled", "The Secret Doctrine", and the "Key to Theosophy", and you will find that Theosophy is, most likely, something too high for your comprehension, but something that is immeasurably removed from the possibility of being assisted by the legerdemain of a charlatan or the jugglery of a mountebank.

Mr. G. R. S. Mead, a young gentleman of refined features and much *spirituelle* of expression, stepped forward to the head of the coffin of her to whom he had been private secretary and attached friend. There, in the most solemn hush, he read an impressive address impressively. As his

silvery voice rose and fell in melancholy cadence, I was wafted away as in a vision to the glen where—

"In accents soft and calm,
Kilmahoe gave out the psalm,"

among the heathery hills of my own loved land, to sterner and less literate heretics who were persecuted with fire and steel, even as the heretics among whom I now stood were persecuted with sneering and calumny.

But, while thus musing, the door from the crematorium into the chapel opened, and four employees, who did not look exactly like either stokers or butchers, but had some resemblance to each, entered, and, in a business-like manner, went two to each end of the tressel, and, raising it by its four handles, moved off with it through the doorway. Four Theosophists who had known and loved Madame Blavatsky, and had, like myself, found the grandest and the worst-abused woman in the world identical, followed her remains through that wide doorway down to the furnace. The mass of flowers wafted us another wealth of fragrance as they disappeared, and the great doorway was slammed and bolted with a decisive mastery suggestive of the fall of the portcullis in Hades.

Tressel, coffin, and flowers had gone. They were now behind that inexorable door, as also the mortal remains of the strongest, bravest, and noblest woman that shall ever grasp this poor trembling hand, all too mean and weak to write her obsequies. "Give up thy life if thou wouldst live..... Before he cast his shadow off his mortal coil, that pregnant course of anguish and illimitable pain, in him will men a great and holy Buddha honour.....When to the Permanent is sacrificed the mutable, the prize is thine: the drop returneth whence it came. The OPEN PATH leads to the changeless change—Nirvâna, the glorious state of Absoluteness, the Bliss past human thought."*

Since Madame Blavatsky's arrival in England the Theosophic movement has made steady progress, principally among the influential and educated; for, like Positivism, it offers no haven of mental indolence and moral lethargy for the unlettered and unthinking. The most notable English convert is Mrs. Annie Besant, whom we always predicted would, in time, relinquish the cold *this-worldism* of the Secularist.

Anyone with the capacity to recognise human greatness and to discern the *Shekinah* light of Genius—and this is written by one who has looked in the face of Carlyle—could not fail to know that the world held only one Madame Blavatsky. There was a charm in the sublime simplicity of her manner which drew her followers to her as the horse-shoe magnet attracts the steel filings. She struck you as a square-headed, rough-featured, stout, carelessly-draped, Oliver Cromwell-looking personage, as you sat alone with her over coffee and smoking with her cigarettes of her own making;

* "The Voice of the Silence," translated and annotated by H. P. Blavatsky.

but she had that overflow of soul which falls to the lot of few, and such as might, but for superior mental fibre and balance, have impelled her, like Wiertz and Blake, to ride on steeds of fire while the multitude deemed their genius dashed with madness. Hers had been a life of storm, toil, and unrest, which had left their autographs written cruelly upon her face, and had originated or accentuated incurable illness. She kept herself among us by taking doses of arsenic which would have killed the strongest. And yet she was cheerful and sociable, incapable of an ungenerous thought, and she had not a mean drop of blood in her veins.

Her manners and mode and matter of speech were far too unconventional for the drawing-room. She could use expressions of expletive force which are compatible with dashing dragoons rather than with simpering dudes. She had that tremendous strength of idiosyncrasy which can dispense with receiving lessons in deportment from the dancing-master. The feeble yew looks best when clipped and pruned; but the forest oak appears to most advantage in the possession of the full length and strength of his great arms with which he has grappled with the roaring storm.

Theosophy or no Theosophy, the most extraordinary woman of our century, or of any century, has passed away. Yesterday the world had one Madame Blavatsky—to-day it has none. The matrix of heredity environment in which she was moulded has been broken. Through the coming ages of time or eternity shall the shattered fragments of that matrix be gathered up and refixed, and another Helena Petrovna Hahn be born upon the earth, when the earth is sane enough not to misunderstand her, to persecute her, and seek to bury her name in a cataclysm of falsehood, hatred, and slander?

Any discriminating person who came in contact with her could easily understand why she was so dearly loved, and no less easily conjecture why she was so bitterly hated. She wore her heart upon her sleeve. Unfortunately for anyone who hopes to "get on" in this world, she did not possess even a single rag of the cloak of hypocrisy. She rattled away rather than conversed upon persons and principles in merry sarcasm and happy cynicism, but, to those who could understand her, without even a suspicion of bitterness or malevolence. She had none of that restrained precision in utterance in regard to friends and contemporaries which ladies in society adopt. She meant no ill, and so it did not occur to her that she could speak any evil. She was, if you like, too simple and ingenuous and straightforward; she wanted in discretion; she was entirely lacking in hypocrisy; and thus she became an easy butt for the envenomed arrows of her traducers.

Now, through dark death and the crematorium fire, she has passed from among us, ye slanderers. Apart from the nobility of her soul and the magnitude of her achievements, I cherish dearly the memory of one I loved, of

a misunderstood one whom I understood, and one of the very few who ever understood me. The mystery to which we are passing may be the richer for her presence; but this mediocre world of ours is all the poorer for her loss. Her demise falls heavily upon me who was of her brotherhood, but who do not share in the stoical consolations of her creed.

To her followers she is still alive. The Madame Blavatsky I knew "can in the mind of no Theosophist be confounded with the mere physical instrument which served it for but for one brief incarnation". But I lay not firm enough hold upon this doctrine for it to give consolation to me. The Madame Blavatsky I knew is *dead* to me. Of course, all that might be permanent or impermanent of her still whirls in the vortex of the universe; but she lives to me only as do others on the roll of the good and great, by the halo of her memory and the inspiration of her example. Her followers are gnostic on grave issues of teleology on which I am only agnostic. They have unbroken communion with their dead; but I am left to mourn. It is not for me to altogether overleap the barriers of sense, and, by the divine light of spiritual perception, behold help extended to me from that awful bourne from which no traveller returns. To me Madame Blavatsky is dead, and another shadow has fallen athwart my life, which has never had much sunshine to bless it.

SALADIN.

(In *Agnostic Journal*.)

Resolutions from Lodges.

THE following Resolutions from Lodges have been received at the European Headquarters:

BLAVATSKY LODGE.

Resolved, that the members of the Blavatsky Lodge of the Theosophical Society hereby record their unabated loyalty to and confidence in H. P. Blavatsky, the founder and teacher of their Lodge, and express their grateful and heartfelt thanks for all the instruction she has imparted to them.

Resolved, that the Blavatsky Lodge of the Theosophical Society, herewith determines to carry on the work of Theosophy with increased activity, and re-adopts with enthusiasm the fourth clause of its original constitution, passed on Thursday, May 9th, 1887, at Maycot, Upper Norwood, viz.: "That the aim of the Lodge be active work".

PHILALETHEAN LODGE, BRIXTON.

Resolved, that this Lodge of Fellows and Associates of the Theosophical Society hereby records its deep regret at the death of the honoured Founder of the Theosophical Society, after a life of undeviating rectitude and absolute self-sacrifice.

Chiswick Lodge.

Resolved, that the Chiswick Lodge of the Theosophical Society desires to place on record its deep sense of the loss which the Society has incurred in the death of its founder and teacher, H. P. Blavatsky; to acknowledge their obligation to her for inspiration and knowledge derived from her teachings; to uphold against all attack her personal character and the noble effort of her life, and to express their deepest sympathy with those of her immediate circle, who feel her loss most keenly.

Bradford Lodge.

Resolved, that this Lodge desires to express its sincere regret occasioned by the death of that inestimable woman named Helena Petrovna Blavatsky, and its deep lament at the loss which the world in general, the Theosophical Society in particular, but most especially her private students, will thereby incur.

Liverpool Lodge.

Resolved, that the Liverpool Lodge confirm their telegram of the 9th instant, and convey to Headquarters their heartfelt sympathy and regret for the loss of their beloved friend and teacher, H. P. Blavatsky, and express their conviction that if the Fellows of the Theosophical Society would ensure the success of the noble work which she so ably instituted, they must labour to the utmost of their ability in the same direction.

Birmingham Lodge.

The Birmingham Lodge writes:—This is indeed a great loss to us generally: but we must not let our sorrow hide from us the real ties which made H.P.B. dear to us, and we therefore take this opportunity of assuring you of our allegiance to the Cause for which she worked, to which she was so devoted, hoping ere long to see an imperishable monument to H.P.B.'s memory raised up in the success of the Theosophical movement.

West of England Lodge.

We, the undersigned members of the West of England Branch of the Theosophical Society, having learned with deep regret and sorrow of the passing away of our gifted Teacher, Helena P. Blavatsky, on the 8th May, desire to express our deep sense of the loss we have all sustained in the removal of a life from the midst of us, the work of which has earned our heartfelt gratitude, and also to offer our great sympathy with those who were closely associated with our Teacher at Headquarters, the President and Members of the Blavatsky Lodge.

Signed by Members.

Dublin Lodge.

Resolved, that the Dublin Lodge desire to place on record their unalterable conviction that whatever is best and noblest in their natures has been aroused and energized by the immortal work done for humanity of all races and creeds by our revered leader H. P. Blavatsky. With this view of her life and work before us, the Lodge feel that ordinary expressions of gratitude for the manner in which her life has raised some of us to a partial realization of the possibilities of our nature would be wofully inadequate to express the deep love and reverence with which we must ever regard her.

Scottish Lodge.

Resolved, that the Scottish Lodge send its heartfelt condolence and sympathy to its co-workers in London, and express its sense of the exceed-

ing great loss the cause of Theosophy throughout the world has sustained by the death of its greatest exponent, Madame H. P. Blavatsky.

Swedish Branch.

Resolved, that the Gothenburg Centre express its regret at the great loss sustained by the death of H. P. B.

"The members of the Swedish Theosophical Society send a greeting of warmest sympathy to the members of the H. P. B. Staff in London on account of the great loss all Theosophists have incurred through the departure of our revered friend and teacher, H. P. B. She was a light-bringer to all who possessed the blessed power to see or feel that it was the truth she brought us. She consoled many a despairing soul that ignored its divine birthright. Through her courage and indefatigable unselfish labour she made fervent many a cold heart that had forgotten that it lived to struggle. Her unfailing faith put the faint-hearted to shame; her humility was a lesson to the self-sufficient.

"Blessed and cherished be her memory! You lived with her and enjoyed her daily teaching and advice, your regret is deeper, but your remembrance is richer, and if we have the certain hope, that from the hearth where H. P. B. once lived and worked, light and warmth will flow to us long after she has left it, it is not only because we trust your willingness to share the inheritance with us, but because we have already had so many proofs of your untiring and enlightened work for your brethren."

Ionian Branch.

Resolved, that the Ionian Branch express its deep-felt sorrow for the unexpected, sudden and irreparable loss to the Theosophical Society occasioned by the death of its Founder, Chief, dearest Friend, and illustrious Teacher, Madame H. P. Blavatsky.

Dutch-Belgian Branch.

Resolved, that the Dutch-Belgian Branch express its heartfelt grief at its great loss, and their deep sympathy for the Council of the British Section and all H. P. B.'s friends at the Headquarters in London, or in other parts of the world, occasioned by her decease.

Société Théosophique d'Orient et d'Occident.

The Duchesse de Pomar, President of the Société Théosophique d'Orient et d'Occident, writing for the members of the Branch, after sincere expressions of sympathy, continues:—"Indeed the loss of such a devoted Teacher, and so eminently learned a woman, is a general one, and one that can never be replaced in our day at all events; and the only thing we can do to help ourselves is to study the voluminous writings she has left us with redoubled assiduity, and with the firm assurance that she will still aid us from the other side, and will still continue to take the same deep interest in our studies and aspirations she has ever done".*

Le Lotus Branch.

Le Lotus Branch in a sympathetic and brotherly letter express themselves as follows:

"Au moment où la Société Théosophique est frappée si cruellement par la perte de celle qui fut sa lumière et la propagatrice inspirée de la vérité, le devoir de tous les membres de la S. T. est de s'unir encore davantage et de redoubler de zèle et de dévouement.

"C'est ainsi seulement que nous prouverons que nous étions dignes de recevoir ses hauts enseignements et qu'ils ne sont pas tombés dans une terre ingrate et stérile."

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* Pressure of space prevents us giving the rest of the letter.—[Ed.]

The Spanish Group.

Douloureusement frappé par la perte que la S.T. vient d' éprouver dans la personne de son Maître respecté, H. P. Blavatsky, le Groupe Espagnol s'addresse au Lucifer afin d'y exprimer publiquement sa profonde douleur.

Cependant, malgré la tristesse qui pèse sur tous ses membres, ils peuvent dire que leur attachement et leur enthousiasme pour la Cause Théosophique ne s'est pas démenti un seul instant, Cause à laquelle notre Maître avait voué sa noble vie et pour laquelle elle avait tout sacrifié.

Le Groupe Espagnol, semblable au roseau battu par le vent d'orage, la consternation du premier mouvement passée, secoue sa tristesse et relève courageusement la tête pour continuer la lutte avec energie et remplir loyalement son devoir.

Le Groupe Espagnol *tient à proclamer hautement* dans cette amère circonstance, son inébranlable et fidèle adhésion à la Société Théosophique, convaincu qu' H. P. Blavatsky qui fut notre Maître, nôtre guide et notre ami à tous, veillera sur ceux dont elle a été à même d'apprécier le dévouement et la sincérité, et leur donnera la force nécessaire pour atteindre un jour le but si noble et si élevé auquel ils se sont proposé d'arriver et dont H. P. Blavatsky leur a indiqué le chemin.

The Glasgow Centre, not yet formed into a chartered Lodge, sends by its Secretary, "the expression of the deep regret and sorrow felt by the members of the Centre at the death of H. P. B., loved as she was and reverenced, as a woman and as our leader, by all of us."

The resolutions from Branches of the American and Indian Sections are held over till next month for want of space.

The Press.

DURING the last month we have simply been inundated with cuttings. Upwards of 500 have been received from Great Britain alone; in fact the whole press of the country has had something to say of H.P.B. and Theosophy. The majority of the cuttings are favourable and many papers re-produced the life of H.P.B. from *Men and Women of the Time*. A few were eulogistic and some had the bad taste to vilify the dead, heaping on her the most shocking imputations. With regard to these the following protest was drawn up and appeared in quite a host of papers:

"We, the undersigned members of the Theosophical Society, who have known intimately the late H. P. Blavatsky, have read with surprise and disgust the extraordinary and baseless falsehoods concerning her life and moral character circulated by a portion of the press.

"We do not propose to attempt any answer in detail to libels as monstrous as they are vile, libels which deal, moreover, with supposed events laid in distant quarters of the world, without any evidence being adduced to substantiate the allegations. Is it right, even for the sake of soiling a dead woman's memory, to ignore the ordinary rule of law that the *onus* of proof lies on the accuser? What character can be safe if any unsupported slander is to be taken for proved fact? We content ourselves with staking our honour and reputation on the statement that her character was of an exceptionally pure and lofty type, that her life was unsullied and

her integrity spotless. It is because we know this that we were and are proud to follow her guidance, and we desire to place on public record the fact that we owe to her the noblest inspirations of our lives.

"As regards the curious idea that Madame Blavatsky's death has given rise to any contest for her 'vacant place', will you permit us to say that the organization of the Theosophical Society remains unaffected by her death. In conjunction with Col. H. S. Olcott, the President of the Society, and Mr. William Q. Judge, a prominent New York lawyer, Vice-President and leader of the movement in America, Madame Blavatsky was the founder of the Theosophical Society, and this is a position that cannot well be carried either by a *coup d'état* or otherwise. Madame Blavatsky was Corresponding Secretary of the Society, a purely honorary post, which, under the constitution, it is unnecessary to fill at her decease. During the last six months, in consequence of the growth of the Society, she temporarily exercised the presidential authority in Europe by delegation from Colonel Olcott, in order to facilitate the transaction of business, and with her death the delegation naturally becomes void.

"Her great position in the movement was due to her knowledge, to her ability, to her unswerving loyalty, not to the holding of office; and the external organization remains practically untouched. Her special function was that of teacher, and he or she who would fill her place must have her knowledge.

(Signed) "Annie Besant.
"C. Carter Blake, Doc. Sci.
"Herbert Burrows.
"Laura M. Cooper.
"Isabel Cooper-Oakley.
"Archibald Keightley, M.B. *(Cantab.)*
"G. R. S. Mead, B.A. *(Cantab.), Sec. European Section T.S.*
"Walter R. Old, *Sec. British Section T.S.*
"Constance, Countess Wachtmeister.
"W. Wynn Westcott, M.B. *(Lond.)*"

London, *May 19th, 1891.*

On the whole the newspaper men have shown a desire for fair play; in fact one prominent journal which had devoted several columns in two succeeding issues to a rehash of the personal opinion that made Mr. Hodgson so notorious, and was so foolishly endorsed by a learned society (perhaps to enliven their otherwise deadly dull reports) sent a representative to visit the Blavatsky Lodge, and gave us an excellent notice in one of its columns.

We have also received many cuttings from the United States, India and the Continent, and have to report on them also as above. It is to be remarked that the press of all these countries, perhaps we may say of the world, has not been contented with a few lines of notice or comment. Many of the leading papers have devoted editorials to the subject, and some contain articles of several columns in length. On the whole, the world imagines that the members of the T.S. are long-haired mystics or credulous imbeciles; we wonder how they will take it when they find out that we are somewhat business-like people, only a little more in earnest than the majority!

The True Church of Christ, Exoteric and Esoteric.

IV. THE LIFE PRINCIPLE OF THE CHURCH.

(*Continued from the May Number.*)

IT has been significantly said that every man has three distinct personalities, first the man as he is, second the man he believes himself to be, and third the man as others see him. Of these the first can probably only be known to omniscience, but the synthesis of the second and third will come as near to it as it is possible for finite human intelligences to attain. The man himself can no more know the outward presentment of his personality than others judging him can know (as he himself partially *does* know) the spirit and reason of that presentment and its real meaning. So by strict analogy is it with the Church; outsiders who are not members (in the fullest sense) of the Church, may have a very full knowledge of the outward aspects τὸ φαινόμενον (better perhaps than the generality of members); but of the inward realities τὸ ὄν they have no more knowledge than outsiders have of the true motives of a man's actions. Just as it is valuable to a man to be told by a friend how his conduct appears to others, but dangerous for any to judge a man by appearance merely; so the candid criticism of honest outsiders is of the greatest value to the Church, and to the real seeker after truth the account of the Church's teachings and system presented by an outsider, collated with the explanation thereof given *from within* by the authoritative voice of the Church itself, affords the best possible information of what the Church really is. The writings of the modern Hermetic school are of great value in this regard; honest enough and altruistic enough to see clearly faults as well as virtues, and not to "set down aught in malice", mystic enough to discern the mystic and spiritual side of Church teaching, and able as outsiders to look clearly and dispassionately on the outward presentment, they can know and describe the visible body of the Church, into which the voice of the living Church can infuse a living soul.

I have used the expression "living Church", which has indeed been the common expression from its first foundation to the present time, and the question naturally arises wherein does the life consist; and by what test may we clearly distinguish the *living* Church from the Christian sects which are not members of it? Here again the analogy of the human body will help us, for science tells us that the life principle is resident in certain cells. In such a cell-colony as I have already alluded to, the life and the power of continuance of the species resides in the germ-plastic cells, these are surrounded and overlaid by enormous numbers of somatic cells which

are mortal, which come and go in the processes of metabolism, not the life of the colony, yet necessary to its life. And these germ-plastic cells are not homogeneous, but themselves undergo molecular changes whereby they become each, as it were, the microcosm of the whole colony, so that each germ-plastic (or reproductive) cell has a potentiality of reproducing the entire colony. On this molecular differentiation seems to depend the law of heredity, and the most reasonable conclusion seems to be that the germ-plastic or reproductive cell is a vehicle subject to continuous change and differentiation, but carrying the subtle odic or life principle, and capable of imparting it. That life principle must have been originally infused into the cell from some universal life or over-soul, or whatever name it may be called by. The vehicle however, of the germ cell being the microcosm of the cell colony, is itself imperfect and limited, and to this extent to be distinguished from the vital principle it carries, which, being drawn from universal life, is not subject to these imperfections. The Church, as we have seen, growing together with a common life like a cell-colony, arranged its own constitution and conditions, therefore, though outsiders may perceive that there is a life principle somewhere, it is only from within that the nature of that life can be stated, or the precise conditions of it. Taking the analogy of members of the Church to molecules of the human body, we should expect to find that life dependent on certain members and passed from one to another of them, a life moreover originally infused from without. This accordingly brings us to the next proposition.

6. THE CORPORATE LIFE OF THE CHURCH OF CHRIST RESIDES IN THE CHRISTIAN PRIESTHOOD DESCENDED BY APPOINTED MEANS FROM THE APOSTLES, INTO WHOM THE ESSENTIAL SPIRIT OF THE CHURCH WAS ORIGINALLY INFUSED.

Demonstration.—Leaving aside for the moment as undemonstrated the question whether the historic Jesus of Nazareth was the same as the mystic Christ (the manifestation to the world of the Ineffable Supreme), and merely assuming that such a manifestation has been and is, and that certain seers, adepts, initiates, call them what you will, desired the formation of a human society to be the means of making known to all mankind some of the teachings concerning that manifestation. The corporate life, according to the history, came into the Church by what is termed the descent of the Holy Ghost on the Apostles at Pentecost. We have nothing now to do with *proving the truth* of that account. Our demonstration merely amounts to this: (1) The story is related in the Acts of the Apostles. (2) The Church by its living voice, *i.e.*, decree of council and subsequent acceptance, has pronounced that book canonical, *i.e.*, part of the Church's authorized teaching. (3) Therefore the Church as a living body accepts that account of its origin. (4) The Church as a living body with a corporate life afterwards considered that such corporate life residing at first in the Apostles could only be transmitted by them, or by or through those to

whom they transmitted it. This fourth point is proved first by the Epistle of Clement of Rome* shewing the existence in Apostolic times of a Church with a Bible and government like our own ; secondly, St. Ignatius writing some thirty or thirty-five years later ; thirdly, the testimony of Irenæus and Tertullian urging the Apostolic succession as indisputable and essential for the life of the Church ; fourthly, the catena of authority showing the acceptance of the theory consistently up to the present day by the Church, which is well traced out in Haddan *On Apostolic Succession*, Chapter V., and the authorities there cited.

Notes and Illustrations.

(1.) The Church's theory of its own life then is and always has been that it is dependent on and resides in and is transmitted by its priesthood, in other words "the doctrine of the Apostolic Succession". Those who reject this doctrine are those who, for some cause or another, have left the parent Church. The presumption as to these, therefore, is that they have lost the corporate life of the Church of Christ. They may be Christians, they may even belong to what I have alluded to as the astral Church, but they are not and cannot be members of the visible Church unless they can show a share in the corporate life.

(2.) Be it carefully understood that up to now there is nothing as to supernatural grace or personal revelation, or moral goodness. We are dealing simply with the human side of a human organization which has prescribed, as it had a right to do, its objects and constitution, its mode of communication with human beings, the theory which it holds as to the origin of its common life, and the ceremonial or mechanical means whereby that life is to be carried on. All these elements we may see in more or less detail in every living association. In fact we are now looking simply at the four lower principles of the Association known as the Church of Christ.

(3.) To follow out the analogy, the general mass of members of the Church are its *Sthula Sharira*, chaotic if regarded as an unorganized mass, but differentiated from the first into somatic and germ-plastic cells, the latter being represented by the priesthood ; through these germ-cells the *Prâna*, called Life in the case of a human being, Divine Grace in the case of the Church, is conveyed more or less vigorously and efficaciously to the whole organism.

(4.) The germ-plastic cell being subject to molecular differentiation, whereby it becomes, potentially at all events, the microcosm of the cell colony, yet carries and transmits the subtle and mysterious principle of life, would lead us to expect a doctrine in the Church that the life of the Church, call it Divine Grace or what you will, is unaffected by the personal character of the priest who is the vehicle of transmission. Accordingly we

* For the most recent and learned account of St. Clement and his writings, see *The Apostolic Fathers*, Part I., by the late Bishop of Durham, London, 1890.

find that throughout Church history this has been the mind of the Church. Taking the mediæval schoolmen, both the great opposing sections, the Thomists and the Scotists, maintained that the sacraments, including tha of ordination, which is the transmission of the Church's life, operated *per se*, not *per accidens*, *i.e.*, that it was in fact the subtle essence or principle that was conveyed independent of the coarser material of its vehicle. "He who receiveth is not injured, though he that bestoweth be unworthy."* St. Augustine† and St. Optatus‡ maintain the same.

(4.) It is impossible here to recount the opinions of the various schismatic sects who maintained the opposite view, such as the Novatians, the Donatists, and in later times the Hussites, Lollards, and Lutherans. It is enough for our present purpose that the voice of the Church as defined in the last article has always supported the theory which follows from application of the analogy of the Church to a human body.

(5.) A suggestive analogy of the transmission of this church-life may be found in the case of the fragrant incense ignited from an evil-smelling brimstone match. Or the Malayan "crease" which has hurried numbers to a cruel death, if magnetized may convey its magnetism to the needle of the compass, which saves hundreds of lives. The counter-proposition may be found in the doctrines of the schismatics above alluded to, and need not be further set out here. It remains to see what is the essential element of the Christian Priesthood for the preservation of the Church's life, and this brings us to the next proposition.

7. THERE HAVE BEEN FROM THE BEGINNING THREE ORDERS OF CHRISTIAN PRIESTHOOD: BISHOPS, PRIESTS, AND DEACONS, AND OF THESE THE ORDER OF BISHOPS IS ESSENTIAL FOR CARRYING ON THE LIFE OF THE CHURCH.

Demonstration.—The words of Theodoret cited in the last paper as to the meaning of the word Bishop, the Epistle of Clement and the writings of Irenæus also above cited, prove that from the time of the Apostles, the Bishops were regarded as representatives of their sees. The Apostolic Canons¶, the Council of Antioch||, the Council of Laodicea§, confirm this point. See also St. Cyprian's notable words, "Episcopatus unus est, cujus a singulis in solidum pars tenetur".** Klee also says, ". . . this authority conferred on the Apostles to govern the Church has passed to *Bishops* instituted by them, and is preserved in all the successions of those who have followed them".†† Ordination from earliest times up to modern has been by a Bishop.‡‡ The other two orders, *viz.*, Priests and Deacons, are

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* S. Isid. l. iii., Ep. cccxl. Greg. Naz., Orat. 40. Chrys, *in Matth. Hom.*, l. n. 3.

† Cont. Lit. Petil., i. 4. n. 5, and 1, 3, n. 4; 6 n. 7. ‡ De Schism. Don. v. 4.

¶ Can. xxxiii. || Can. ix. § Can. xii. ** St. Cypr. de Unitate Eccl.

†† Hist. Dog., i. 116. Apostolic Constitutions, Lib. viii. c. 16. Pseudo Dion i. 363, ed. 1634.

‡‡ Vide Morinus, *De Sac. Ord.*, ii. p. 51, and for the Greek Church *Euchologion*, p. 160, ed. Venice, 1854.

proved by the fact that every branch of the Church which acknowledges Bishops acknowledges them also. Therefore the theory of the original founders of the Church as to the necessity of Bishops carries all the rest.

Notes and Illustrations.

(1.) Records and authorities too voluminous even to enumerate here as to the ancient synods all show the Bishops as the essential element. See especially Dr. Salmon's account of the decision against certain fanatics of Phrygia pronounced by *neighbouring Bishops*. In the third century, at a Council held at Carthage, the *Bishops* of North Western Africa *issued decrees*. Two councils of Bishops were held in Arabia, at which Origen, who was not a Bishop, was invited to attend. St. Cyprian, though giving great weight to the opinions and testimony of the laity, speaks always of *Episcopal* synods and decisions arrived at by *Bishops*. An important and interesting series of Councils was held with regard to the heresy of Paul of Samosata, Bishop of Antioch; these were attended by Bishops, Priests, and Deacons, and though the main part in the debate was taken by Malchion, a priest and a subtle logician, but not a Bishop, yet the final deliverance shows that the Bishops were the constituent members of the Council. Then comes the great age of Councils; at the opening of the fourth century a Spanish Council met at Elvira, the canons passed thereat being introduced by the words "*the Bishops said*". So at the Council of Arles, which St. Augustine calls a plenary Council, and was attended, *inter alios*, by three Bishops from Great Britain. In the East two Councils were held in the same year at Ancyra and Næocæsarea, composed of eighteen or nineteen Bishops. These smaller councils selected from an enormous number show the catena of Episcopal representation, bringing us to the great synod of Nicæa. The constituent members of this were Bishops, and Bishops only, it was long known as the Assembly of the 318, that being the number of Bishops present. The formal Epistle ran in the name of "*the Bishops assembled at Nicæa*". Similar evidence may be adduced regarding the other Œcumenical Synods. A remarkable and instructive Council is the second of Orange in 529, at which the Bishops forming its constituent members declared what was "their definition and the definition of the Fathers", asserting their own authority as the voice of the living Church, and at the same time deriving it from the primitive authority originally conferred on the Church.

(2.) The counter-proposition to Props. 6 and 7 is that what is known as Apostolic succession conveys no spiritual vitality, that the inspiration or inward persuasion or intuitive sense which prompts man or woman to be a teacher is the sole effectual warrant, and any ceremony of ordination is merely the sign that a particular body of people for the time being, accept that one as their teacher, just as they might accept a member of Parliament. The answer to this counter-proposition is that so far as it is true, it is true of the Astral Church alluded to in the first paper. The personal inspiration

of, and revelation given to, prophets, seers and initiates, was, before the formation of the visible Church of Christ, their warrant for teaching. That such personal inspiration, altogether unconnected with ordination and the priesthood, may still exist, is nowhere denied by the Church, indeed, in many instances it has been positively asserted to exist, especially in the Roman and Eastern branches. The Church of Christ, however, as previously shown, was to be a *visible* Church, *i.e.*, the already existing astral form was to assume a material and objective existence. In the process of this formation the material process of carrying on the life of that material body was formulated. Thus, to recur to the human analogy, the life (if I may call it so) of an astral form, may be independent of the mechanism of germ-plastic cells; but so soon as the subjective form becomes objective or material, such mechanism or vehicle for the life principle becomes necessary.

(3.) Such being the Church's theory and principle for its own constitution, held as we have seen continuously from the first foundation for at least five centuries, it follows that those who reject that theory and adhere to the counter-proposition are no longer members of the visible Church of Christ, that is, of the Association originally founded for the promulgation of certain doctrines and theories by men called the Apostles, and which was by them called the Mystical Body of Christ. Numerous Protestant sects have from time to time split off from the main body, but it is clear that wherever these have lost their Episcopal character and Apostolic succession they are not members of the visible Church of Christ, they are parted from its corporate life. They may have a corporate life of their own, they may have a degree of spirituality and ethical goodness exceeding the average of the main body, but it is not the life of the Church. Thus a bough cut off from a tree is for ever separated from the life of the tree, though perhaps it may take root and grow into a new tree, or more likely may live but for a time while the sap which is in it lasts, and then wither. The important point here is that the founders of the Church, intending a distinctly visible, tangible and material body, provided that its life principle should be clearly recognised, and the presence or absence thereof provable by ordinary historic methods and the rules of evidence, and that it should be distinctly ascertainable whether the Church had or had not definitely spoken on any point. These are the essential characteristics of a living material body such as the Church by hypothesis is.

(4.) The argument sometimes adduced against the Church, that its mission is doubtful because the books of the New Testament were not collected and promulgated authoritatively until the fourth century, is a strong one against the Protestant sects which, having lost or rejected the corporate life depending on episcopal ordination, and therewith the conception of the *living* Church, have to depend on private interpretation of the Bible, each man interpreting for himself. On the Church theory, as I have

tried to set it forth, this argument falls harmless, for only on the authority of the Church, the living Teacher, can the Scriptures be accepted. The Spirit or higher-self of the Church forming gradually a material manifestation of itself, produced and adopted the Bible as a *passing* work, and gave this work into the hands of the living Church, to be used as occasion required, and yet as the Bible was adopted and promulgated after the formation of the Church, so the Bible may cease to be and yet the life of the Church continue.

(5.) The relation of the Church to the Bible may be thus summarized: *(a)* The Church does not exist because of the Bible, but the Bible exists for the advantage of the Church. *(b)* No member of the Church has any right of private interpretation of the Bible in reference to the doctrines of the Church. *(c)* The Bible is not the *sole* and *only* rule of faith.

(6.) We are still speaking of the Church only as a purely material association for a purely material and perfectly defined purpose, *viz.*, to promulgate certain doctrines and theories, having, like all other associations, a right to make its own rules and form its own constitution. These rules and constitution admit of historic proof; the Association's means of communication with material persons being by decrees of Œcumenical councils, and its conditions of continuity being Episcopal ordination. In all this no question arises of good or bad, right or wrong; the simple point is that the Association having thus organized itself must be judged by that organization for good or for ill, and not by what outsiders or enemies choose to call the Church.

(7.) The above demonstration and observations enable us to appreciate popular arguments with regard to what is called "Sacerdotalism". An excess of germ-plastic cells is prejudicial to the life of the colony, an excessive power vested in the priesthood is prejudicial to the Church. If Sacerdotalism signifies merely excess, we can only say the word is a somewhat silly and misleading coinage, but the deductions are true. If, however, the arguments are taken (as they often are by the uneducated) as directed against the principle of a priesthood, then they are directed against the very life-principle. Those who adopt such arguments in that case must be taken to desire absolutely the destruction of the Church, and faced on this ground. More difficult to deal with are those who, speaking of Sacerdotalism, carefully explain to those who understand that they intend merely the excess above alluded to, well knowing that the generality will take their words as directed against the life-principle itself. This is not honest search after truth, it is not even fair fighting, but deliberate and conscious duplicity, and should be unmasked accordingly.

The operation of the law of Karma on the lower principles of the Church will be treated in the next paper.

J. W. Brodie Innes, F.T.S.

(To be continued.)

Problems of Life.

FROM "THE DIARY OF AN OLD PHYSICIAN."

By Dr. N. I. Pirogoff.*

(Continued from the May Number.)

VI.

ON THE UTILITY OF ILLUSIONS, ON WILL, DESIRE, AND PURE REASON.

January 28th, 1880.

. . . . . .

A KIND of *dolce far niente* . . . . a singing in the ears, not from quinine only, but intensified—as the echoes of the evening noises in the streets of a large city.† A whole kaleidoscopic world in the head, *in statu nascente*, one thought rapidly replacing the other, the past changing into the present without cessation. Attention fails to catch and fix a single idea, meanwhile attention and cerebration and fancy and memory are all there, and all acting at the same time. This proves to me, that in me, as in all others, I believe, in healthy as in abnormal conditions, none of these faculties act separately; my *I* is now playing on their respective keys, now lightly touching memory, then passing on to imagination, then again to reason. Only my *I* does so now softly, in a very weak way, extracting from the keys dull though not altogether disconnected tones and sounds. But such a state of mind is not without its charm; for it is the *dolce far niente* of our *I*.

Looking over the pages written during these last days, I find that I have spoken of illusion. Yes, this screen, as I have called it, is indeed our talisman. For a man who watches himself carefully, it will be easy to understand the kind of service illusion renders him, and by becoming still more careful he will not permit it to darken too much the path before him—that path which is indicated to him by his inherent, hence irrepressible, drawing toward the truth.

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* Translated from the Russian by H. P. B.

† This diary was written by Dr. Pirogoff in his country place, in the government of Podolsk, far away from any city, and during the last years of his life, when he was already constantly ailing. Much matter not directly concerned with his philosophical speculations is left out in this translation, as having no interest to the English reader.—[Transl.]

January 30th.

Everything will be explained, everything will become clear, to him who knows how to deal with fact—illusion whispers. Learn to carefully observe, sharpen your senses, know how to discriminate correctly; and then will disappear the wonders and mysteries of nature, and the arrangement of the Universe will become as simple a fact for you as all that you now know, and that you hitherto considered arcane and quite inaccessible. Such is the conviction which with every day takes more hold, not only of the high priests of science and the foremost intellects, but of the masses likewise. And this is one of the most important modern illusions, the most beneficent as it is the most useful. This illusion is more than useful, inasmuch it directs all our mental forces to objects subservient to the most exact sense-analysis and investigation, and prevents us at the same time busying ourselves with that which, to us, has to remain a most commanding mystery. The more the object of our investigation is special, the more it is limited; the stronger the illusion, the more hope there is for an exact and clear result; hence the more blissful and calm he feels who has devoted all his time and attention to the investigation. Having plunged into and devoted all our life to research on these lines, we arrive at last at the conviction, that there is nothing behind the scenes on the stage of our action, and that what appears hidden behind the scenery is so only to him who does not want or knows not how to throw a searching look into those nooks. And yet it is sufficient to think seriously, without being carried away either by the striking grandeur of sundry discoveries or by the colossal results obtained through the inductive methods of investigation, and calmly examine and analyse the sum and essence of the knowledge we have acquired by these methods, to obtain the certitude that we learn exclusively thereby only the exterior side of the universe that surrounds us, and also of ourselves.

Thus some of us are solely interested in the mechanism of phenomena, the construction, materials and action of certain sets and apparatuses of life, and its forms; others are occupied with the practical, hence also with the external side of life. By this method our knowledge and conceptions of the life of this world are undeniably increased; its external side is subjected to an examination from different sides; but it remains as much as ever undeniable now as before, and as it always was, that *in's Innere der natur dringt kein geschaffener Geist.* It is this consciousness—so keen for our spirit—that we blunt by means of the beneficent illusion, which makes us fix and concentrate all our attention on the external side of the world-life.

Who, among the men occupied with the investigation of evident truths and practical life, will ever think of reflecting upon the essence of things? Who of those busy with practical affairs would believe that this essence is not at all what our senses make us believe it is? All is plain and simple to him who has got into the habit of viewing everything as plain and simple. The really scientific investigator is far more concerned with

the *how* than with the *why*. We see a leaf growing, we watch it growing, we learn the organization and the component parts of its cells, and follow step by step the division and the multiplying of the cells, and the whole mechanism of the growing process is discovered to us as plainly as it can be. But what is it that makes the leaf grow just as it is, and not in a different way? What is it that makes the plant and the animal assume this or another characteristic species? Why do the seed and the egg contain respectively a germ precisely of the same type and species as those from which they originated? What is it that attracts the alkalies to the acids? What is that cohesion which forces the particles to unite together, and what attracts one body to the other? Why does muscular motion get transformed into heat, and heat into motion; and why does the vibration of atoms produce in us the feeling of heat? All these and a thousand more questions, remaining unanswered to this day owing to our ignorance of the ultimate essence of things, show that we are surrounded with mysteries; and if none of these mysteries are regarded by us as miracles and wonders, it is only because we meet them at every step. Instead of wonders, we call them phenomena, based on natural laws, though we are ignorant of their origin. But when, on the other hand, we meet with something far less marvellous, but less common, we do not hesitate for a moment to deny its reality; we do not believe in it, or else we believe too much, and forthwith call it a miracle. Such are our illusions—and thank heaven for them! Without our dear illusions, it would be unbearable for us to live in this mysterious world, circumscribed by an enchanted circle out of which there is no exit.

February 8th, 1880.

But is it, indeed, so? May it not be also an illusion to say, or to believe, that there exists an essence of things of some kind, unknown and not subject to our analysis? May not that ultimate essence be again only that which becomes known to us by means of experiment and observation? Why should not our senses be fitted by nature herself expressly to recognise things as they essentially are? *Sensus nos fallunt* may be only another term for *asylum ignorantiæ*. It is only necessary to learn how to use our senses, to habitually train and sharpen them, to know how to correctly interpret and explain to ourselves the sensations conveyed to us by their organs, and our senses will never deceive us.

Such are the arguments brought forward and there is some truth in them, but only *some* truth.

To begin with, we judge of our senses and the results derived therefrom only subjectively and individually. Verification of these is based on the general solidarity of opinion. But the judges of our sensuous perceptions are those same senses. That which seems to all undeniable on the testimony of their senses to-day, may be controverted to-morrow on the same authority. There is a limit to the acuteness of the senses, and the

more one sense is sharpened, the more easy becomes error, the more difficult the verification of that sense, or its checking by another sense. Finally, however acute and trained my senses may have become, still the question, what is the object observed by me outside myself, remains unsolved. I recognise any object only through the impression and sensation it produces on me. And a sensation without my *I* is unthinkable to me. Meanwhile, the certitude remains to my reason that every object that I investigate can, and will, exist without me. What is then this object? But even besides this evidently unsolvable question, the essence of things —*das Ding an (und) für sich selbst*—must be for us something else, and not that which is conveyed to us by our senses, simply because our sensuous and mental perceptions and representations, however clear they may be, can never give us a complete and full comprehension even of the external side of the object investigated by us. Could we fully fathom and penetrate into the essence of things even from their external sense-side alone, we would then know what is force and what is matter. And if we could get a representation of things not as they seem but as they really are, without the help and participation of our senses, then would we comprehend the mystery of creation, and also the mysteries of the creative powers. But not only is this unreachable to us, but even the possibility of subjecting every object to the analysis of all our senses is denied us. Myriads of things remain unexplained; other myriads will remain for ever entirely unknown to us; while our mental representations about those things which are yet likely to be discovered and analyzed through an artificial cultivation of our senses, however clear they may seem to us, are still in reality no better than phantoms, misty pictures and faint echoes, often alluring the mind into the inextricable labyrinth of conjectures and illusions.

Another beneficent illusion is our unshaken conviction in the freedom of our will, thought and conscience. Without this conviction, so dear to us, moral life would become impossible, while the phenomena of physical life would meet at every step impediments in ourselves. It is not an easy matter for me to make myself lose the conviction that I cannot fail to wish for that which I desire, and that I cannot fail to desire that which it is natural for my psychic and mental faculties to long for. My thought cannot manifest itself outside of fixed and well-known laws of cerebration, without the risk of getting transformed into something inane. My conscience demands of me only that which I consider conscientious and moral; and if I act contrary to the laws of conscience, I profess that it is because the latter has lost the freedom of its action. However, we can only maintain that will, thought and conscience are not arbitrary, though they are certainly free within the limits determined by certain organic and psychic laws. Absence of causation and freedom are certainly not synonymous terms; nor are will and desire equivalents. I *will* and *desire*, are two different notions. But neither our willing nor desiring can be arbitrary, though they do seem

to us so to be. I am wishing (or desiring) at this moment something, because my inner or organic sensations (*i.e.*, those conveyed to me by the organs), and all the preceding circumstances and conditions force me to desire just this and not anything else; I can alter my desire or force it to be silent, but only so long as my will has not yet been weakened under the yoke of various desires and other abnormal conditions. Will, in its normal state, must always be stronger than desire. Will is ever active and is the ruler of our actions. Hence, I can will something good, and at the same time wish something bad. It is only physical obstacles that can impede the actions of a strong or normal will. In will, there is indeed, a tendency to arbitrary action; nevertheless, even will cannot be disproportional in its strength to the organic energy of our *I*. I may will to lift my arm, but my will and its subsequent action are limited by the faculty of transmitting my will to the arm; and if the latter is paralyzed, then, with all my will to lift it, there will be no active wish to do so. I shall have probably to return more than once in this diary to this important subject.

The third illusion of our psychic life, an illusion as beneficent as the former two, depends on the inconsistency of our mind and fancy.

Pure reason, *i.e.*, reason viewed apart from the other psychic faculties, cannot, of course, be inconsequential. But we are unable to so argue that pure reason alone should act; while arguing, we at the same time pay attention, we remember, imagine, desire, and (in practical life) frequently excite ourselves, and get carried away by some passion or other. Therefore, our mind, consistent in principle, becomes almost invariably inconsistent in practice. And this is our fortune and also our misfortune.

Thus our mind, owing to its innate consecutiveness, is brought during each of its world-concepts, of its speculations upon the phenomena of the universe, to accept, whatever it may be trying to investigate in its world-contemplation, the infinite, the limitless and the eternal, whether it be in space, in time, motion, force, substance, or what not. It has finally to confront infinitude, the illimitable, and eternity, even though it can never form for itself any definite and clear conception of these. And no power of our argumentative fancy can represent to us any image of that infinitude, the recognition of which our mind with its inherent consecutiveness fatally reaches. This undeniable existence of the infinite, limitless and eternal principle, so fatally reached by our mind and its ideation, while analyzing the finite, the conditioned and the temporary, is not only a fact subservient to our sense, but it stands higher than any fact, because it is the unavoidable postulate of pure reason which it transfers to the domain of phantasy. At the same time both reason and argumentative phantasy are incessantly occupied in practical life with the contemplation of the various transformations of all that surrounds us, and it is these ceaseless changes in space, time, motion, force and substance, which constantly contradict in themselves the consequential conclusions of pure reason, forcing us to find in everything

that surrounds us only that which is temporary, conditioned and determined. This is that very illusion which is our fortune and our misfortune, but on the whole more beneficent than otherwise, since it forces us to centre all our mental faculties on the research of changes taking place outside of us in infinite space and time. Without this forced inconsecutiveness of our mind and the outflowing illusion, the activity of our intellect and fancy would be lost for us, engrossed as it would be in a fruitless contemplation of (to us) an unreachable infinitude.

(*To be continued.*)

"Evil."

Evil is the twin of progress, and progress is the law of the universe. The normal condition on one stage of evolution is evil on the next higher stage, on which a higher form has become the normal condition. Consider the pilgrimage of the Monad: the Monad is in the stage of inmetallization, and in a volcanic eruption stones are flung into the air, they dash themselves against each other and break each other into fragments, burning lava pours out of the crater; so long as nothing but minerals have been evolved all these forces work for progress, for further evolution. Pass to the next stage: the Monad is inherbalised, plants kill each other out, yet this struggle for existence works for progress and cannot injure moral feelings not yet evolved. The Monad is inzoonised; the plant may poison the animal, the animals slay each other, and with this stage of consciousness may be said to begin what men call evil, pain caused by disharmony, though even here there is no evil from the moral standpoint, the normal condition being that of struggle. But when the Monad is inhumanised all is changed. With the evolution of the higher form of life comes the possibility of rising to a higher plane of being; man *can* rise above the material plane, and *ought* so to rise, because if he stands still he obstructs the evolution of the universe. As man he is able to rise to self-surrender, and the power gives the duty. Sacrifice is a condition of progress, enforced on mineral, vegetable, and animal, left to be accepted or refused by man. Lower forms of life fulfil the laws of their being by necessity: man by choice, his conscious self-surrender into harmony with the universe being his prerogative as Manasic entity. To live on a lower plane when one can rise to a higher is sin; the life-conditions of the lower irrupting into the higher are evil; the combat which is right for the brute is wrong for the man, because man thereby brings the brute passions of the lower plane into activity on the higher, in which they are disharmonious, destroying that which is further evolved than themselves. A dog kills a dog, and the stronger dog remains to breed; a man kills a man, and the brute survives while the human in him is slain. If there were no progress there could be no evil, since evil is only the life-form of the past persisting into the present: therefore wherever you see evil lose not heart, for if the higher were not evolving the distinction between higher and lower could not be.

Magic among the Hindus.

WITH the exception of some descriptions of ceremonies connected with Black Magic, called *Krishna Marga* (literally The Dark Path), no complete instructions on practical occultism are now to be found in the Shastras commonly known to us. The intelligent reader of the Shastras, however, can gather sufficient hints of its existence and a very full description of the preliminary training and trials which a neophyte must undergo before he is fit to receive instructions in practical Yoga, or to learn anything of the *Rahasya* or *Gupta Vidya* (Secret Knowledge) from his Guru or Teacher. Without the assistanee of a Guru no one can hope to proceed far on the Way without bringing himself into great danger, which may end not only in his own death or in the loss of his mental and moral balance, but also may involve those near and dear to him.

When I was a boy I knew two persons of my native village in the district of Nudden, who were dabblers in magic. One was a distant relative, the other the priest of our family. The former became insane and died in a very short time; the latter, now a very old man, began to lose his reason, and has ended by becoming completely insane. Another of my acquaintances began to practise *Bagala Mukhee Vidya*: misfortunes followed in quick succession, many members of his family died within a very short time of his commencing the practice, and he himself lost everything he had in the world. He had kept the practice a profound secret until it was discovered by an astrologer to whom he had gone to have his horoscope examined.

That there *are* treatises on real *Gupta Vidya* still in India, I have not the least doubt, for I have actually seen (and read) some with an occultist of a certain school, and also a symbolical picture of the *Shat Chakrams* (Six Wheels) given to me privately for a tracing. That some, at any rate, of these practices are effective, and do not even require much effort (at least for a Hindu), I can vouch for, as I have tried one or two myself for the sake of experiment.

There are magnetisers here who are far more powerful than the professionals in the West, who know the secret of recouping their loss of power by drawing to themselves the influence of a certain planet or planets. But they will never do anything for gain, and never advertise themselves.

In most of such occult practices, *Surya* (Sun), *Chandra* (Moon) and *Agni* (Fire) play an important part: but they have different meanings according as they are (*a*) within us or (*b*) outside of us.

In all the preliminary trainings ascetic rules of life are more or less necessary; they are compulsory, in a certain way, even for the practitioner of Black Magic.

The original source of magic was the *Atharva Veda.* I am of opinion that the knowledge of our Initiates in regard to the *Gupta Vidya* was supplemented later on by *Asuree Maya*, and *Rakshasee Maya*, called *Apara Vidya* (Inferior Magic).

As regards rules for preliminary training, the principal and those most commonly found are: (1) absolute celibacy; (2) gradually withdrawing one's attraction (or *Asakti*) from worldly pursuits and family affairs; and (3) devotion to the object the neophyte has in view. Our Shastras again and again reiterate and clearly enunciate that it is impossible for a man to clearly comprehend and remember occult teaching, unless *Brahmacharya* (Celibacy) is practised. As for a real Ascetic, a *Sannyasi*, he should not touch one of the opposite sex, or in fact anyone else, and in some schools even statues of women are forbidden to be touched. The three should, in my opinion, be practised simultaneously, as they help each other. But the greatest helper is the dogged will of the neophyte himself and his courage to suffer and undergo all trials. Our *Gupta Vidya* is not for the faint-hearted and the vacillating.

There are certain signs hinted at in our Shastras by which a *Siddhu Purusha* or adept can be distinguished from ordinary mortals. Most of these signs can be observed in the face of an Adept. But what these signs are, is nowhere clearly mentioned in any book that I have seen, and most probably this has to be learned by the pupil from his teacher. It is for this reason, they say, that the Yogis besmear their faces with ashes when they go out.

To the present day in India magical practices, mostly of a sinister nature, are indulged in by many. Any one desirous of collecting evidence as to the induction of artificial clairvoyance, vampirism, magnetic healing, invocation of spirits (*Pretas*), propitiation of elementals, etc., will have a very fair chance of success.

In all occult ceremonies, *Mantras* (invocations, enchantments, prayers, etc.) play an important part. There are two classes of *Mantras;* one in the Sanskrit language and the other in an almost unknown tongue interspersed with the vernacular of the province in which it is current.

Besides Mantras, Yantras also are used. These are geometrical figures, often very complicated, traced with powders of various colours.

KALI PRASANNA MUKERJI, F.T.S.

Berhampur.

Theosophical Activities.

EUROPEAN SECTION.

A Consultative Emergency Council, consisting of the European Advisory Council and the British Section Council was held in the Lecture Hall at Headquarters, London, May 23rd, 1891, at 8 p.m. William Q. Judge, Vice-President T. S., in the Chair. The members present were: European Advisory Council.—Annie Besant, W. Kingsland, Herbert Burrows, A. P. Sinnett, E. T. Sturdy, Emily Kislingbury (Hon. Treas.), G. R. S. Mead (Gen. Sec.). British Section Council: Blavatsky Lodge.—Annie Besant (Pres.), Isabel Cooper-Oakley, Herbert Burrows, Countess Wachtmeister, Jas. M. Pryse (Delegates). Scottish Lodge.—G. R. S. Mead (Cor. Sec.). Newcastle Lodge.—Annie Besant (Cor. Sec.). Dublin Lodge.—C. F. Wright (Cor. Sec.). Bradford Lodge.—T. H. Pattinson (Delegate). Liverpool Lodge.—S. G. P. Coryn (Delegate), Alice L. Cleather (Cor. Sec.). Birmingham Lodge.—W. R. Old (Cor. Sec.). West of England Lodge.—S. V. Edge (Cor. Sec.). Brighton Lodge.—W. Kingsland (Cor. Sec.). Chiswick Lodge.—W. Kingsland (Pres.). Brixton Lodge.—A. J. Campbell (Delegate). F. L. Gardner (Hon. Treas.). W. R. Old (Gen. Sec.).

Dr. J. D. Buck, of Cincinnati, councillor of the American Section, was present by invitation, but without power to vote.

After some introductory remarks by the Chairman, the order of business was proceeded with, as follows:

I.—Statement by Annie Besant concerning the affairs of H. P. Blavatsky.

II.—Resolved, that pending the arrival of the President-Founder the General Secretaries shall issue provisional charters and diplomas, and that the latter be in the form of the general diplomas of the Society.

III.—Statement by the General Secretary as to the organization of the European Section and the present position of affairs with regard to it.

Resolved, that this Council is of the opinion that a re-organization of the European Section is necessary.

Resolved, that this Council is of the opinion that the European and British Sections should unite to form one Section, and that the sense of the Branches and unattached members be taken on the subject.

IV.—The present Secretary of the European Section spoke as to the advisability of holding a Convention of the members of the two Sections to deal with the proposed re-organization, in accordance with Art. XII, Rule 1, of the *Constitution and Rules of the T.S.*, and brought forward as additional reasons the opportunity of making some fit tribute to the memory of H. P. B., the arrival of the President-Founder in July and the presence of the Vice-President in London, he having decided to remain in England till Col. Olcott's arrival.

Resolved, that under the authority of this Council, a notice be sent out by the General Secretaries to all the Branches and unattached members, informing them that a Convention is to be held, and containing the order of business to be decided upon by this Council; and that the Convention be held at Headquarters, London, on Thursday and Friday, July 9th and 10th, 1891.

Resolved, that this Council is of the opinion that the first work of the Convention should be to pass resolutions in honour of the memory of H.P.B.; and that it should be proposed that a suitable casket be purchased, by funds procured by a subscription of a limited amount, in which to preserve the ashes of her body.

Resolved, that committees, each composed of three members and the General Secretaries *(ex-officio)*, be appointed for making the necessary preparations for the Convention, consisting of:

(i) An Organizing Committee.

(ii) A Reception Committee.

(iii) A Committee for Drafting the Constitution of the new Section.

Resolved, that the Organizing Committee be composed of Herbert Burrows, E. T. Sturdy and C. F. Wright.

Resolved, that the Reception Committee be composed of the Countess Wachtmeister, Isabel Cooper-Oakley and E. T. Sturdy.

Resolved, that the Committee for Drafting the Constitution of the new Section be composed of Annie Besant, William Q. Judge and W. Kingsland.

Resolved, that the Committees have power to hold joint meetings, if found necessary.

Resolved, that the Organizing Committee and Reception Committee together form a Finance Committee.

Resolved, that the Organizing Committee is hereby directed to make such arrangements as are necessary and to formulate a programme of business and that on the evening of the second day of the Convention a public meeting be held in some suitable place for the purpose of propaganda.

Resolved, that the General Secretaries be directed to make reports to the Convention on all centres of Theosophical work in Europe and that the Treasurers of the various Theosophical funds should be also instructed to report.

Resolved, that the press be admitted only to the public meetings.

Resolved, that agenda of the Convention and draft of the proposed Constitution of the new Section be sent to all unattached members and to the Branches in sufficient number to be distributed to every member.

Resolved, that the Financial Committee be directed to open a subscription for the expenses of the Convention, and that the expenses be limited to £100.

(*Signed*) G. R. S. MEAD, *Gen. Sec. European Section.*
W. R. Old, *Gen. Sec. British Section.*

ENGLAND.

Blavatsky Lodge.—The meetings since the departure of H.P.B. have been more crowded than ever, sometimes as many as 50 people having to stand and what is more standing patiently until the last words were uttered. On May 14th, the Vice-President, Dr. W. Wynn Westcott, delivered the following address on H.P.B.

"Our Lodge Meeting last Thursday, and our meeting to-night form a "momentous era in our history. When we last met, our honoured teacher's "chair was indeed unfilled, as it has often been of late—for she suffered "much—but she was still in the midst of us, in her home here at the Head-"quarters of Theosophy. In addition to her chronic ailments, H.P.B. had "been ill some ten days with an attack of the prevailing epidemic, but "there was then no cause for despair of her restoration, at any rate, to "comparative health. But alas, a few short hours were fated to hasten her "departure from our midst. Early on Friday afternoon, she sank into rest, "her troubles over, her present earthly pilgrimage at an end. Our regular "day of assembly has returned, and her chair is again vacant—never more "to be filled by her: never again shall any one of us press forward to

"welcome her, who has done so much for us. I am thankful that H.P.B.'s "last hours were passed in peace and calm, surrounded by those whom she "loved and who loved and respected her as a Teacher and as a friend. "However much I regret, on your behalf, that your President, Annie "Besant, is not here to-night—being still on her voyage from America, to "address you, on this painful occasion, yet I do feel a sorrowful satisfaction "that it has fallen to me to speak these words of grateful acknowledgment "of H.P.B.'s many kindnesses to us, and of our deep indebtedness to her "for the fund of wisdom she imparted. We bitterly regret the loss we "have sustained, for it is inexpressible; but I am sure I am only expressing "her wishes, when I say that the absence of our leader must serve to "stimulate us, each and every one, to increased exertions for the sake of "Theosophy, so that peradventure our combined energies may be so "followed by success that her departure may not be apparent by any "relaxation in the thoroughness of our conduct of the Theosophic "propaganda: her great desire was that the Lodges should continue their "work with courage and endurance, and that there should be no interval of "repose spent in sentimental lamentation. Ever work, and always onward, "were her watchwords to her pupils, for work is superior to prayer, or as I "said only last week—to the Theosophist, *Laborare est Orare.* To work "is, for us—to pray.

"Let us all then unite in working without ceasing for the success of "the Theosophical Society, the child of her creation, through which alone "have we a prospect of elevating and spiritualizing the popular religious "feelings of our time.

"Helena Petrovna Blavatsky was a unique personality, a splendid "linguist, full of the deepest learning, fluent of speech in many languages; "a metaphysician who was profoundly versed in almost every system of "which the world has any record, and a facile master of a philosophy of "which the learned of Europe are in entire ignorance.

"To a mind thus stored with the wisdom of the ages she added a ripe "and varied experience cultivated in a life time of travel all over the "world.

"Yet to these great qualities was added another, the charm of her "personal presence, almost every one whose acquaintance was worth "making fell under the spell of her impressiveness; to know her was to "love her, and to respect her as a superior: one felt in our Teacher's "presence, the overshadowing of a mighty intellect.

"So great a personality could only have been the outcome of many "valuable, and cultured incarnations: happy will they be who may be "privileged to stand around the next form her individuality may energize.

"Once more I call upon you all, at this time when our hearts are "depressed, and our heads bowed before the blow which has befallen us "her pupils, I call upon you to stand up with enthusiasm for the doctrines "she has unfolded to us, to condemn hypocrisy, sensuality and selfishness "wherever you find them, war against the sins—and extend mercy to the "sinners, and never fail to combat the prevailing fatal fallacy of vicarious "redemption—for each one must bear his own burden of punishment for "sin—and even so also shall Karma, stern even-handed justice, mete out "to all who see the Path of Duty, and who humbly and fearlessly pursue it "to the end,—the Reward of an insight into the Higher Life beyond our "present comprehension, that Higher Life which leads by successive steps "to a union with the Divine essence beyond our most exalted conceptions—"the Infinite, Inconceivable One All."

After the passing of the resolutions printed on another page, G. R. S. Mead read an interesting paper on "Eastern Psychology", and contended that it was the "missing link" for the West "between religion and science". On May 28th, Herbert Burrows, taking the place of Brother E. T. Sturdy,

whose recent serious illness prevented his attendance, lectured very lucidly on "Theosophical Ethics", the usual discussion being postponed to enable the Lodge to hear Dr. J. D. Buck, President of the Cincinnati T. S., a staunch friend of Theosophy, who has been an active member of the Society for fourteen years and had come all the way from Ohio to see H. P. B. (an unfulfilled pilgrimage alas!), and also our Vice-President T. S., William Q. Judge, whom we have the good fortune of seeing with us. Annie Besant took the chair again for the first time after her return from America. Several papers reported the proceedings of the evening and the *Pall Mall Gazette*, which had lately rehashed the "one man report" of the S. P. R., devoted a whole column to a most favourable notice. On May 28th, the lecture was to have been on "Divine Incarnation" by Annie Besant, the President, but Dr. Buck was pressed by her to speak in her place and chose as his subject "Theosophy in its relation to Life"; a vast subject, truly, but one handled very ably by the learned author of "The Study of Man". Brother Judge followed and spoke by request, on reincarnation, giving some very interesting instances of recollection of past lives by children which he had been collecting, and urged upon us the necessity of letting the little ones be our teachers, instead of crushing their memory out of them by pooh-poohing their "fancies". Annie Besant summed up as usual. The classes for the study of the *Secret Doctrine* and *The Key of Theosophy* are very well attended, and altogether the interest in Theosophy is abundantly manifested.

One of our members has generously given £100 for purposes of a Propagandist Publishing Fund, and 20,000 copies of Brother Kingsland's excellent essay, "The Esoteric Basis of Christianity", have been printed and will be sold at a very low price for purposes of distribution.

CLAUDE F. WRIGHT, *Hon. Sec.*

Battersea.—Herbert Burrows was announced to give a lecture at Stanley Hall, Battersea, on Thursday the 14th May, on the subject of "Theosophy, its Meaning and its Teachings"; but as he had gone to Queenstown to take the news of H. P. B.'s departure to Mrs. Besant on her return from America, his place was supplied by Wm. Kingsland. The Hall was well filled by an appreciative audience, who listened with evident interest to a plain and simple exposition of the teachings of Theosophy and the basis upon which they rest. The lecturer drew particular attention to the basis of experience upon which Theosophy rests, as opposed to authority and revelation, and showed how from the fundamental concept of the unity of the Universe and of Natural Law in the Spiritual World, the principles of analogy might be applied to a determination of the processes of cyclic evolution. Numerous questions were asked at the close of the lecture, and the greatest harmony prevailed, the audience, which was composed largely of working men, feeling that the subject had been presented to them in a fair and straightforward manner, and expressing their appreciation in a vote of thanks to that effect. Brother A. A. Harris occupied the chair, and closed the meeting with a few well chosen words of advice to those who were seeking for a solution of the problems of life.

Chiswick Lodge.—There was a crowded meeting of this Lodge on Monday, 1st June, to meet Brother Wm. Q. Judge, who gave an address on the subject of "Theosophy, what it is, and what it is not". The members had been active in bringing their friends who were more or less interested in the subject, and for these the address was a specially apt and able one, dealing as it did with most of the popular misconceptions respecting Theosophy and the Theosophical Society. The Chiswick Lodge continues to add to its numbers, besides doing a good deal in the neighbourhood to spread a knowledge and appreciation of Theosophical teachings. The meetings are now held on Monday evenings, instead of

on Saturdays as heretofore. Every alternate Monday is an open Lodge meeting, while on the intermediate Mondays the members meet for the study of the *Secret Doctrine*.

IRELAND.

Dublin Lodge.—The usual public fortnightly meeting was held on the 20th May. The President referred briefly to the death of H. P. B., and said that so far from the work of the Society being stayed in its progress, new zest would be added in the determination to carry on the movement. A paper on "Karma and Experience", founded on the teaching in the *Key to Theosophy* was then read by the Secretary. Questioned as to the authority on which these teachings were advanced, he replied that there could be in one aspect no real authority outside of experience, but proceeded to show in what manner independent study and experiment in the realm of psychology might lead one to postulate the existence of living teachers whose knowledge gave them every authority to those prepared to recognise it.

FRED. J. DICK, *Hon. Sec.*

SCOTLAND.

Scottish Lodge.—The first meeting of the Summer Session was almost entirely occupied by an address from the President on "Personal recollections of H. P. B.", intended to give to those members who had never had the privilege of acquaintance with her as clear an idea as possible of that unique personality, and to refute the scandalous libels which have appeared in the newspapers. This address attracted a considerable gathering, and was listened to with close attention and great interest. Several questions were asked and answered, the only one of general interest being, "What is the authority for the dogma that a fresh soul is created for every new-born baby?" Answered, "No such dogma has ever been promulgated in the Christian Church. It is an opinion held by some members thereof on their own responsibility and rejected by many others. The bulk of members of the Church consider the point an open one, and make no assertion either way."

When the present course on the *Key to Theosophy* is finished the Lodge proposes to take up the subject of Physical Sciences as examples of the Occult Science of the *Secret Doctrine*.

THE CONTINENT.

Sweden.—The centre at Kalmar is now possessed of a Lending Library.

France.—One of our energetic brothers, who with true theosophic modesty does not wish to have his name made public, has had 20,000 pamphlets printed and is hard at work distributing them single-handed.

INDIAN SECTION.

We take the following from the Supplement of the May *Theosophist*:—

General Secretary's Report.—"It gives me great pleasure to state that the work of the Society is going on both at Headquarters and in the Branches with renewed vigour and activity. The reports, both private as well as official quarterly reports, which have been called for during the last month from each Branch, show that the formation of the Indian Section has produced a real revival of interest and a fresh determination to work for the good of Aryavartha. Great help is also being given to us from the other Sections of the Society, especially the British and American. From London we have just received 150 copies of the Magazine called *Time*, containing an

admirable article by Mrs. Annie Besant, refuting the attacks made upon Madame Blavatsky by the S.P.R. [Mr. Hodgson rather—*Ed.*] A copy of this has been sent to each Branch of the Society, and to a number of newspapers, and we are greatly obliged to some of the latter, especially the *Indian Mirror*, for reprinting the able article in full.

"Mr. Judge from America is helping us by providing funds to enable me to maintain a competent pundit at Headquarters to take charge of the work of making translations from valuable Sanskrit and Tamil works into English, and there are negotiations already in progress which, I hope, will result in our obtaining the services of one of the first scholars in India.

"Mr. A. Mahadeva Sastri, of Nellore, is at work upon the translation of Sankaracharya's Commentary on the *Bhagavad Gîtâ* into English. His translation is admirable, and the notes with which he explains and illustrates points of difficulty, will be of the greatest value to every student of Theosophy.

"*The Hatha Pradipika*, a standard work upon Hatha Yoga and Pranayamam, has also been translated into English with commentary by one of our members, and is now in the hands of a publisher with a view to issue."

The reports of the Branches so far received cover eleven pages of small type, and the most encouraging signs are given of Branches, once considered dead, now issuing from obscuration.

AUSTRALIA.

We are rejoiced to hear that our President-Founder's health is greatly improved, and that he has brought the immediate business which called him to the colony to a satisfactory issue. The estate bequeathed by will to him for the benefit of the T.S. proves to be of the value of £5,000, and the Colonel's title to it is unquestioned. As, however, in the opinion of our President, the testator did a great wrong to his family in leaving everything to the T.S., the Colonel has decided to take only £1,000 and give back the rest.

In a late letter the Colonel writes very hopefully of the future of the T.S. in the Antipodes. "There is," he says, "a striking resemblance between the white colonists here and the Americans, whom they remind one of in mind, body, and habits. A new commonwealth is being born here at the Antipodes, and will build upon the same lines as in America." Though Theosophy is as yet little known, great popular interest is evidenced by the crowded houses at his lectures.

AMERICA.

The Fifth Annual Convention of the American Section of the Theosophical Society.

The spread of Theosophy in the United States could not have been more markedly shown than by the Convention just held by the American Section of the T.S. in Boston, "the hub of the Universe". Hither came delegates from the Pacific Coast, travelling for five days across the continent in witness of their loyalty and love to the great Cause. Hither also earnest men and women from New York and Washington, from Philadelphia and Ohio, as from many another fair city of the Union in which the seed of the truth has been planted for the future feeding of man. Quite a large party came from New York, including the General Secretary and Mrs. Judge, Alex. Fullerton, Mr. and Mrs. Lovell, Mr. and Mrs. Neresheimer, H. T. Patterson, while Dr. Archibald Keightley and myself added a

European flavour to the whole. The Parker House, Boston, has become a mere outer court of the Theosophical Temple, and echoes of Reincarnation and Karma linger in the lift and are wafted along the corridors.

The first meeting of the Convention opened at 10 o'clock on Sunday morning, April 26th, in the Steinert Hall, a pretty and convenient building, seating about 300 persons. It was filled in the morning and evening and crowded in the afternoon, the passages leading to it being packed and large numbers of people turned away, so great was the interest felt in the letter sent by Mme. Blavatsky to the Convention.

Business commenced with the calling to order of the Convention by the General Secretary, W. Q. Judge. On the proposition of Dr. Buck, of Cincinnati, Brother Griggs, the President of the Boston Branch, was elected as temporary Chairman, and the programme prepared by the Secretary was adopted as the order of business. The list of branches and delegates was then read, and the Convention being thus definitely constituted, the President and Secretary were elected, Bro. Rambo, of San Francisco, and Bro. Crosbie, of Boston, being respectively chosen to fill these necessary offices. Bro. Rambo said a few graceful words in taking the chair, and the foreign delegates were then introduced and made members of the Convention.

This routine business over, more interesting matter was brought forward in the shape of the report of the General Secretary, a document which bore most striking evidence of the numerous activities carried on by the Theosophical body in the U.S., all having their centre in and gaining their impulse from the untiring energy and patient devotion of that most faithful of servants, W. Q. Judge. Nineteen Branches had been chartered since the last Convention, the only private Branch had opened its doors, three Branches had coalesced to form one, none had died; the total result whereof was that the American Section consisted of 52 Branches in full work, 432 new members had been admitted, 23 had resigned, one had been expelled. The press, the lending library, the tract-mailing scheme, had all been in vigorous activity through the year, and had been well supported by contributions. In the Treasurer's report the most marked feature was the amount given away to India; certainly the Indian Section cannot complain of lack of help from the far West.

When the applause with which the report was received had subsided, various business Committees were appointed. The most interesting of these was one to consider the methods by which some practical work for human brotherhood could be carried on. Bro. Judge urged that Theosophists should work *as* Theosophists to help their poorer and more ignorant brethren, and suggested that an association should be started with this object in view.

This business over, Dr. Buck moved and Bro. Ransom Bridge seconded the following resolution:

"Whereas, the Convention of the American Section of the Theosophical Society now in session, appreciating the personal sacrifices, the unfailing heroism, and the transcendent importance of the labours of Mme. H. P. Blavatsky, without which the Society would have had no existence, and whereas, through the labours of Mme. Blavatsky the tenets of the Wisdom Religion are being brought to the world in a measure unknown and unprecedented for many centuries, therefore resolved, that this Convention instruct the General Secretary to cable to Mme. Blavatsky its warmest sympathy, its most cordial appreciation of her work, and its most unqualified confidence in her mission and teaching."

Warm applause at once endorsed the resolution, but a delegate, somewhat misapprehending its object, rose to move that Colonel Olcott's name should be included in it. Bro. Judge pointed out the inapplicability to Col. Olcott of the language used, and after a very brief discussion the amendment was withdrawn, and the Convention carried the resolution by rising to its feet. It then further marked its sense of the honour due to

Mme. Blavatsky, by directing, on the motion of D. Buckman, the erasure of the amendment and the discussion from its minutes.

The following resolution was then proposed and cordially agreed to:

"Whereas this Theosophical Convention fully appreciates the long years of faithful service rendered to the T.S. by Col. Olcott; and whereas, through these labours performed in a foreign land through great hardships, his health has been greatly impaired; therefore resolved that the Gen. Sec. be instructed to convey to Col. Olcott its high appreciation of his valuable services and his loyal devotion to the work of the Society, and to express its hope that he may be fully restored to health and vigour, and live long to enjoy the honours that belong to the world's benefactors."

The afternoon meeting was packed in hall and passages, some two hundred people being turned away; the interest was due to the fact that it had been announced that a message from H. P. Blavatsky would be read to the Convention by her messenger and representative, Annie Besant. Her message was as follows:—

To the Boston Convention, T. S., 1891.

For the third time since my return to Europe in 1885, I am able to send to my brethren in Theosophy and fellow citizens of the United States a delegate from England to attend the annual Theosophical Convention and speak by word of mouth my greeting and warm congratulations. Suffering in body as I am continually, the only consolation that remains to me is to hear of the progress of the Holy Cause to which my health and strength have been given; but to which, now that these are going, I can offer only my passionate devotion and never-weakening good wishes for its success and welfare. The news therefore that comes from America, mail after mail, telling of new Branches and of well-considered and patiently worked-out plans for the advancement of Theosophy, cheers and gladdens me with its evidences of growth, more than words can tell. Fellow Theosophists, I am proud of your noble work in the New World; Sisters and Brothers of America, I thank and I bless you for your unremitting labours for the common cause so dear to us all.

Let me remind you all once more that such work is now more than ever needed. The period which we have now reached in the cycle that will close between 1897-8 is, and will continue to be, one of great conflict and continued strain. If the T. S. can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish—perchance most ingloriously—and the World will suffer. I fervently hope that I may not see such a disaster in my present body. The critical nature of the stage on which we have entered is as well known to the forces that fight against us as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray. Never has it been more necessary for the members of the T. S. to lay to heart the old parable of the bundle of sticks than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood. Now I have marked with pain a tendency among you, as among the Theosophists in Europe and India, to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion. Believe me, that apart from such natural tendency, owing to the inherent imperfections of Human Nature, advantage is often taken by our ever-watchful enemies of your noblest qualities to betray and to mislead you. Sceptics will laugh at this statement, and even some of you may put small faith in the actual existence of the terrible forces of these mental, hence subjective and invisible, yet withal living and potent, influences around all of us. But there they are, and I know of more than one among you who

have felt them, and have actually been forced to acknowledge these extraneous mental pressures. On those of you who are unselfishly and sincerely devoted to the Cause, they will produce little, if any, impression. On some others, those who place their personal pride higher than their duty to the T. S., higher even than their pledge to their divine SELF, the effect is generally disastrous. Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work; but at the present crisis of the Society a lack of self-control and watchfulness may become fatal in every case. But these diabolical attempts of our powerful enemies —the irreconcilable foes of the truths now being given out and practically asserted—may be frustrated. If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purposes of the Brotherhood, the progress made would astonish the World and place the Ark of the T. S. out of danger. Take for your motto in conduct during the coming year, "Peace with all who love Truth in sincerity", and the Convention of 1892 will bear eloquent witness to the strength that is born of unity.

Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Pyschic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves.

Here in England I am glad to be able to report to you that steady and rapid progress is being made. Annie Besant will give you details of our work, and will tell you of the growing strength and influence of our Society; the reports which she bears from the European and British Sections speak for themselves in their records of activities. The English character, difficult to reach, but solid and tenacious when once aroused, adds to our Society a valuable factor, and there are being laid in England strong and firm foundations for the T. S. of the twentieth century. Here, as with you, attempts are being successfully made to bring to bear the influence of Hindu on English thought, and many of our Hindu brethren are now writing for LUCIFER short and clear papers on Indian philosophies. As it is one of the tasks of the T. S. to draw together the East and the West, so that each may supply the qualities lacking in the other and develope more fraternal feelings among nations so various, this literary intercourse will, I hope, prove of the utmost service in Aryanising Western thought.

The mention of LUCIFER reminds me that the now assured position of that magazine is very largely due to the help rendered at a critical moment by the American Fellows. As my one absolutely unfettered medium of communication with Theosophists all over the World, its continuance was of grave importance to the whole Society. In its pages, month by month, I give such public teaching as is possible on Theosophical doctrines, and so carry on the most important of our Theosophical work. The magazine now just covers its expenses, and if Lodges and individual Fellows would help in increasing its circulation, it would become more widely useful than it is at the present time. Therefore, while thanking from the bottom of my heart all those who so generously helped to place the magazine on a solid foundation, I should be glad to see a larger increase

in the number of regular subscribers, for I regard these as my pupils, among whom I shall find some who will show the capacity for receiving further instruction.

And now I have said all. I am not sufficiently strong to write a more lengthy message, and there is the less need for me to do so as my friend and trusted messenger, Annie Besant, she who is my right arm here, will be able to explain to you my wishes more fully and better than I can write them. After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, "Be Theosophists, work for Theosophy!" Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as earlier civilizations have done. In your hands brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. My own span of life may not be long, and if any of you have learned aught from my teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the Cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the World, and thus to let me see, before I part with this worn-out body, the stability of the Society secured.

May the blessings of the past and present great Teachers rest upon you. From myself accept collectively the assurance of my true, never-wavering fraternal feelings, and sincere heart-felt thanks for the work done by all the workers.

From their servant to the last,

H. P. BLAVATSKY.

Mrs. Besant then read the following additional message from Madame Blavatsky:

REGENT'S PARK, LONDON, 15:4:1891.

TO THE FIFTH CONVENTION OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY.

Brother Theosophists:

I have purposely omitted any mention of my oldest friend and fellow-worker, W. Q. Judge, in my general address to you, because I think that his unflagging and self-sacrificing efforts for the building up of Theosophy in America deserve special mention.

Had it not been for W. Q. Judge, Theosophy would not be where it is to-day in the United States. It is he who has mainly built up the movement among you, and he who has proved in a thousand ways his entire loyalty to the best interests of Theosophy and the Society.

Mutual admiration should play no part in a Theosophical Convention, but honour should be given where honour is due, and I gladly take this opportunity of stating in public, by the mouth of my friend and colleague, Annie Besant, my deep appreciation of the work of your General Secretary, and of publicly tendering him my most sincere thanks and deeply-felt gratitude, in the name of Theosophy, for the noble work he is doing and has done.

Yours fraternally,

H. P. BLAVATSKY.

Annie Besant, after reading the messages, spoke about H. P. B. and her work, and the strongest and most cordial sympathy and interest were evinced by the Convention in the account thus given of the great Theosophist. The remainder of the sitting was occupied in reading reports from India and Great Britain, together with many letters of greeting from foreign branches, and finally Bro. Judge delivered a short and stirring speech on "Theosophy and Christianity".

At the evening meeting resolutions were passed confirming the action taken with regard to the various lines of work carried on at the chief Secretary's office, and a vote of confidence in Bro. Judge was unanimously passed. The following was then carried:

Resolved—"That we, the members of the American Section of the T.S. in Convention assembled, in addition to the gratitude and devotion expressed in the resolutions of the morning session, tender to H. P. Blavatsky our sincere and heartfelt thanks for sending to us her messenger, Mrs. Annie Besant, and for her letter to the Theosophists in America." Resolved—"That her words of encouragement and advice, and the words of her messenger, we will carry in our hearts, and will endeavour to cause them to bear fruit in our lives and future work." Resolved—"That we feel deep sympathy in the great trial of her suffering, and earnestly hope that she will soon recover her health and be spared many years to work with us in her body." Resolved—"That we, the members of the American Section of the T.S. in Convention assembled, hereby express our gratitude to our esteemed sister, Annie Besant, for the great service to Theosophy and to this Convention in bearing to America the message of our beloved teacher, H.P.B., and for her own words of wisdom and inspiration."

The General Secretary was re-elected, and the election of the Council and the Executive Committee was made. Miss Katherine Hillard read a paper on "Dante's Beatrice from a Theosophical Point of View", and Bro. J. Ransom Bridge spoke on "Reincarnation".

The second day's Convention was held in Tremont Temple, and was opened by a paper from Alex. Fullerton, on "An American Theosophist". This was followed by a paper on "One God in the Vedas", by Swami Bhaskara Nand Saraswati, who commenced by reciting in Sanscrit some verses from the *Bhagavat Gita:* the paper was a deeply interesting one, and will, we hope, be printed. Dr. Archibald Keightley next gave an address on "Problems of Life and Death", one of the most thoughtful and well-delivered of the speeches made to the Convention. Annie Besant came next, with the report of the European Section, and then speaking on "Practical Work for Theosophists". Some business details concluded the morning sitting, a movement that may have great results being quietly started by the announcement of the formation of a league for practical work.

The afternoon sitting was opened with a paper by Bro. Patterson, on "The Voice of the Silence". He was followed by Bro. Judge, who gave an admirable answer to a question by a "Mental Healer", and then spoke on "Religion and Reform". Next came Dr. Buck on "The Wisdom Religion"; a careful and scholarly paper, and then Mr. Ayres on "Brotherhood". At the end of his remarks Bro. Rambo, from the chair, closed the most successful Convention the American Section has yet held.

ANNIE BESANT.

ANNIE BESANT IN THE UNITED STATES.—Last month we left off our account at the lecture in New York on the 23rd April. On the 24th Mrs. Besant, with a large body of Theosophists from the New York Society, went to Boston, Mass., to attend the Theosophical Convention there. A reception was given to Mrs. Besant by the New England's Woman's Press Association, which is a very large and powerful organization. At the conclusion Mrs. Besant made a short address on "Women and Journalism, from a Theosophical standpoint". On the 25th there was a reception by the Boston T.S. in honour of Mrs. Besant, the American General Secretary, and the visitors from New York and other places. The Convention began

on the 26th, and was continued on the 27th, and at both meetings Mrs. Besant lectured and took part. These proceedings will be found in their proper place. After the Convention, on the night of the 27th, Mrs. Besant lectured in Tremont Temple, and again on the following Tuesday and Thursday, her subjects being "The Message of Theosophy to the Western World", "Dangers Menacing Society", and "Labour Movements in the Old World". On Friday Mrs. Besant, with Mr. and Mrs. Judge, went to Springfield, Mass., and there lectured to about 300 people, leaving that city on the 1st of May for New York. In New York she lectured to the Aryan T.S. of New York, to a crowded audience, at the conclusion of which a Women's Working Club presented an address to her. This ended her American tour. Throughout the whole visit the newspapers of the United States were full of Theosophy and Annie Besant, so that Theosophists felt that the trip did a great deal of good to the movement in the United States.

Gems from the Hitopadesa.

BEHOLD the difference between the one who eateth flesh, and he to whom it belonged! The first hath a momentary enjoyment, whilst the latter is deprived of existence!

A man should not form any acquaintance nor enter into any amusements with one of an evil character. A piece of charcoal, if it be hot, burneth; and if cold, it blackeneth the hand.

He whose mind is at ease is possessed of all riches. Is it not the same to one whose foot is enclosed in a shoe, as if the whole surface of the earth were covered with leather?

Where there is a splashing of dirt, it is good not to meddle, and to keep far away.

By the fall of drops of water, by degrees, a pot is filled; let this be an example for the acquisition of all knowledge, virtue and riches.

Although a gem may tumble at the feet, and a piece of glass be worn upon the head, yet, at the season of buying and selling, glass is glass, and gems are gems.

It is not to be suspected of a man, whose life hath been spent in noble deeds, that his reason is lost when he is only involved in trouble. A fire may be overturned, but its flame will never descend.

Time drinketh up the essence of every great and noble action, which ought to be performed, and is delayed in the execution.

Theosophical AND Mystic Publications.

THE THEOSOPHIST for May is headed by one of the Adyar Convention lectures delivered by our energetic inspector of Branches, Brother C. Kotayya, and is a very lucid and useful exposition of "The Identity of the Microcosm and Macrocosm", and of the fundamental concepts of the Advaitee philosophy, which derives its name (non-dual) from its assertion of this identity. The lecturer has handled his subject in a very careful and clear manner, and succeeded in presenting an exceedingly abstruse and difficult subject in a most interesting and understandable fashion. Assuredly Astrology in the East differs from that of the West if we are to judge by the papers of Rama Prasad, who expounds in the most interesting fashion the ancient science of India which deals with the "finer forces" of nature. In tracing the "origin and development of our senses", he says that "the sun is the maker and source of the senses", and shows how the Solar life evolves vehicles for the manifestation of the monad, and how the future evolution of humanity must lie in the development of finer senses and the consequent widening of the area of sensation. In the course of his essay he makes an important correction in the translation of a Sloka in Patanjali's *Yoga Sutra* by Ballantyne and Govinda Deva Sastri, and laments the decadence of true Indian scholarship as follows: "It is such translations that bring discredit upon ancient Hindu thought; for the conclusion must naturally come to the mind of every uninitiated reader that the original must be as absurd as the translation. Alas! to what low depths have we fallen that our Shastris, too, should give such an explanation of their scriptures to the world, to say nothing of unsympathetic Orientalists."

F. A. Brodie-Innes follows with some useful hints on the training of children, entitled, "Child Culture". How happy and fortunate would be the little ones if parents would follow out such suggestions! The two members of the Kumbakonam T. S. continue their invaluable work, and first give us the "Gharba Upanishad of Krishna-Yajur Veda", treating of conception, the embryo, &c. Every student of Occultism and esoteric science and philosophy should read it. This is followed by the "Thara-Sara Upanishad of the Sukla-Yajur Veda", treating of the essence of Om. The papers on "Obeah" are ended, and the identity between such practices and those of the mediæval witches conclusively demonstrated. It is a pity, however, that more stress has not been laid on the vileness of Obeah, and that so much prodigality of detail has been indulged in. We next come to another "Chat on the Pial" between Mundanus and Mysticus. Mundanus has become a member of the T.S., and has been trying different methods recommended by phenomena-hunting F.T.S.'s for attracting the attention of the Masters, and wishes the opinion of Mysticus, which runs as follows:—"You cannot attract the attention of the Masters, unless you co-operate with them in their work — altruistic labour for the spiritual regeneration of Humanity." In fact, the whole paper of Brother C. R. Sreenivasaiyangar is marked with strong common-sense. The following paper by Y. Srinivasa Row on "Nadi Granthams", or treatises on the influence of the planets, will prove of great interest to astrologers. E. D. Fawcett in dealing with earthquakes and similar phenomena, manages to introduce a lot of dictionary and reference work in a paper that is not uninteresting. S. E. Gopala Charlu continues his paper on the occult signification of the prayers of the Brahmins, and shows deep sense in apparent nonsense, from the European standpoint, and so concludes a very strong number of the *Theosophist*.

THE PATH for May opens with a paper on "The Basis of the Manifestation of Law" by H. L. C. It deals mainly with consciousness, introducing the subject as follows:—"Starting with Spinoza's demonstration (*viz.*, of one substance underlying all the myriad forms of existence), it would appear obvious that if each atom is, in fact, but a portion of the divine substance, projected into the state of limitation or objectivity by the act of creation in the sense of manifestation, then we would expect to find in the behaviour of an atom evidence of the possession of some portion or form of the essential attribute of divinity, which is

consciousness". He then proceeds to enquire into its nature. W.Q.J. continues his useful "Hidden Hints on the *Secret Doctrine*", and underlines important passages for the benefit of students. Jasper Niemand follows with a beautiful and instructive legend, entitled, "One Woman's Vision". He tells of a woman "high above all human frailties, save only Love and Death". And how desire arose in her for another, and with it she held him down from spiritual freedom, "for *love* alone makes free what it loves", and not *desire*. But having her eyes opened she forsook her desire, and said:—"I give him to his higher life, that life which is the law. And I—I bless the law, though it deny me, because it sets him free." And so she overcame death too, for "the only true death is the death of self".

Miss Bandusia Wakefield next and necessarily answers the question "Is Self-Annihilation the End and Aim of Life?" in the negative. Brother Alexander Fullerton then points out what should be our "Attitude to Karmic Law" in a suggestive two pages. The following writer busies himself with the query "If Methuselah existed, why so short our Lives?" and proceeds with a physical argument that leaves much unexplained, although the general idea of the ethereal early races being less material than the present humanity, and so more permanent, is correct. "Tea Table Talk" gives two or three dreams and talks about them, and then reports the nefast news that that absurd note on *Pranayama* by a "practical student" in a late number of the *Theosophist* has inmeshed another victim in the psychic net. We are glad to see that Julius administers a strong corrective.

THE BUDDHIST contains a paper on "Buddhist Intermarriage with Christians" by Chandramita, in which he laments the existing state of affairs, and exposes (if true) a disreputable use of the confessional whereby converted Buddhist girls are made decoy ducks to catch an equal number of male Buddhists in marriage, on the condition of their becoming Christians. The writer is in hopes that this and other intermarriage difficulties of Buddhists with Christians will be quietly set on one side by the Women's Educational Society. For the Western reader it is somewhat regrettable that the rest of the papers deal with either Buddhism in the West, or that side of Christendom and Christian dogma that the missionaries keep so religiously from the natives. But perhaps this is a somewhat selfish opinion and the programme adopted is the more useful one for practical good to Singalese readers. The papers are by no means without merit, some being powerful. For instance, W. R. Webb, the United States Consul at Manila, writes, quoting from a letter sent from Paris to a gentleman in New York, in order to support his argument:—"I met M. Maspero, the great Egyptologist, at a dinner last night, and had a most interesting conversation with him. He was manager of the Bulak Museum at Cairo for five years. He assures me there is no vestige of a sign of the Jews ever having been in Egypt. I also met Wilbur, who discovered the writing on the stone in mid Nile at the first cataract, reported as speaking of the seven years' famine in the time of Joseph and his brethren. He told me on translating it he found no mention of the famine."

LE LOTUS BLEU opens with an announcement to the readers headed simply **"H. P. B."**. We cannot refrain from quoting from the address of our loyal and devoted brother Arthur Arnould. "H. P. Blavatsky est morte!—Non—elle a quitté son corps—cette enveloppe illusoire et passagère qui ne vaut que par l'étincelle divine qu'elle renferme et manifeste à nos sens grossiers, sur cette terre également illusoire et passagère.

"Non, H. P. Blavatsky n'est pas morte:—'Elle est retournée chez elle'—après avoir commencé . . . et accompli, sans doute, dans la mesure où c'était écrit—l'œuvre pour laquelle elle était venue—et qui continuera, pendant son absence, comme elle s'exécutait sous sa haute Direction.

"Morte!—Non, elle ne l'est pas.—La mort n'existe point—sauf pour les âmes inférieures, en qui ne luit aucune Spiritualité.—Il n'y a que la VIE, la vie partout, en tout, toujours! — rayon lumineux émané de la Source Universelle, et y retournant, après un long parcours et d'infinies transformations." Curiously enough the translation of the *Voice of the Silence* commences with this number. We are glad to see that the translator, Mme. Jury, has kept as closely to the original as possible. H.P.B.'s article on "Cosmic Mind" is also translated. The other versions are continued, and altogether *Le Lotus Bleu* is a strong little review, although and just because it is composed of translations.

THEOSOPHICAL SIFTINGS, Vol. 4, No. 5, contains an excellent paper by Dr. J. D. Buck, on "The Ministry of Pain, the Meaning of Sorrow, and the Hope of the World". The Doctor first of all insists upon certain ideas in order to clear away the misconceptions that stifle our present

day Western humanity, and proclaims that the "Theosophical Society is the World's Educator" in this direction. Some of these ideas are the Law of Karma—with its undivorcable corollary, Reincarnation—man's Knowledge of his own nature and the abandoning of the illogical and cramping conception of a Personal God. "Pain and Pleasure are," he says, "the two poles of sensation or feeling *in relation to consciousness*," and he arrives at the conclusion that "a mere modification of the conditions of consciousness renders us capable of ignoring or annulling all that we designate as pain and pleasure." Further, if a man "understands the law (of Karma) and its essential justice and beneficence, he will continually moderate his pleasures and joys, in order to limit his pain and sorrow. In other words, he will control *desire*. This control of desire is the very exercise which most develops the will, and expands consciousness through repeated experience." The writer concludes with these wholesome words to those who are trying to be Theosophists. "Humble as may be their lot, it is theirs to point out the way, the truth, and the life. Brothers of Compassion, working for the help and redemption of those even poorer than themselves, they in their turn are helped and inspired by those Sons of Light, those Sentinels on the towers of time, whose transcendent powers and divine beneficence represent the highest evolution of the human race, the Divinity which is the goal of our common humanity. For this is the 'Hope of the World'." The next paper is entitled "A Blighting Curse", and materialism receives a severe handling from the same able writer.

THE THEOSOPHICAL FORUM, No. 23, produces a capital answer from "J. D. B." to the reiterated question "If an Adept be really an Initiate and not always at liberty to tell plainly all that he knows, does he really enter the field of literary composition on the same terms as other people." After speaking generally about Neo-platonic, Hermetic, Gnostic and Alchemical writers, the writer continues:—"Madame Blavatsky's *Secret Doctrine* is no exception . . . yet it is remarkable in giving so many plain clues and direct allusions. Nothing like it can be found in literature for several thousand years past; and yet it can be studied and apprehended in any broad and large sense only by following the clues given with a persistency like that of the blood-hound. Sometimes the text is clear, and just as one seems on the verge of a great secret, right in the path before him is dropped a *symbol*, and away goes the writer on what *appears* a tangent. Now the symbol thus placed is a blind or a clue, *just according to how the reader takes it*. To the zealous student it is like the little flag used by surveyors in running their lines, while to the careless and indifferent it simply 'puts him in a hole' and leaves him there."

THE VAHAN, No. 12, contains a short account of "The Departure of H.P.B." After the usual synopsis of some of the most important Theosophical publications, Dr. Carter Blake adds another mite to our information about Serpent Stones, by producing evidence from Gloucestershire folk-lore and Western Africa, of a belief that serpents "congregate themselves to produce a stone". Query the Philosopher's Stone!

No. 13, in answer to a question on Devachan, gives a page from a Master's letter of exceeding great interest.

THE PRASNOTTARA, No. 4, still continues its answers as to methods of meditation; there is unfortunately too much "concentration on the navel," &c., about it to please Western students. There is an orthodoxy and dead-letter of occultism in the East that some of our Hindu brethren seem loth to abandon, and which should be trimmed by the editorial scissors. The next question deals with asceticism and produces some interesting albeit contradictory answers. The last batch of answers deals with the symbolism of caste marks, and is very interesting.

AMERICAN SECTION: DEPARTMENT OF BRANCH WORK. No. 14 of these papers is by M. J. Barnett, of the Boston T.S., and treats of Karma. Among other sensible ideas, the writer warns members of the T.S. against simply telling a man groaning under great suffering, that "misery is a benefit" and other such "comfortable words", and adds, "We do not believe in preaching what is called the hell-fire doctrine in Theosophy any more than in orthodox religion".

No. 15 is entitled "Jesus the Initiate", and is by Mrs. Veronica M. Beane, of San Francisco. It is a useful and interesting paper to form the basis of a branch discussion.

TEOSOFISK TIDSKRIFT, No. 5, contains a translation of W. Kingsland's *Higher Science*. Then follows a paper on doubt by Teltersten. He tells of a friend who was during early life a staunch Christian, but who later on, when starting for America, whispered in his ear that he had lost his faith and was in the greatest misery, for he had nothing

to replace it. Then follows a correspondence, in which his friend wanders through a whole labyrinth of doubt, until at last a glimmer of light comes, and he finds that the germ of truth lies *within himself*, and if he only tend it carefully, it will fructify and blossom forth. The number is concluded with a notice of H.P.B.'s departure, followed by a few touching words by Dr. Zander, the President of our Swedish Fellows.

SPHINX. Our German contemporary has some interesting articles this month, among them one from the pen of Dr. Carl du Prel on "Hartmann against Aksakof." In a brief notice of H.P.B.'s death the Editor remarks that "Whatever friend or foe thought of the Dead, while some reverenced her as divine, others contemned her, all who knew her were agreed that she was one of the most remarkable human beings which this century can shew: she was unique in her own line. . . . The time is not yet ripe for final verdict on the Dead; but we cannot refrain from saying that we, like many others who feel with us, thank her for inspiration of quite priceless value. Of her Schiller's words are true:

'Embroiled in the love and hate of parties,
Her character moves through history'."

ESTUDIOS TEOSOFICOS, Nos. 5 and 6, the organ of our energetic brethren in Spain, contains a translation entitled "El Buddhismo en Occidente" by Emile Burnouf, the famous French Orientalist. The translation of Mrs. J. Campbell Ver Planck's "Theosophical Catechism" is continued, and the famous article of H.P.B. on "Practical Occultism" appears for the first time in Spanish.

EL SILENCIO. We hear that Brother H. S. Budd, of El Paso, is hard at work on a sixteen-page Theosophical monthly, in Spanish, and wish him every success.

Just before going to press we have received a copy of the latest Theosophical baby. It is of the same size as the *Vâhan*, enclosed in a dull yellow cover and carries as its sigil an asp brooding over the solar disk. The contents are as follows: — "Salutacion"; "Fraternidad, por Nemo" (Bro. Montoliu); "La Teosofia, por Thomas Williams"; "Por que dudas? por Oretes"; and "El Movimento Teosifico". There can be little doubt of the usefulness of *El Silencio*.

The Esoteric Basis of Christianity is the title of a prettily covered pamphlet by Wm. Kingsland in a compact form and well printed by the Women's Printing Society. Bro. Kingsland's able essay was originally read before the "Blavatsky Lodge", and received a most favourable verdict from the audience, which we are now pleased to cordially endorse. The contents of the pamphlet are not new to theosophical students of this all-important phase of Christianity, but the author has the great merit of having put them in a clear and understandable manner before the public. Twenty thousand copies have, we understand, been printed, and we shall watch with interest for "the stirring of the waters" which is to be expected. Theosophists have been called "Esoteric Buddhists" long enough. It is time for a change for the public; let us see if "Esoteric Christians" will suit their lips as well, and then we might try "Esoteric Zoroastrians", etc., etc.

Theosophy and its Evidences is a pamphlet, consisting of the two articles thus entitled in LUCIFER, and written by Annie Besant. It is sold at the modest price of threepence, and will, we hope, prove a useful addition to our cheap literature.

Kaliyuga is a four-page pamphlet, printed for free distribution by the members of the Kumbakonam T.S. It deals with the present nefast cycle, and the place of the T.S. in it.

The Rose Garden is a tiny four-page monthly for children, published by Mrs. Ida Arnold Budd, of El Paso, Texas. It contains a pretty story and two pleasing pieces of verse. We hope that it will make the path of some little ones less thorny in this materialistic age, and train them to be Theosophists.

Our Budget.

In the account of money subscribed to the President's Holiday Fund, the £2 acknowledged as from "T. W. Wilson" should have been as from the Bradford T.S.

SANGAMITTA GIRLS' SCHOOL, COLOMBO.

Mrs. Malcolm	£2	0	0
Mr. Bickerton	2	10	0
E.K.	0	10	0
	£5	0	0

E. KISLINGBURY, *Treasurer*.

EUROPEAN HEADQUARTERS.

The cost of the Trust Deed establishing Trustees to hold property for Theosophical purposes, and of conveying to them 19, Avenue Road, etc., came to £44 13s. 4d. This has been paid as follows: Countess Wachtmeister, £5; H.P.B., £5; Annie Besant, £5; E. T. Sturdy, £5; W. Q. Judge, £1; J.R.O. £16 3s. 6d.; H. D. Buck, £2; Mrs. Candler, £4 9s. 10d.

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Aryan Theosophical Society	1	0	0
	£45	1	2½

ANNIE BESANT, *Treasurer.*

Mrs. Lloyd, the Matron of the Club, sends the following details of receipts and expenditure at the Jumble Sale, organised and carried out by herself.

		£	s.	d.	£	s.	d.
Received					£46	13	6
Expended:	Printing of Bills	£1	11	7			
	Carriage of Parcels	0	19	3½			
	Vans to collect	1	16	10			
	Postage	1	1	6			
	String, Labels, etc.	0	5	1			
	Boys, Drivers, etc.	0	5	6			
	Policeman	0	5	0			
	Dustman	0	1	6			
					6	6	3½
					£40	7	2½

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LUCIFER.

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The Editor does not hold herself responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.

The Progress of a "dead Delusion".

IF there was one thing of which the British press was more sure than of another on the morrow of H. P. Blavatsky's departure, it was that Theosophy was dead with its "inventor", and would be blown to the winds with the smoke of the crematorium in which her body was consumed. The torch of LUCIFER was extinguished—its last number had appeared. The Theosophical Society was torn by contending factions, all quarrelling for the succession to the vacant throne—though why anyone should wish to succeed to a throne that ruled only over a dead delusion, the newspaper man was in too much of a hurry to explain. Of one thing he was absolutely certain, and he couldn't be bothered with details: THEOSOPHY WAS DEAD.

Now the Secret Wisdom has always taught that in this Universe which is Life Embodied, there is no such thing as death. Wherever we see "death", it says, we see Life in fuller activity than its then embodiment can stand without disruption, and the tearing to pieces of the no longer suitable expression causes the change that we describe as death. Really, it is transformation, not death, and its appearance is a proof of the excessive energy of the life-force. Therefore Siva is alike destroyer and regenerator, the destruction of one life-form being but the necessary travail-throe which announces the birth of another. "There would be no life possible without death, nor regeneration and re-construction without destruction" (*Secret Doctrine*, vol. i. p. 413). So speaking of the "invisible lives" which compose the atoms of the material universe H.P.B. says: "Each particle—whether you call it organic or inorganic—*is a life*. Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready

to receive the transmigrating soul, and as eternally destroys and changes the *forms* and expels those souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying" (*Secret Doctrine*, vol. i. p. 261).

There is then nothing wonderful in the fact that the pupils of H.P.B., trained by her to thus regard the eternal cycle of life and death, were prompt to accept the breaking-up of her physical body as only a prelude to new activity in her real thought-body, the Theosophical Society, into which for sixteen and a half years her energy, her thought, her vital magnetism, had been poured. They quietly looked for a new rush of forces which should carry the Society onwards more rapidly than before, for well they knew that her "death", as her "life", would be given freely to the service of the cause she loved. They could afford to listen in silence to the outburst of triumphant hatred from some journals, which, trafficking in the lower passions of human nature, saw in her their most dangerous foe; for they awaited the certain answer which was to come to that outburst in the renewed success of the Theosophical movement. The press might shriek "dead delusion" as it would: the Society which had in it the very life of H. P. Blavatsky could not die.

Already has their confidence been justified by results, and Theosophy in England is gaining a hearing such as it has never had before. Not only have many journals, finding the interest aroused in the subject widespread and eager, readily printed articles on Theosophical topics, but public meetings, limited only by the size of the halls in which they were held, have attested that interest in some of the chief provincial towns. The following estimate of an audience that crowded the Mechanics' Hall at Bradford, is given in the *Bradford Observer Budget*:—

"It was truly a remarkable audience which assembled. . . That the Mechanics' Institute should be quite filled on a June evening—and for such a quest, too, as 'the wisdom of the gods'—was something. But it was the quality rather than the size of the audience that was notable. It was not an old Bradlaugh audience, nor did it consist of sensation-lovers in search of miracles or manifestations. It was an aggregation of truth-seekers, and if among them were some few who went to scoff, there were undoubtedly many who remained to pray. . . . . Here we saw an eminent Baptist, there an Independent deacon, now a Secularist, next a Swedenborgian, and then a Quaker sitting shoulder to shoulder with a churchwarden."

The same description might be given of the meetings held in Manchester, Liverpool, Sheffield, and Birmingham, all of them addressed by Mr. Judge and myself. Everywhere similar crowds, the manifestation of similar interest; and in each place enquiries following the lectures, letters from persons who had been present, asking where

further information could be obtained and literature on the subject bought. When I add that the audiences ranged from 800 to 1500 people, the amount of interest shewn may be fairly estimated. In East London, again, at the Working Women's Club, Bow, an audience of sixty odd people came to hear about Theosophy, some most intelligent questions were asked, and a desire for a course of lectures was expressed.

In all these meetings we followed the injunction given some years ago, to lay special stress on the doctrines of Re-incarnation and Karma. These, it was said, were the teachings most needed in the West, strange as this view may sound in the ears of some who think that the wisest course to pursue in Theosophical propaganda is to adapt Theosophical truth as much as possible to Western tastes, and to avoid shocking Western minds by the presentation of doctrines alien from Western thoughts. "Make the differences as little as possible", it is urged, "and try to reconcile Esoteric teachings with advanced scientific thought. Re-incarnation is too startling a theory to be put forward in the West with any hope of acceptation. You will only drive people away from the examination of Theosophical doctrines." Yet the warning from a Master might well make such Theosophists pause: "Unless less trouble is taken to reconcile the irreconcileable—that is to say the metaphysical and spiritual sciences with physical or natural philosophy. . . . no progress can be really achieved". Discretion may sometimes be the better part of valour, but certainly courage is often the better part of discretion.

Early in the present year I came to the conclusion that any effective propaganda of Theosophy among the population at large was hopeless in this country, unless we could get people to listen to the doctrine of Re-incarnation. I found that at the end of a philosophical and scientific disquisition, listeners would say: "Yes, that is all very well, but what about your belief in the transmigration of souls?" This always seemed to strike them as a peculiarly comic doctrine, and until they had settled its place in the Theosophical scheme, they declined to give the other teachings a hearing. So I told H. P. B. that I intended to take Re-incarnation as a subject for lecturing, and her prompt approbation told me that the new departure was a step in the right direction. It meant a greater shock to people's prejudices, but it also meant the clear assertion of a Truth, and Truth has a certain inherent power which justifies it in the eyes of men. "Let Truth and Falsehood grapple," said Milton, with the splendid courage of conviction, "whoever knew Truth put to the worse in a fair encounter?" Truth fails when her champions "misdoubt her strength", and by

apology and half-hearted statements impress the weakness instead of the strength of their convictions on the minds of their hearers. Let us give Theosophical Truth a fair chance, presenting her unveiled to Western eyes, and a new chapter of humanity's history will have to be written if her beauty move none to belief.

The note of our Theosophical propaganda must then be courage, if we would utilise to the utmost the impulse given by her who has well been called the lion-hearted, our leader Helena Petrovna Blavatsky. True courage, steady, calm, and strong, not vociferative nor boastful.

Again, to make the best use of the forces which are striving onwards, every member of the Theosophical Society should take some share in Theosophical work. First and foremost comes the formation of Lodges, so that in each large town, at least, may be made a centre whence Theosophical activity may spread. If only half a dozen men and women join hands to form a Lodge, they are a nucleus round which may crystallise ultimately a large number; and in the present state of opinion—when many are turning from religions because they fail to commend themselves to the intellect, and others from science because it fails to satisfy the heart—there is in many towns an atmosphere that may be compared to the saturated state of a liquid holding some salt in suspension, ready to crystallise into a solid block, if only a fragment be dropped in to serve as nucleus. As the Theosophical Society itself is to be the nucleus round which shall form the Brotherhood of Humanity, so should each Theosophical Lodge be for its own town the nucleus round which may form the Theosophical opinion of the district. Thus shall a network of these centres spread over the country, and everywhere shall be scattered the Theosophical seed. Much will be wasted, but some will bring forth fruit, and if only one seed sprouts out of a thousand sown that one may yield in turn a hundred seeds for future sowing. There can be few large towns in which there are not half a dozen people interested in the problems with which Theosophy is concerned: one earnest Theosophist might draw them together, and begin study. Let it be remembered that the only condition of membership is acceptance of the principle of Universal Brotherhood; no one need believe in the teachings of the Wisdom Religion before he joins the Theosophical Society, nor afterwards, for that Society welcomes all as students and imposes creed on none. Students may grow into Theosophists, but no one tries to force the growth. They who founded the Society built its foundations deep and wide, for it was builded not for this century only, but for centuries yet to come, and it will have accomplished its present object if it

gathers together a band of earnest students, desirous of finding a spiritual philosophy worthy the adhesion of intellectual and earnest men, among whom, perchance, may be found now here, now there, one of more evolved type, who may in course of time develop into a Theosophist.

Again, it is of very great importance that the present impulse should be utilised by the delivery of free lectures; Theosophists who are unable to do active work themselves should contribute to the Lecture Fund, in order to help in this dissemination of ideas. Just now, there are several towns that ought to be visited by Mr. Judge before he leaves England, and in which audiences as large and interested might be gathered as those we have already addressed. But to deliver successful lectures, halls must be hired and placards must be printed and posted, and local friends are not always able to raise the money for the necessary expenses. Here is a way in which Theosophists can directly serve the Cause in a most effective manner, and it should be done at once, or the best opportunity for the work will have passed away.

Another useful kind of work is the dissemination of Theosophical literature. Many of the T.P.S. pamphlets are suitable to give away to enquirers, and leaflets with the objects of the Society and a list of books suitable for students may be had by sending a stamped and addressed wrapper to the Theosophical Society, 17 and 19, Avenue Road, Regent's Park, London, N.W. Reading Rooms, with Theosophical magazines and books on the tables, should be established, and Libraries formed. In such a room many members who cannot address public meetings might usefully enter into conversation with visitors, meeting objections, explaining difficulties, acquiring the personal influence which is often so potent in drawing those interested along the path of definite study. Again it would be very useful if each member of a Lodge would familiarise himself with the Sanskrit terms used in our literature, and be at any moment ready to give their English equivalents; so also should he be able to explain Theosophical conceptions by references to their nearest parallels in other religious systems—as, for instance, the divisions of the septenary constitution of man corresponding to the triple division into body, soul, and spirit of the Pauline epistle.

Above all, let everyone find something to do for Theosophy, and let each encourage others to work on their own lines and in their own way. In a movement that deals with every aspect of life, with every phase of thought, there must be multiplicity of methods. One person, one method, cannot be in touch with every other mind, and

the more various the tongues used the more likelihood is there that each hearer shall recognise and respond to the same tongue wherein he was born. Our own method may be the best for us, it is not necessarily the best for our neighbour nor the only true theosophical one; and his method, repugnant to us, may be just what is wanted to fill up what is lacking in ours. Any work done for Theosophy in sincerity and with goodwill must be successful in one way or another; so if someone comes along with a plan that he wants to try, and we do not think it first-rate, let us wish him good speed along his own road and put no stumbling-blocks of discouragement in his way; who can tell but that on that road there is waiting some hapless wanderer to whom he may be sent to point the way? And, after all, our love of our own methods is but one of the protean forms in which personality clothes itself; it is love of self, not love of Theosophy. I never heard our Teacher, H. P. B., check anyone who proposed a scheme to help the work, or throw cold water on any project honestly suggested; yet how often must we have seemed to her as children playing with toys, "making believe very hard". If we can learn something of her patience, of her tolerance, of her liberality, we shall make swifter progress and have fewer failures in our work.

Mr. Boscawen, of the British Museum, has translated a Babylonian inscription, which proves to be a prayer of King Assurnazirpal, of the nineteenth century before Christ, or 500 years before the time of Moses. The imagery and the phraseology are almost identical with many of the most beautiful passages of the Psalms of Israel. The prayer is addressed to Istar, that Queen of Heaven whose worship the Hebrew prophets so frequently denounced. Yet it breathes a high spiritual religion, a devotional spirit of the purest order, such as it has been the habit to consider the exclusive characteristic of the Hebrews among the Semitic nations.—*Echo.*

"Did you ever know," said a well-known specialist, "that the throat has a brain of its own? No? I suppose few of the laity do know it, but it's a fact. There is a small ganglion which exercises direct control over the muscles of the throat and acts as its brain. Of course it is subservient to the genuine brain, but at the same time does a good deal of independent thinking for itself. It is very timid and suspicious of any strange objects that come near the throat. For this reason it is difficult for a physician to operate thereabouts. Before anything can be done in this direction it is necessary for the operator to gain the confidence of the little brain that dominates it. It frequently takes weeks before this confidence can be secured, and until it is secured it is impossible to operate. When the little brain is finally made to understand that no harm is intended it, but that the physician is actuated by friendly motives, it will submit to almost any treatment, however painful.

"But woe be to the man who attempts rough treatment to the throat before gaining the little brain's confidence, and in spite of its protests. His operations will be resented with violent paroxysms, first of the throat, then of the diaphragm, and if the operator still persists, the patient will be thrown into convulsions. Still more curious is the fact that this little brain has a memory, and if once frightened in this way, it is almost impossible to ever gain its confidence, no matter how gentle the operator may be."

H. P. B.

H. P. B. at Enghien.

IN the spring of 1884 H. P. B. was staying in Rue Notre Dame des Champs, Paris, and in the house were living Col. Olcott, Mohini M. Chatterji and the writer. Part of the time Bertram Keightley was also there. As always since I have known H. P. B. during the past seventeen years, she was there as elsewhere engaged daily with her writing, save for an occasional drive or visit. Many visitors from all classes were constantly calling, and among the rest came the Countess d'Adhémar, who at once professed a profound admiration for H. P. B. and invited her to come to the Château owned by the Count at Enghien, just outside the city, including in her invitation myself and Mohini Chatterji. Bertram Keightley was also invited for a few days. The invitation was accepted and we all went out to Enghien, where H. P. B. was given two large rooms downstairs and the others slept in rooms on the upper floors. Every convenience was given to our beloved friend, and there she continued her writing, while I at her request carefully read over, sitting in the same room, *Isis Unveiled*, making indices at the foot of each page, as she intended to use it in preparing the *Secret Doctrine*.

A lake was at one side of the house and extensive grounds covered with fine timber hid the building from the road, part being a well kept fruit and flower garden. A slight description of the rooms is necessary. Wide stairs led up to the hall; on one side, which we may call the road front, was the billiard room, the high window of which opened upon the leaden roof of the porch; the dining room looked out at the back over the edge of the lake, and the drawing room opened from it on the other side at right angles to the side of the billiard room. This drawing room had windows opening on three sides, so that both garden and lake could be seen from it. In it was the grand piano at the end and side opposite the dining room door, and between the two side windows was a marble slab holding ornaments; between the windows, at the end near the piano, was the fireplace, and at that corner was one of the windows giving a view of the lake. Every evening it was the custom to spend some time in the drawing room in conversation, and there, as well as in the dining room, took place some phenomena which indeed were no more interesting than the words of H. P. B., whether those

were witty, grave or gay. Very often Countess d'Adhémar's sister played the piano in a manner to delight even H. P. B., who was no mean judge. I remember well one melody, just then brought out in the world of Paris, which pleased her immensely, so that she often asked for its repetition. It was one suggestive of high aspiration and grandiose conceptions of nature. Many lively discussions with the Count on one side and H. P. B. on the other had place there, and often in the very midst of these she would suddenly turn to Mohini and myself, who were sitting listening, to repeat to us the very thoughts then passing in our brains.

Count d'Adhémar did not ask for the production of phenomena, but often said that could he and a few of his friends be convinced about Theosophy perhaps much good would result in France. Some of us desired in our hearts that in the home of such kind friends phenomena might occur, but none suggested it to H. P. B. But one day at dinner, when there were present the Count and Countess, their son Raoul, H. P. B., Mohini, the Countess' sister, myself, and one other, the strong and never-to-be-forgotten perfume which intimate friends of H. P. B. knew so well as often accompanying phenomena or coming of itself, floated round and round the table, plainly perceptible to several and not perceived either before or afterwards. Of course many sceptics will see nothing in this, but the writer and others well know that this of itself is a phenomenon, and that the perfume has been sent for many miles through the air as a message from H. P. B. or from those hidden persons who often aided in phenomena or in teachings. At this dinner, or at some other during the visit, we had all just come in from the flower garden. I had plucked a small rosebud and placed it upon the edge of the tumbler between myself and the Countess' sister who was on my left, H. P. B. being seated on my right. This lady began to talk of phenomena, wondering if H. P. B. could do as related of the Indian yogis. I replied that she could if she would, but did not ask her, and added that she could make even that small rosebud bloom at once. Just then H. P. B. stretched her hand out towards the rose, not touching it, and said nothing, continuing at once her conversation and the dinner. We watched the bud until the end of the meal and saw that it grew in that space of time much larger and bloomed out into a rose nearly full grown.

On another evening after we had all been in the drawing room for some time, sitting without lights, the moon shining over the lake and all nature being hushed, H. P. B. fell into a thoughtful state. Shortly she rose and stood at the corner window looking over the water, and in a moment a flash of soft light shot into the room and she quietly smiled. Reminding me of this evening the Countess d'Adhémar writes in this month of June:—

"H. P. B. seemed wrapped in thought, when suddenly she rose from her chair, advanced to the open window, and raising her arm with a commanding gesture, faint music was heard in the distance, which advancing nearer and nearer broke into lovely strains and filled the drawing room

where we were all sitting. Mohini threw himself at H. P. B.'s feet and kissed the hem of her robe, which action seemed the appropriate outcoming of the profound admiration and respect we all felt toward the wonderful being whose loss we will never cease to mourn."

This astral music was very plain to us all, and the Count especially remarked upon its beauty and the faintness of it as it sank away into the unknown distance. The whole house was full of these bell sounds at night when I was awake very late and others had retired. They were like signals going and coming to H. P. B.'s room downstairs. And on more than one occasion as we walked in the grounds under the magnificent trees, have they shot past us, sometimes audible to all and again only heard by one or two.

The lead roof of the portico was a place where after dinner we sometimes sat, and there on some of those delightful evenings we were joined by the Countess Wachtmeister, who afterwards did so much for the comfort of H. P. B. at Würzburg and other places. Many chats were held there about occultism. In one of these we were speaking of images in the Astral Light and H. P. B. said: "Well, you know that it moves as other things in Kosmos do, and that the time comes when it floats off, as it were, letting another mass of the same 'light' take its place".

It was with a feeling of some regret that we left this delightful place where such quiet reigned and where H. P. B. was able to work amid the beauty and the stillness of nature. It cannot be blotted from the memory, because there our friend and teacher was untroubled by the presence of curiosity seekers, and thus was free to present to us who believed in her a side of her many-sided nature which pleased, instructed and elevated us all.

One incident remains to be told for which we must depend on others. I took away with me a book which could not be finished there, and just before leaving France went out to Enghien to return it. There I met the Countess d'Adhémar, who said that the peculiar and unmistakable perfume of which I spoke above had come in the house after we had all left. It was one evening about two days after H. P. B.'s departure and the d'Adhémars had some friends to dinner. After dinner they all went into the drawing room and soon noticed the perfume. It came, as they said to me, in rushes, and at once they began to hunt it out in the room, coming at last to the marble slab described, where, from one spot in the stone, they found the perfume rushing out in volumes. Such was the quantity of it that, as the Countess said to me, they were compelled to open the windows, since the odour was overpowering in large masses. In returning to Paris I told H. P. B. of this and she only said: "It sometimes happens".

WILLIAM Q. JUDGE, F.T.S.

In Memoriam.

THE first occasion on which I ever heard of H. P. B. was on reading Mr. Sinnett's *Occult World*, at the close of 1883-1884. At that time I had, with other friends in Cambridge, been studying the phenomena of spiritualism to a slight extent, and had also been reading all the books on magic which I could find in the University Library. Consequently the ideas did not come to me in an entirely new fashion, and Madame Blavatsky was less associated with the *Occult World* phenomena in my mind than with the letters which are printed in that work. It was in the spring of 1884 that I first saw her. I was then on the eve of joining the T.S., or had just done so, and was attending a meeting of the London Lodge held in Lincoln's Inn, for the purpose of settling, under the presidency of Col. Olcott, certain differences between the Oriental and Occidental views on Theosophy. During that meeting I noticed particularly a somewhat stout lady quietly enter the room and sit down near the door. Nothing occurred till some mention was made of what Madame Blavatsky had done, when this lady remarked quietly, "That's so", after which a general rush was made towards her, and she was carried off to the head of the room, while the meeting broke up in confusion. It appeared that Madame Blavatsky had found it imperatively necessary to attend that meeting; had started from Paris without luggage or attendant; had in fact arrived by the mail train and had followed her occult instinct in guiding herself to the rooms where the meeting was being held, of which she had not the address. As Madame Blavatsky returned to Paris the next day or the day after, I had no opportunity of making her acquaintance. When next I saw her she was staying at the house of Mrs. Arundale, in Elgin Crescent. I cannot say that, beyond admiring her learning very greatly, I was very closely drawn to her. Outside the fact that I was a member of the T.S., and anxious to get information, there was nothing in me to draw her attention. I was then in the midst of my medical studies, and, living outside London, had very little time to spend in visits. It was during the autumn, however, that Madame Blavatsky, together with my friends Mr. and Mrs. Cooper-Oakley, rented rooms in Victoria Road, and I there joined them for a short time previous to their departure for India. Even under such favourable circumstances I cannot lay claim to being intimate with her. So far as I could tell, I was to her the friend of Mr. and Mrs. Cooper-Oakley, with whom she might talk and chat in the evening when her work for the day was done, and nothing more. I may, I think, lay claim to the proud distinction that of all who had at that time lived in the same house with Madame Blavatsky, I was alone in never having witnessed any of the phenomena which were so frequently seen in her neighbourhood. I saw

the steamer leave the docks on the Mersey, and did not see Madame Blavatsky again till 1887, when I twice visited her at Ostende. In the meantime I had of course seen and read all that was to be heard of the S.P.R. Investigation. I was present at the meetings at which the report was read, and most certainly it made very little impression on my mind. I had been reading a good many "detective stories", and I well remember the poor impression as a story which the report made on me. As to the rest immediately concerning Madame Blavatsky, I knew her learning, wit, and cleverness. I thoroughly believed in the existence of the Masters as constituting a necessary link in human evolution, and the only effect on my mind was a still greater contempt for circumstantial evidence, hearsay reports, and working hypotheses. Theosophy was itself; Madame Blavatsky had brought it to the world, and I felt a trust in facts as opposed to appearances.

However, it was in 1887 that I was first brought in close contact with H. P. B. She was then in Ostende, engaged in writing the *Secret Doctrine*. At the time Theosophy seemed to be slowly decaying as a force in England, and together with other friends I felt that some strong step had to be taken. Consequently, after corresponding, Madame Blavatsky replied that if she found that the desire for her presence was sufficiently strong, she was willing to leave her retirement and come to London to help on the work. All of us wrote to her and finally she consented to come. At Ostende I found Madame Blavatsky and the Countess Wachtmeister living together, and was at once set to work to read some part of the *Secret Doctrine*. Almost directly on my return to London, I heard that H. P. B. had been taken suddenly ill and that her life was in danger. A slight chill had developed dangerous symptoms which by some extraordinary means disappeared, and she recovered a second time from a condition in which recovery is rarely, if ever known.

It can easily be imagined, then, that on my second visit to assist in her journey to England, I was to the last degree dismayed to find the day when we were compelled to leave damp and foggy, and that a thin misty rain was falling. It must be remembered that Madame Blavatsky had not set foot outside her rooms, she would not come out of her private room into the parlour if the window was open, and as a rule her own room was nearly unbearable to others from the heat which made it pleasant to her. However, we started and got on board the steamer with ease; the tide was full, and the steamer lay alongside the wharf at a convenient height. But Dover! There the tide was low, and many were the damp and dripping steps up which we had to climb. However, a carrying chair and porters overcame the difficulty. But her face, as she was being carried up, was a study. Imagine the circumstances, recollect Madame Blavatsky's face, and the scene is easily conjured up. Next came an even greater difficulty, crippled as her limbs were from disuse—the getting her into the railway

carriage from the low platform. However, an end comes to everything, and so it did to the journey, and she arrived safe and well at Norwood in the evening, and, further, there were no ill effects to be detected next day.

We settled down to work at Maycot, Bertram Keightley and myself, with H. P. B., her maid, and one servant, staying there till September through the heat of the Jubilee summer. Work was the order of the day, and its results are visible. A great deal of the *Secret Doctrine* was written again; it was corrected and recorrected and type-written, LUCIFER was started, and the Blavatsky Lodge was formed. Friends gathered around her and rallied to the Theosophical flag. Then came the time for expansion, for the Countess Wachtmeister was on the point of arrival, and another exodus was made to Lansdowne Road. Unintermittently the work went on, and the focus of activity steadily extended its rays, until the present condition of affairs was reached.

Thus it may be seen that for at least two years I was closely associated on intimate terms with Madame Blavatsky. It is next to impossible to convey to one who did not know her the varied sides of her personal character. To those who were merely curious about her and her work she was courteous and external, but it was not until the interest in Theosophy became real that H. P. B. showed herself as she was. Well do those who love her know that almost every fault and sin imaginable in human character have been assigned to her. Doubtless to the external and carnal observer some colour may have been given, and even then we know that nature is not all smiles and that thunder-showers clear the air. But what I distinctly affirm is that such excuses are not valid. It is not in any degree possible to comprehend the many phases of a single human character, and especially such a complex one as H. P. B. I am positive from long observation of her actions that there was a purpose in all her acts and words, and that it depended on the observers how much they might profit by the lesson. This may sound ridiculous to some, but I convinced myself that H. P. B. used the physical instrument which was called H. P. Blavatsky with distinct, untiring purpose, although the instrument grew so impaired by sickness that it became increasingly difficult to direct it.

To all who assisted her work she was ever ready to give counsel and help, and only those who received her help can appreciate it at its just value. But though they feel it, they cannot talk of it, for it is not possible to bring the deepest feelings to the surface. Personally, as I know her, I may say that I found in her the wise teacher, the loving friend who knew how to cut for the purpose of curing, and an example in practice when the need arose of how to regulate action to theosophical ideas. I may close by saying that I regard myself as most fortunate in the Karma which brought me in association with H. P. B. and enabled me to assist so far as I could in the work of the lion-hearted leader of the Cause of Theosophy.

ARCH. KEIGHTLEY, M.B., F.T.S.

H. P. Blavatsky and her Mission.

H. P. Blavatsky is dead, but the great soul that was embodied in her form, still lives. The woman, called "the Sphinx of the nineteenth century", because she was understood only by a few, has given up the ghost; but the great soul, the *Maha Atma*, dwelling within that mortal form and using it as an instrument for shedding rays of spiritual light into this era of mental darkness, has only left its habitation, and returned to a more congenial home, to rest from its labours.

It is doubtful whether there ever was any great genius and saviour of mankind, whose personality while upon this earth, was not misunderstood by his friends, reviled by his enemies, mentally tortured and crucified, and finally made an object of fetish-worship by subsequent generations. H. P. B. seems to be no exception to the rule. The world, dazzled by the light of her doctrines, which the majority of men did not grasp, because they were new to them, looked upon her with distrust, and the representatives of scientific ignorance, filled with their own pomposity, pronounced her to be "the greatest impostor of the age", because their narrow minds could not rise up to a comprehension of the magnificence of her spirit. It is, however, not difficult to prophesy, that in the near future, when the names of her enemies will have been forgotten, the world will become alive to a realisation of the true nature of the mission of H. P. B., and see that she was a messenger of Light, sent to instruct this sinful world, to redeem it from ignorance, folly and superstition, a task which she has fulfilled as far as her voice was heard and her teachings accepted.

Then will the historian of those times ransack the archives for the purpose of finding some bit of history of the life of H. P. B., and unless all the vilifications that have been written about her have found their way to the pile of manure from which they emanated, it is not impossible that her memory may then be besmirched by scribblers of the future, in the same way as the memory of Cagliostro, Theophrastus Paracelsus, and other great souls, has been besmirched by irresponsible scribblers of the present time. It is for this and for other self-evident reasons very desirable that something reliable in regard to the life of H. P. B. should be published by some competent person having been well acquainted with her, and being not a worshipper of personalities, but capable of studying and describing the life of the inner man. The true life of every spiritually awakened human being is not his external but his interior life. To describe merely the events that took place in the earth-life of an embodied genius and not to paint his interior life, his thoughts and feelings, is to describe merely the history of the house which that genius inhabited during its earthly career and to take

no notice of the inhabitant. Thus even the best written account of the life of H. P. B., that has been published, resembles a painting of a bird of paradise after the bird has been stripped of its plumage and dressed for the kitchen. It is the treatment of a highly poetical subject with a careful avoidance of all poetry. But the feathers of a bird are as much an essential part of the bird as its muscles and bones, and the poetical and ideal part of a man is a more essential thing in his nature than the structure of his physical body or the cut of his coat. It is H. P. B.'s inner life, her mode of thinking and feeling, that is of importance and ought to be understood; all the rest belongs to external things that are not worthy the attention of the true occultist.

Each person has a double nature, an external and an internal life, and H. P. B. formed no exception to that rule. She was neither wholly earthly nor wholly divine.

Some poet says:

Two natures are within each human being:
One is a child of the clear light of day.
In it is nothing dark, but all is seeing,
There is all sunshine, nothing hid away.
Its innermost thy eye may penetrate,
There is no secret and no mystery;
In it rule wisdom, justice, love and faith:
Spotless as crystal is its purity.

The other is a being born of night,
Fill'd with dark clouds that change and change again.
It baffles reason and ignores the light:
It is a stranger in its own domain.
Intangibly it fills our daily life
With mocking goblins; its discordant reign
Begetting errors and discordant strife:
Tangling the threads and spoiling the design.

Thus every person has at his command a terrestrial and a celestial life. To the great majority entangled in the meshes of this world of illusions, these illusions appear to be the reality and the celestial life merely a dream: but there are others in whom the interior life has awakened, and who find the celestial life the real one, and this earthly life merely a dream or a nightmare. This fact of a double existence has been recognised by every sage and saint and is known to every one in possession of the divine knowledge of self. It is referred to in many places in the *Bhagavad Gita* and in the Bible. It is that double life of the initiated, to which the apostle refers, when he says: "We live upon the earth, but our consciousness is in heaven".

There may be those in whom the light has entirely swallowed up the darkness: those in whom there exists no more "body of sin". They are the fully developed Adepts, and as such a one St. Paul presents himself in

his letter to the *Romans*, chap. vii., vv. 5 and 6,* where he says: "When we were in the flesh, the motions of sins which were by the law, did work in our members, to bring forth fruit unto death: but now we are delivered from the law—that being dead, wherein we were held—that we should serve in newness of spirit and not in the oldness of the letter".

Such sages and saints are the *Buddhas* and *Arhats* and the "Masters of Wisdom" with whom H. P. B. claimed to have become acquainted, and with whom everyone may become acquainted, if he outgrows his own narrow little self and rises up to their plane. The circumstance that modern society does not know anything about the existence of holy persons and that modern science has not yet discovered any saints, does not invalidate the theory that there are human beings in whom the germ of Divinity contained in every person has become so much unfolded, that a higher realm of spiritual knowledge, unattainable by those who cling only to earthly things, has become revealed to them, and that the souls of such persons, having become self-conscious in the light of the Spirit, are in possession of extraordinary faculties. Of such regenerated ones the Bible states that they cannot sin, because *they are born of God*. (1 *John* iii. 9.) And in 1 *Peter* i. 33, we read that such souls having been purified in obeying the truth through the *spirit of unfeigned love*, are "born again, not of corruptible seed, but of incorruptible, by the *Word of God*" acting in them.

H. P. B. never made any claims of wanting her personality to be regarded as a god, saint or adept, and in a letter to the author of these notes she expressly repudiates such claims, saying that she is travelling on the Path, but has not yet attained the goal. There was still a merely human nature even in H. P. B.; she could still rejoice with the joyful, and sympathise with the sorrowing, and this part of H. P. B.'s nature was made the continual object of criticism by the "psychic researcher", who knowing nothing about divinity in humanity, saw in her only his own animal image reflected. By such critics every nebulous spot in her nature was investigated and magnified by means of their own morbid imagination; but the sunny side of her nature they did not perceive, because there was no light in themselves.

The sum and substance of what they discovered, if shorn of what their own fancy added to it, was that H. P. B. was kind and generous even to a fault: that she was impulsive and energetic and sometimes allowed herself to be carried into extremes by her noble impulses. They found that she smoked cigarettes, that she spoke her thoughts without much ceremony, and absolutely refused to be like these smooth-faced, sly and hypocritical saints, going about in continual disguise and being looked upon by the world as the pillars of church and state; while behind their sanctimoniousness is

* The Bible quotations contained in this article are not intended to imply that my views are based upon speculations on the sayings of the Bible: but are merely added as corroborative evidence for those who attribute any importance to them.

hidden nothing but rottenness and conceit. The screech owls of scientific sophistry that came to interview the eagle of the Himalayas found that they could not follow its flight to mountain summits that were entirely beyond the range of their limited vision, and as they could not clip its wings, their envy became aroused and they hooted and chattered, hurling calumnies at the royal bird. In many instances these calumniators over-did their work, and the extraordinary vituperance of their vilifications contains sufficient evidence of the character of the spirit that inspired such writings, so as to render any refutation quite unnecessary.

Some such writers charged her with having committed immoral practices, and all such stories, as soon as they were invented, found their way into print and were always readily taken up and circulated by those intrepid newspaper-writers who are ever on the alert, anxious to increase the circulation of their papers, by giving to their readers something spicy and sensational. Such stories were often exquisitely absurd and caused no little hilarity among those who were acquainted with the facts. Thus I remember that while I was in India, a story made its round through some English and American papers, saying that a row had occurred among the Theosophists at Adyar, because H. P. B. had become jealous of Col. Olcott, on account of Madame Coulomb, and that Mr. Coulomb had in his rage refused to furnish any more funds to carry on the business of the Theosophical Society. Those who are acquainted with the persons referred to, and know that the Coulombs were penniless and were suffered to remain at Adyar for charity's sake, will appreciate the roar with which this "news" was received by the "Chelas".

There would have been no end of writing and wasting of time, if all the slanders about H. P. B., that were circulated by the pious missionaries of Madras and elsewhere, had had to be refuted, especially as it is far easier to make a calumnious assertion, than to disprove it. Some of these calumnies may however have been made with the best of intentions; for instance certain persons threw doubts upon H. P. B.'s veracity, for the same reason that prompted a certain African king to order the beheading of a European traveller: because the latter had told the king, that in certain parts of Europe and at certain seasons, the water of the rivers and lakes became so firm that one could walk upon it; whereupon the king decided that such a liar should not be suffered to live.

I would have but little regard for the truth, if I were to attempt to claim that none of the accusations brought forth against H. P. B. had any foundation in facts; but the principal cause that brought troubles without end upon her, was her entire want of judgment in regard to the manner in which worldly affairs must be conducted, a childlike trust that the world would look at things in the way they appeared to her; an entire disregard as to what the public would say or think about her; a desire to shield her followers from the consequences of stupidities committed by them,

&c., &c. What H. P. B. wanted she thought, and what she thought she said, and what she said she acted, regardless of any consequences. In her, as in an innocent child, thoughts, words and acts were one and in harmony.

If we were to attempt to solve the mystery of the "Sphinx of the nineteenth century" and give a history about the true *Ego* of H. P. Blavatsky, we would first of all have to learn who is the individuality, the "new creature"* that was embodied in the form of H. P. B., and know something of its previous lives, so as to be able to understand what caused it to appear in a woman's form upon this earth. We would then have to accept the theory that the soul of the regenerated is capable of living and acting beyond the limits of the physical form which is its dwelling and instrument for outward manifestation, and that the spiritual soul of such a person may be in an ethereal astral form in some distant country—say in Tibet—while the physical body is still living and acting consciously and intelligently in Europe and America. But the world is not yet ripe enough to receive a serious history, containing facts which are still a *terra incognita* to Europe and science, and whose correspondencies are to be found only in the *Acta Sanctorum*, which now-a-days are regarded even by the church as being "legendary and fabulous", or (to express it less politely) as being a tissue of lies. Such a history would require readers acquainted with the doctrines of *Reincarnation* and *Karma*; readers that had themselves conquered their own nature, and by their own experience had been enabled to realise what it means to be in the world but not of it.

But although the Bible says: that "except a man be born again he cannot see the kingdom of God" (*John* iii. 3), nevertheless the terms "rebirth" and "regeneration" have become words without any meaning to the modern religionist, and absurdities to the scientist. The religious visionary flatters himself with believing that he is already regenerated and has attained immortality. He does not know that regeneration in the spirit is accompanied with an opening of the spiritual senses, and that his "regeneration" cannot have taken place as long as he is blind to the light of the truth and deaf to the "voice of the silence". "Re-generation" now-a-days is a word without meaning to the man of the world, and to the churchman it means at best a change of belief and an improvement of morals. The modern "Christian" has no understanding for such passages of his Bible, as the following: "My little children, of whom I travail in birth again *until Christ be formed in you*". (*Galat.* iv. 19.) "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but *a new creature.*" (*Galat.* vi. 15.) Etc., etc. They do not believe what their teacher says of his true followers, that the regenerated ones, those in whom "the Son of God has come to the measure of the stature of the fulness of Christ" (*Ephes.* iv. 13) will do the same wonderful

* *Gal.* vi. 15.

things that he performed himself. They do not believe that no one can possibly be in possession of conscious immortality, unless the "new creature" has been born in him, and they flatter themselves in presuming that their spirit is already immortal. But the Spirit immortality of the Spirit of God will not render their souls immortal, if their souls refuse to be fructified by that Spirit of God and to bring forth the divine child.

Let such "Christians" reflect about the meaning of the words of the Bible, where it says: "Marvel not that I said unto thee, Ye must be born again. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (*John* iii., 5.) Little will it serve the sanctimonious to believe that their spirit is immortal, as long as they have no spirit which they can properly call their own; because their soul contains no divine love or spirit, and therefore cannot generate the "new creature" which can claim immortality in the Christ. This union of the mortal soul with the immortal Spirit is the end and object of all Occultism and Theosophy. It was this regeneration that H.P.B. taught; for "*spiritual regeneration*" *and* "*initiation*" *are synonymous terms.*

But a doctrine which does not flatter men's vanity by making men believe that they are already immortal, owing to the merits of a person that lived in the past, but claims that immortality is a boon, gained only by heroic efforts in battling with the lower elements in our nature, which prevent the action of divine grace within ourselves, is not welcomed by those who prefer to run after money and pleasures and expect to ride after death into heaven upon the back of another man; and therefore the history of a regenerated soul would be believed or understood only by few. Much easier would it be to clothe such a history in the fictitious form of a novel, that makes no claims for belief and in which everyone may believe as much as he is capable of understanding and put away the rest.*

To understand the true mystery that surrounded H. P. B., it will first be necessary to understand the mystery called "Man": for the Initiate, compared with the vulgar, is like a bird in comparison with an egg. The bird knows of eggs and their history, but the eggs know nothing of the existence of birds. To solve the great mystery called man, mankind will have to crawl out of the "philosophical egg" and, by becoming free, attain the noble self-knowledge of Divinity in Humanity; but at the present time there seem to be few, even among the so-called "Theosophists", having the faintest conception of what "divine self-knowledge" means.

Owing to the universal misconception existing in regard to the true nature of man and the ignoring of all that is divine in that nature, H. P. B. has been universally misunderstood and misrepresented. After a long and

* In the "Talking Image of Urur" such facts have been portrayed. There the "Master of the Image" represents the true *Ego*, the regenerated soul, while the Image itself is merely the elementary body, the personality, through which the true *Ego* acts.

patient observation, a conviction which I persistently refused to accept forced itself upon me, namely, that in this respect far more harm has been done by H. P. B.'s over-zealous friends and admirers, than by her enemies. H. P. B. never asked to be deified, and denied the possession of miraculous powers; but there were many of her followers carrying on a fetish worship with her person, making the wildest and most extravagant statements on her behalf, which on investigation were found to be worthless, and thus only brought discredit upon her and her Society, while, with very few exceptions, these enthusiastic friends were the first ones to desert her or become her enemies, when the illusions, which they themselves had created, exploded.

According to the stories, generated, believed and circulated by such admirers, H. P. B. was continually attended by spirits; invisible "Masters from Tibet" danced attendance on her; they either *verbatim* dictated her writings to her or "precipitated" her manuscripts while she was taking her nap.* Gnomes, sylphs, undines and salamanders were at all times at her command, carrying her letters and superintending the kitchen. There was nothing going on in any part of the world which—according to their statements—H. P. B. did not know: but it was only too evident to outsiders, that H. P. B. did not know everything, and that even in her greatest troubles the fairy post did not work; but that for receiving information she, like other mortals, had to depend upon terrestrial mails and telegraphs. The fact is, that at the bottom of all such statements there was a certain amount of truth, but the facts were exaggerated beyond all limits by her over-enthusiastic friends.

H. P. B., according to her own confession, was not a learned woman. She was not even clever. On the contrary, all the great things she did were performed by her and some of her associates in the most bungling possible manner, which often spoiled the good result, and in calling her "the greatest impostor of the age" the agent of the *Soc. Psych. Res.*, who presented her with that title, merely certified to his own incapacity to judge about character, for H. P. B.—as all who were acquainted with her will testify—was never capable of disguising herself, and any imposture, great or little, which she could have attempted, would have immediately been found out, even by a child. H. P. B. was neither clever nor "smart", but she was in possession of that in which most of her critics are sadly deficient, namely, *soul-knowledge*, a department of "science" not yet discovered by modern scientists and would-be-philosophers. The soul that lived in her was a great soul, a *Mahatma* (from *Maha*, great, and *Atma*, soul). This great soul, and not the dress which H. P. B. used to wear, should be the object of our investigation, not for the purpose of gratifying scientific curiosity—but for profiting by the example.

* After the above was written, LUCIFER of May 15th comes to my hands, where I find this statement singularly corroborated by herself on page 243.

Now, it appears to me that I hear a thousand voices ask the question: What is the knowledge of the soul, and how can it be obtained? Is there any other knowledge than that of the reasoning brain? Can we know of any other thing than what we have been taught in our school, what we have read in books, or what we remember of having heard? To this we would answer: Woe to the people that does not know by heart that which is good and beautiful. Woe to those who have no interior perception for justice and truth; who cannot *feel* true love, hope and faith, and who have to study the encyclopædia to find out the meaning of the terms benevolence, charity, generosity, spirituality, virtue, etc., etc. All these things are not creations of the imagination, nor products of the physical body; but spiritual living powers, endowing with their qualities the soul that is in possession of them. If these powers are permitted to grow and to become unfolded, then will their true nature become clear to the mind, but no amount of intellectual speculation will enable him who possesses them not, to realise what they are.

The study of these powers and the art of developing them by practice formed the science of the soul, which Madame Blavatsky taught. All the rest of her doctrines, regarding the constitution of man, the evolution of worlds, etc., etc., were merely accessories to facilitate self-knowledge; to destroy bigotry and superstition, and by freeing the mind from prejudices, to give it a wider range of ennobling thought, and enable it to form a grander and higher conception of God, Nature and Man. What can such a study have to do with the ghost stories, psychic researchers, coffee pots, trapdoors, and other tomfooleries, that haunt the minds of those who seek in external things for tests of the existence of things which they ought to possess themselves, before they can truly deserve to be called men made in the image of God? Verily those who became her enemies because she could not gratify their curiosity ought to be blamed themselves for their wilful rejection of divine truth.

The first thing necessary for the acquisition of soul knowledge is the *possession of a soul*, which means the power to feel. Among the opponents of H. P. B. very little of the soul element is to be found. They seem to exist entirely on the plane of the mind, that part of man which only reasons and speculates; but which has no actual knowledge, and which the ancient writers compared with the cold moonshine, because there is nothing in it of the warm sunshine of love. The element of the soul is the will, and the divine will is universal love; such as creates a paradise—not in the imagination, but in the hearts of those who are in possession of it. When the morning star of divine love arises within the soul, peace enters with it. Therefore it is not said, that the angels at the time when the Christ is born within the human heart sing: "Glory be to those who are well versed in science and sophistry"; but they are said to sing: "Glory be to that God who is universal Love, and peace to all men who are of good (*i.e.* divine) will".

A large amount of learning may be stuffed into a brain during one lifetime, and when death arrives, all this now worthless rubbish, having no value whatever in the realm of eternity, will be abandoned, but the unfoldment of the divine lotus-flower of the soul in the sunshine of divine love may require many successive incarnations. With the first ray of that love, assimilated by the soul and rendering it conscious of its own higher nature and destiny, "Chelaship" descends upon the pilgrim on the road that leads to initiation and immortality. As the fire of love is kindled within the heart, the light therefore arises and illuminates the mind, and produces certain changes even in the physical form. (*Ephes.* iv. 16.) Without this divine love all learning is useless, all efforts vain: for God is Himself Love (1 *John* iv. 8.), and there can be no unification or atonement with God if Love is rejected. (1 *Corinth.* xiii. 2.) He who finds Love finds spiritual Life (*Proverbs* viii. 35), but he who rejects love rejects light and chooses darkness and death. Man has been called a "mixed being", because he is not wholly material, but also spiritual in his nature. In him (as Jacob Böhme says) is the battleground of three kingdoms: the kingdom of light, the kingdom of darkness, and the realm of nature. "Forever the daylight shines into the darkness, and the darkness comprehendeth it not"; but when the darkness is swallowed up by the light and the Spirit in man awakens to his divine self-consciousness, then will arise in man a new set of interior faculties, a new range of spiritual perceptions and powers, and the memory that belongs to the internal re-incarnated *Ego* will come within the grasp of the terrestrial outward mind. These teachings, which are incomprehensible to the many, because they deal with things that are beyond the range of their experience, are of the highest importance for the encouragement of the few who desire to follow the path travelled by that soul which was incarnated in the body of H. P. Blavatsky, and we should therefore, instead of wasting our time with the investigation of such trivialities as belonged to her personality (for instance, the omission of a quotation-mark), attempt to study her interior life and follow her soul on its upward flight towards the throne of Divine Wisdom.

FRANZ. HARTMANN, M.D.

Reminiscences of Madame Blavatsky.

IT was in December, 1879, that I had the pleasure of first seeing Madame Blavatsky, when she was on a visit to Mr. and Mrs. Sinnett, and I am glad to say that the friendship which ensued lasted without diminution until the day of her death. I had, while in England in 1878, investigated the phenomena of spiritualism, and a lady spiritualist whom I had met while investigating, suggested, when writing to me in India, that I should make Madame's acquaintance if opportunity offered. Curiosity, and a desire to meet Mr. and Mrs. Sinnett—the former of whom I had corresponded with as Editor of the *Pioneer*—induced me to take a long journey of about thirty hours to Allahabad for this purpose; and no journey in my life has ever repaid me so well, or been the source of so much and such permanent satisfaction. So many Theosophists have written eulogies on our late friend and teacher—H.P.B., as she preferred being called—that I feel it will be preferable for me to confine myself to a short account of my impressions of her character and of some of the incidents which occurred during this brief visit to Allahabad, and afterwards when we again met at Simla.

Eastern philosophy has now, very rightly, taken the chief place in connection with the Theosophical Society, and her name will be handed down to posterity rather as the exponent of these doctrines, than as a wonder worker; but at the time of which I am writing it was the phenomena which were associated with her name that attracted us to her. But it must be acknowledged that she always deprecated this craving for wonders, and spoke of such phenomena as "psychological tricks". Still our wish, and perhaps a little interest she herself had in proving her powers, induced her to show us some of these "psychological tricks", even while assuring us they were of no real value in comparison with the teaching which lay at the back of them. Mr. Sinnett's book, "The Occult World", gives so full an account of our early experiences, that I do not propose to go into any detail, but I feel that it is only due to her memory to say, in the face of the abuse which has been showered upon her both in life and after death, that I never saw anything, or have heard anything, which has led me for a moment to doubt the reality of the phenomena which occurred in her presence. And I also can say with perfect frankness, that although she was the most intellectual woman I have ever known, she was, I consider, so constituted that in her case systematic deceit was impossible. She had

neither the cunning nor the self-control needful for plotting and concealment; and she lived so openly among her friends that the many falsehoods about her are absurd to those who have lived in the same house with her. She had the kindest of hearts, the most generous of dispositions, and without contending that she was perfect, she was one of those persons who are loved and respected most by those who know them most intimately. And you cannot pay anyone a greater compliment than this, I think. Her very failings, some of them, arose from a too open and generous nature, a too great readiness to accept every one who came to her and trust them. To myself and others it sometimes appeared strange that she seemed to have so little discernment of character; but in some cases at least, it was a hope of doing good which probably induced her to tolerate and even appear friendly to those who afterwards turned against her and tried to injure her. How keenly she felt the shameful attacks upon her character we who knew her well, realized and regretted; and I often tried to reason her into a feeling of indifference for the opinions of those who knew nothing of her except what they gathered from garbled and prejudiced accounts in newspapers. But although she personally felt these slanders, a large part of her suffering arose from a fear that the Cause which she had at heart, and for which she worked as I have never seen anyone else work in any other cause, would be injured by the calumnies against her. I always felt astonished at the untiring energy which she displayed; even when ill she would still struggle to her writing-table and go on working. It fills one with contempt and anger to think that even when she was beyond the reach of slander some of the papers degraded their pages with abuse, and republished the falsehoods which have found credulous audience among a class who pride themselves on their incredulity.

I have, I find, left myself but little space for saying anything about the many interesting occurrences during our early intimacy, and perhaps on second thought a repetition of these is unnecessary, as they can be read elsewhere to better purpose. Still to show that I had ample opportunities for knowing her well, I will mention that during both her visits to Simla I saw her almost daily, in fact I was in the same house for three months, in and out of her room at any and all times of the day. She was always affectionate towards me, and I had a real affection for her, and shall always, as hitherto, defend her before the world. And we who know what a wonderful woman she was, and how interesting and profound is the philosophy which she has brought prominently forward, know also that a day will come when the world will acknowledge her greatness, and will realize that we who defend and reverence her memory are not such foolish and gullible people, as the conceited and usually ignorant public of to-day assume.

ALICE GORDON, F.T.S.

Madame Blavatsky and her Work.

IT was in April, 1884, that I first met Madame Blavatsky, and it was on the 26th of March, 1891, that I saw her for the last time, shortly before her death.

I well remember her arrival from Paris and her unexpected appearance at a meeting of the London Lodge of the Theosophical Society, which was being held at Lincoln's Inn. The impression made upon myself and others by her remarkable personality has never faded from my memory.

At that first meeting I recognised that I had met one whose influence on my life would be ineffaceable by time, and that having touched the very root and core of the inner nature that influence could never be set aside or ignored.

The few months of the summer of 1884 which she passed in our house in Elgin Crescent were marked by events of a curious and exceptional character, all alike bearing witness to the fact that the personality called Madame Blavatsky was different in most characteristics from those around, and crowds of visitors of all classes testified to the interest she evoked.

It was her custom while with us to devote the earlier part of the day to writing; she usually began at seven o'clock, but often earlier, and it was very rarely indeed that when I went into her room at about eight o'clock in the morning I did not find her already at her desk, at which she continued with a slight interval for lunch till about three or four o'clock in the afternoon. Then it was that the reception time began, and from early afternoon to late evening, one constant succession of visitors arrived. The old lady sitting in her armchair in the small drawing-room, which was barely large enough for the influx of guests, would be the centre of an enquiring circle. Many, of course, drawn by the fame of her great powers, merely came from curiosity. In those days the Psychical Research Society had not issued its famous report, and some of its members were often present, seeking the signs and wonders they so much desired to behold.

One afternoon a small party had assembled in the back drawing-room and among them some prominent members of the S.P.R. Madame Blavatsky was earnestly solicited to produce some phenomena. She laughingly answered, as she so often did to similar requests, "What do you want with phenomena? they are but psychological tricks and of little value to earnest students". However, she at length consented to try if she could do anything, and sitting among the others round the large table, she joined in conversation, and talk flowed on for a short time in the easy way it

always did when she was surrounded with intellectual minds. In a very little while a strikingly sweet and crystal-like sound known as the astral bell made itself heard, and was repeated several times, to the great delight and pleasure of those who had never heard it before. The gentlemen present belonging to the S.P.R. professed themselves more than satisfied, remarking more than once that there could be no doubt as to the genuineness of that phenomenon. I might multiply instance after instance of phenomena, but knowing the value that Madame Blavatsky herself put upon these things, it would be but a poor tribute to her memory to put that forward which is but the least part of her work. But the Psychic Society Researchers and phenomena hunters, and those who only came to see and wonder, were but one portion of the great crowd. Many earnest minds engaged in scientific or philosophic study would come again and again, attracted by the power of an intellect that showed its vast strength in the way in which she dealt with the many subjects put before her.

Grave professors from Cambridge came and spent an occasional afternoon in her company, and I can see before me now the bulky form in the loose robe in the big armchair, with the tobacco basket by her side, answering deep and learned questions on theories of cosmogony and the laws governing matter, while twisting the little cigarettes which she constantly smoked herself and gave to her guests. To those friends who were in constant and unrestrained intercourse with her, other sides of her character were observable. She had an almost childish dependence upon others, alternating with great impatience of control, and her utter disregard of ordinary conventionality rendered life in a civilised community a burden to herself, and a continual trial to her friends in the endeavour to keep her from outraging the *convenances* of society. I believe her utter abhorrence of society shams often caused her to emphasize and delight in a certain bluntness of speech and rudeness of action that was sometimes perplexing even to her best friends. With all this she was easily moved by distress or pain in others, and was very kind to any children she came across. I remember one incident showing this aspect of her many-sided nature: she was at the Zoological Gardens in a bath-chair, when the little child of a friend fell just before her, against the wheel: in her eagerness to assist the child she almost threw herself out of the chair, difficult as she alway found it to move, and was not satisfied till assured there was not much harm done. Little touches like this shew plainly that in spite of her roughness of speech and manner, and the disregard she often had for the feelings of others, she had yet much sympathy towards the weak and suffering.

When she first came to us she brought with her her Indian servant (Babula), and it was an essential feature of the afternoon to see him in his native dress bring in the Russian Samovar, and hand round the cups of tea to those present; altogether the 77, Elgin Crescent of those days differed widely from what it ever was before or ever will be again.

The whole party had received an invitation from Mr. and Mrs. Gebhard, of Elberfield, to spend the month of August at their house; accordingly, on the 16th of that month Madame Blavatsky, accompanied by Mr. M. Chatterji and several Theosophists, ourselves among the number, went to Germany. I remember well most of the incidents of that journey, the kind care of our host Mr. Gebhard, who took every precaution to render it as easy as possible to Madame Blavatsky, the pleasant and lively conversation among us all in the train, the notice we attracted at some of the stations in Germany, where we stopped and where probably no such type as Mr. Chatterji had ever been seen before, and many other details which, although interesting to those who were present, are of too personal a nature to be in place in this slight notice. It was while staying with these kind friends that the explosion of the Coulomb affair took place. The particulars of all that occurred at that time are well known, and it is quite unnecessary for me to touch on them, the more so as we had left Madame at Elberfeld and had returned to London before we heard of it.

It was in the end of September that Madame Blavatsky again came to us for a short time before going to Mr. and Mrs. Oakley, previous to their all leaving for India. She was very depressed and unwell, almost worn out with the trouble that she had gone through. In a letter that she wrote me at that time, just before leaving Elberfeld, she says: "I have resigned my corresponding secretaryship in the Society; I have disconnected myself with it publicly; for I think that so long as I am in and at the head of the Society I will be the target shot at and that the Society will be affected by it"—and she goes on to say, "My heart—if I have any left—is broken by this step. But I had to sacrifice myself to the good of the Society. The *Cause* before persons and personalities."

This devotion to the *Cause* was the keynote of her life, from which she never departed. She failed many times in the discrimination of what was for the good of the cause, as she did in this instance, when she contemplated disconnecting herself from her official position, but it is impossible to ignore the fact that, whether rightly or wrongly carried out, her motive for action was always the same devotion to the Cause and her Teachers. She was fortunately prevented from carrying out her intention, over-ruled by the wiser judgment of others who, being a little more distant from the fray, could view the situation more calmly.

There are many occasions that I remember during her stay with us of conversations or rather monologues on her side of a most interesting character. It was my custom, one which she always encouraged, to go in to her the last thing at night and I would often remain until she was asleep. At these times she would occasionally relate short stories, sometimes a kind of allegory and at other times what seemed to be incidents in a past life, either of herself or some other person, but so poetically and yet graphically related, that whether it was fact or fancy needed intuition

to decide. Question she would not brook; if I ever attempted to question she would be silent, or say, "I have said it; you can make what you like of it".

In November of that same year, many of us accompanied her to Liverpool, when she left for India with Mr. and Mrs. Oakley, and from that time, with the exception of a week in Würzburg and an occasional visit in London, my personal intercourse with Madame Blavatsky was over. Difficulties, trials and events of a more or less painful nature were constantly occurring during her stay with us, and yet I should be sorry not to have had this intimate association with one who, whatever her faults may have been, has certainly accomplished one of the greatest works of her time.

With respect to her work there is one aspect of it which I should wish to bring before the notice of all, whether Theosophists or not—a work which I think has hardly been sufficiently estimated and which nevertheless is of the utmost importance, whether viewed from the physical or spiritual standpoint. In our relations with the East we have hitherto only acted from the principle of give and take in self-interest. No one will deny the advantages derived on both sides from the presence of the English in India, wealth and prestige on the one, education and material development on the other. But a line of separation has been drawn between the two races, a line which has but been accentuated by the missionary in his vain endeavour to bring over the dark sons of the soil to the religion of the dominant race. The endeavour has signally failed, and yet it has perhaps more than anything else divided the East from the West. The Orientalist in his study of Eastern language, literature, and religion, has at different times attempted to pass the barrier, but his own pride of race and arrogance of knowledge have been a fatal obstacle in the way. The idea that it is only through Western interpretation that Eastern philosophy can be unravelled and that whatever that interpretation is unable to deal with is but the vain nonsense and babbling of children, is the rock against which most students of Oriental philosophy have fallen.

It has been the glorious work of Madame Blavatsky to entirely take a fresh departure. *Ex Oriente Lux* is henceforward the motto, and the light is to be found through Eastern sources, interpreted through Eastern teachers. The future of India is the future of England politically, materially, and spiritually; and it is the drawing together of the East and the West in the bonds of spiritual philosophy, which I consider one of the most salient features for good in the work of the Theosophical Society. The marked advance in the knowledge we are gaining day by day of Indian philosophic history must be evident to all. A few years ago and there were scarcely any translations of Sanskrit philosophical works, and the knowledge of Sanskrit itself was limited to a few students here and there. The whole tendency of the teaching of Madame Blavatsky has been to awaken

India to a knowledge of its past spiritual life, and to bring that life to be better understood by the Western World. The evidences that mark the work accomplished in this direction are to be found in the various translations constantly being brought out of Sanskrit works, and the efforts of Europeans, both in and out of the Society, to seek that wisdom which has been so long forgotten in India although never completely lost. The close union of the East and the West, in the unfoldment on the one side, and on the other the acceptance of this spiritual wisdom, will go far to minimise the painful effects of that struggle which must inevitably take place as the Eastern races rise to a sense of their own power in the pursuit of material advantage.

Much more might be said on this subject, but this is not the place; it is sufficient here to acknowledge gratefully that in this aspect, as well as others, Madame Blavatsky has been the leader in a work which we who claim to have been her pupils would do well to endeavour to carry forward.

FRANCESCA ARUNDALE.

Seeing Little; Perceiving Much.

ANY valuable tribute to the character of Madame Blavatsky can come only from those who knew her far better than I. Yet no one who knew her at all, can be without some incidents or impressions illustrating the many-sidedness of the most marvellous personage of the century. I well remember my first words with her in August, 1887. I remarked that I naturally felt some trepidation at being in the presence of one who could read every thought. She replied that such an act would be dishonest. I said that I should not exactly call it "dishonest", though it might be unkind or intrusive. She answered, No, that it would be dishonest; that she had no more right to possess herself of another person's secrets without his consent than of his purse: and that she never used the power unless either the person himself requested it, or the circumstances were of a kind to make it imperative. As I never had any desire to see phenomena, though fully believing in her occult prerogative, no suggestion for such ever arose. Yet on two occasions, both for a benign purpose, she made evident her occult perception. One was a verbal reference, remote but significant, to a matter known to no person living but myself. I was at the moment so astounded that I said nothing, and the subject was never re-opened—a reticence I now regret, since unrestrained conference might have resulted in great benefit to me, as was surely her design. The other occurred in a tender and beautiful letter cautioning me against misjudgment and quoting

a phrase I had used in writing to an American friend. As if to make certain to me that she spoke from occult knowledge, she added that I had used that phrase on the same day when happened an exceedingly trivial incident consequent on my stooping to pick up an article dropped to the floor. Now, dates showed that the phrase could not have been repeated to her in time for her letter to me, and, in fact, I have since ascertained that it was never repeated to any one; the incident referred to was too insignificant for any person to transmit across the Atlantic; and the few who knew of the incident did not know of the phrase. Both facts, as well as the concurrent date, must therefore have been seen by her in the Astral Light.

A stay of over three weeks in her household during March, 1889, brought me more closely in contact with Madame Blavatsky, and fits me to perceive how true are the certifications of her character by those who have been nearest to her. But apart from this, and as a matter of individual experience, there are two facts which, as bearing upon her worth, may be the contribution from one who knew her limitedly as I did.

The first is an enlarging conviction of her wisdom. On a number of occasions I have felt assured that her judgment was at fault, and that time would soon prove it. As to each of these, with one possible exception whereon I have not all the facts, time has proved her to have been right and me wrong. One naturally acquires confidence in a superior who is always thus vindicated at one's own expense.

The second is an ever-increasing affection for her. I had not seen her for over two years before her departure, and my expressed desire was that she should never add to her labours by writing to me. Yet I have been ever conscious of a growing personal attachment, not mere reverence or loyalty, nor even homage, but affection. Little deeds of kindness, gentle messages, thoughtful signs that no friend, however unimportant, was forgotten by the great heart which contained so much and yet lost sight of nothing, helped to feed a devotion which would anyhow have matured. If I have to bless her for great, transcendent benefit which illuminates each day of life, I can also thank her for words and acts which cheer it. And so it comes about that one who was not of those nearest her, nor yet of those long working for the Cause, can rank with those to whom no contemporary name is so tender, honoured, hallowed, sacred.

ALEXANDER FULLERTON, F.T.S.

Madame Blavatsky at a Distance.

IT was in the Spring of 1885 that I first heard the name of H. P. Blavatsky and the word "Theosophy". We were at luncheon, and my hostess began opening her mail. She tossed one pamphlet impatiently aside, with the remark:

"Why do they send me that? I am not a Theosophist."

"What is a Theosophist?" queried I.

"A follower of Madame Blavatsky's Eastern teachings."

"And, pray, who is this Madame Blavatsky?"

With an exclamation at my ignorance—an ignorance caused by circumstances which had removed me from all touch with the world of thought—my friend handed the discarded pamphlet to me, saying:

"Read that, and you will know her."

Prophetic remark! "*That*" was the Report of the Society of Psychic Research, and through it I did come to know her. Read with care, it left two distinct impressions upon my mind.

First. Its amazing weakness as a verdict. My people on both sides had been lawyers for generations. I was accustomed to hear testimony discussed. The circumstantial nature of the evidence; its fragmentary character; the insufficiency of testimony; the inadequacy of proof; the fact that a single witness, sent out for the *purpose* of discovering suspected fraud, and a witness whose account of his proceedings showed credulity and want of equipoise, all combined to fill me with surprise that any body of men should consent to issue matter so feeble as their deliberate judgment. The Report bore no evidence to my mind save that of an immense prejudice, a predetermination to arraign and condemn.

The second impression left upon me related to Madame Blavatsky herself. I saw trace of her immense activity, her intellectuality, her work, and her influence. Evidently here was a power, whether for good, or for evil. Either she was an adventuress far surpassing all the world had ever known, an original adventuress who slaved for intellectual progress and rule as others slave for nothing, not even for gold—or she was a martyr. I could see no mean between. The force of her character took hold upon my imagination, and caused desire to know what were the teachings for which this woman braved—not alone obloquy, poverty, and persecution—but also the laughter of two continents, that laughter which is the deadliest weapon of the nineteenth century. So great impatience was engendered in me, so intense was my interest in the problem before me, that I went that same afternoon to hear a talk given by Mr. Arthur Gebhard in a private

salon, and all I heard convinced me, as by illumination, that the Theosophical teachings filled a life-long want of my nature; that they alone could reconcile me to Life and to Death.

As these teachings shed their beneficent light upon my path, I abandoned, so far as conscious thought was concerned, the fascinating Blavatsky puzzle. The attempt to solve her character ended. I had started upon an intellectual amusement; I had found a great Truth, found a hint of the Holy Grail, and all else was forgotten in this. "It matters not what Blavatsky is," I exclaimed; "Theosophy is the Truth. And Truth is what avails; its adherents are nothing." It was only later on, as the philosophy opened out before me, at once the lode-star and consolation of my life, that I discovered within myself, quite by chance, as it were, a profound, a passionate gratitude to that messenger who had dared all things, given all things, endured all things to bring this priceless and eternal gift to the Western world. She was my spiritual mother, my benefactor and my guide. In the light of this thought all lesser ones were swallowed up. The need of understanding her character disappeared then, to emerge later on. For the moment she was only, to me, that soul to whom I owed the most. This indebtedness, no less than knowledge of her untiring and enormous labours, seemed to spur me on to such imitation as I could compass. For ever the idea that the only possible return I could make to my benefactress was to give to others that bread of life which she had given me, urged me to steadfast action. I seemed to feel, across the intervening distance, the vast surge of her activity, and as a thing to be sensed in all ways. It was as if what she had given was so vital that it germinated within me; a life-impulse was imparted by her soul to mine. I never had the same experience with any other person or teaching. Only those who have passed through it can know the reality of the "multiplication of energy" as possessed by certain great souls. That which Keely has demonstrated to modern science—that the friction of inter-etheric action, and the play of molecule against molecule, atom against atom, *liberates* force instead of decreasing it, was here proven to me, upon the psychic plane and from a distance, by the energic action of her soul upon mine. It was tangible, verifiable; it had a pulse, ran through a scale; alternated but never waned.

It was only at a later stage that the desire to understand Madame Blavatsky returned. The immediate cause of this emergence was attack made upon her. I felt a need to justify her, not alone to the world, but to myself. That is, I believed in her. But I wanted to be able to put the ground for that belief very clearly, to give reason (as well as intuition) for it. I found myself amply able to do this, and for a very simple reason. It became at once evident to me that the explanation of the personality of Madame Blavatsky was to be found in the philosophy taught by her. Message and messenger are one and the same thing in the laws of the

supra-natural, where, as Drummond puts it, cohesion is the law of laws. A person may *teach* a truth and yet may not *be* that truth, by virtue of living it. But he cannot impart a truth in its vitality, so that it fructifies—an energetic impulse of power—in other lives, unless he possesses that life-impulse by reason of his having become it. He cannot give what he has not. For example: after deducting, as unproven, a number of reports concerning H.P.B.—reports which time has abundantly disproven—I found that those hints of magnetico-etheric laws given by the Eastern school, would explain many of her words or ways, as endeavours to set up, alter, contract or expand given vibrations in the nerve-aura, or in the ether, both of which are dynamic agents of vast power when acted upon by certain sound-combinations known to the Adept. It was not, for instance, the philological meaning of the word she spoke which she intended to take effect upon the hearer, but its tone, or its sound, or its vibratory ratio, which set up effects upon the inner planes and met conditions therein existing which she alone could see and use to helpful ends. She always acted from the plane of the Real, and we had only physical senses wherewith to gauge her spiritual action; hence our failure. The fact that soul is independent of body, and may absent itself from the body, leaving only a residuum of force and reflected consciousness to run the body, accounted for other peculiarities; and so on through the list. Nowhere could I find incongruity when I studied her from the stand-point of the inner and less unreal planes, and when I could not follow her mighty nature, I could still discern that, being what it was, it could only exist by virtue of going with the Law and not against it. When, in addition, I allowed for my own ignorance of Law and of those sub-rays called nature's laws or forces, the problem was answered. The fact of her existence thus became the most powerful factor of mine. Where I did well, she inspired me; she, and what she gave forth. Where I did ill was where I departed from the philosophy and from her example.

I never met her, I never looked into her eyes. Words cannot picture regret. But after a time she wrote to me, of her own precedent and motion, as one who responds from afar to the longing of a friend. Prompt to reply if I asked help for another, silent only to the personal call; full of pity and anguish for the mistaken, the deserter, the suffering; solicitous only for the Cause, the Work, so I found her always. Although she had a lion heart, it bled; but it never broke. The subtle aroma of her courage spread over seas, invigorated and rejoiced every synchronous heart, set us to doing and to daring. Knowing thus her effect upon our lives, in its daily incentive to altruistic endeavour, truth and virtue, we can smile at all alien testimony. Only from kindred virtues do these virtues spring. She could never have strengthened us in these things if she had not been possessed of them in abundant measure.

To quote the words of one who lived in the house with her: "They

may say what they please about her personality. I never knew a better one. It had the sturdiness and dignity of the druidic oak, and she was well expressed by the druidic motto: '*The Truth against the World*'.' Although in the flesh she remained unknown to me, she alone of all the world's Leaders gave me Truth, taught me how to find it, and to hold it "against the world". The soul that can work such a miracle at a distance is no minor ray; it is one of the great Solar Centres that die not, even though for a time we miscall it Helena Blavatsky.

J. CAMPBELL VER PLANCK.

What She taught Us.

IF I were to write this short memoir simply as an imperfect expression of what H. P. B. was to me personally, and of the influence of her life and teachings upon my own life and aspirations, I should merely be adding one more testimony to that affection and reverence which she inspired in all who learnt to understand her in some degree. There were those who were attracted to her by the magnetism of her personal influence, by her extraordinary intellect, by her conversational powers, and even by her militant unconventionality. But I was not one of these. It was her message that attracted me; it was as a teacher that I learnt to know and love her. Apart from her teachings I might have looked upon H. P. B. as an interesting and unique character, but I do not think I should have been attracted to her, had not her message spoken at once right home to my heart. It was through that message that I came to know H. P. B., not as a mere personal friend, but as something infinitely more.

Let me dwell therefore upon H. P. B. as a teacher, let me endeavour to express what it was that she set before me, and before so many others, the acceptance of which united us by ties which death cannot sever.

First, and above all else, she shewed us the *purpose of life*.

And when I say this I mean much more than might be commonly understood by this phrase. I mean much more than that she gave us an interest and a motive in this present life, and a belief or faith with regard to the next. Those who have learnt the lesson of the illusory nature of that which most men call *life*, whether here or hereafter, need to draw their inspiration from a deeper source than is available in the external world of forms. But to the born Mystic there is often a long period of waiting and seeking before that source is found. Many years are spent in testing and rejecting first one system, then another, until it seems perchance as if life could be naught but a hopeless problem. And perhaps just when all seemed darkest and most hopeless, when it even appeared best to abandon

the quest, to take up the position, "we do not know, and we cannot know", just then it has been that the light has dawned, the teacher has been sent, the word has been spoken, which has recalled the lost memory of that hidden source of truth for which we have been seeking; and we have taken up once more, at the point at which we dropped it in a previous life-time, that great task which we have set ourselves to accomplish.

And thus she did something more than teach us a new system of philosophy. She drew together the threads of our life, those threads which run back into the past, and forward into the future, but which we had been unable to trace, and showed us the pattern we had been weaving, and the purpose of our work.

She taught us *Theosophy*—not as a mere form of doctrine, not as a religion, or a philosophy, or a creed, or a working hypothesis, but as *a living power in our lives.*

It is inevitable that the term *Theosophy* should come to be associated with a certain set of doctrines. In order that the message may be given to the world it must be presented in a definite and systematic form. But in doing this it becomes *exoteric*, and nothing that is *exoteric* can be permanent, for it belongs to the world of form. She led us to look beneath the surface, behind the form; to make the *principle* the real motive power of our life and conduct. To her the term *Theosophy* meant something infinitely more than could be set before the world in any *Key to Theosophy*, or *Secret Doctrine.* The nearest approach to it in any of her published works is in *The Voice of the Silence;* yet even that conveys but imperfectly what she would—had the world been able to receive it—have taught and included in the term *Theosophy.*

The keynote of her teachings, the keynote of her life, was—*Self-sacrifice.*

"But stay, Disciple . . . Yet one word. Canst thou destroy divine COMPASSION? Compassion is no attribute. It is the LAW of LAWS——eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal . . . Now bend thy head and listen well, O Bôdhisattva—Compassion speaks and saith: 'Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?'"

And thus though doctrinal Theosophy speaks of *Devachan* and *Nirvana:* of rest for the weary storm-tossed pilgrim of life; of a final goal of bliss past all thought and conceiving; yet, to those who are able to receive it, it says that there is something higher and nobler still, that though thrice great is he who has "crossed and won the Aryahata Path", he is greater still, who having won the prize can put it aside, and "remain unselfish till the endless end".

And so H. P. B. often pointed out to us those men and women who were true Theosophists, though they stood outside of the Theosophical movement, and even appeared antagonistic to it. Already in the world a

Theosophist has come to mean someone who believes in Re-incarnation and Karma, or some other distinctive doctrine. But the term was never so limited in its application by the great founder of the Theosophical Society. She taught these doctrines in order that men might dissociate themselves from *all forms* of doctrine, and reach "Alaya's Self". There is no older doctrine than this of Divine Compassion, of Universal Brotherhood. It is the essence of all the teachings of all the Buddhas and Christs the world has ever known. It is above all doctrines, all creeds, all formulas; it is the essence of all religion. Yet men ever miss it, miss the one principle which alone can save the world, and take refuge instead in the selfish desires of their lower nature.

Individualism is the keynote of modern civilization; competition and survival of the fittest, the practical basis of our morality. Our modern philosophers and scientific teachers do all that is possible to reduce man to the level of an animal, to show his parentage, his ancestry and his genius as belonging to the brute creation, and conditioned by brutal laws of blind force and dead matter. What wonder then that one who believed so ardently in the divine nature of man, in the divine law of love, should oppose with scornful contempt the teachings of both religion and science which thus degrade humanity.

And she paid the inevitable penalty. Misunderstood, slandered, and vilified to the last degree, she lived a hero's life, and died a martyr's death. Only those who were her intimate friends knew how she suffered, mentally and bodily. The man who dies with his face to the foe, fighting to the last though covered with wounds, is accounted a hero. But in the heat of battle there is oblivion of pain, there is a superhuman strength of madness and frenzy. How much more should she be accounted a hero who could hold on to life, and work as no other woman has worked, through years of physical and mental torture.

Some few years ago she was at death's door. Humanly speaking, she ought to have died then. She was given up by the doctors; she herself knew she was dying, and rejoiced greatly. But the Master came to her, showed her the work that must still be done, and gave her her choice—the bliss of dying or the cross of living.

She chose the cross. And thus not merely did she teach us the meaning of Theosophy by precept, but also by example. She was herself the greatest of the Theosophists, not merely because she founded the movement, and restored to the world the treasures of ancient wisdom, but because she herself had made the "*Great Renunciation*".

WILLIAM KINGSLAND, F.T.S.

From India.

[Babula, H. P. B.'s Hindu servant, writing from Adyar, sends a leader that appeared in the *Indian Mirror* of May 13th. "Humanity", he says, "has sustained an irreparable loss from her sudden death. With tears in my eyes I wrote this brief note." We print the leader among these memorial articles as a testimony from the East that she loved so well.]

"Gone is the glory from the grass,
And splendour from the flower!"

HELIONA PETROVNA BLAVATSKY has ceased to exist on this earthly plane. She is gone from among us. Madame Blavatsky's death is a blow to all the world. She was not of this nation or that. The wide earth was her home, and all mankind were her brothers, and these brothers are now plunged in mourning for the loss of a priceless sister. For ourselves, dazed as we are with blinding grief, it is all impossible for us to realise the enormity of this loss. Our affection for Madame Blavatsky was so personal, we were so longing to see her in flesh once more in India, and to press her hallowed hand, that now that this desire has been cruelly crushed by death, a stupor has crept over all our senses, and we are writing as if it were mechanically. We recall the features of the dear lady, who is assuredly a saint now, her quick movements, the rapid flow of words, those light, glowing eyes, which saw through you and, at a glance, turned you inside out—anon we behold her, kind and gentle as a mother, and wise as a father, pouring faith, hope, and consolation into your ears, as you mention to her your doubts and your anxieties—there Madame Blavatsky, or H. P. B., as she loved to be called, and as loving friends always called her in affection, there H. P. B. stands before us now, all herself, free from disease, and seems to whisper to us the larger faith, which animated her through life, that trust in the infinite purpose, which is both the *karma* and the destiny of the Divine Man!

Madame Blavatsky was decidedly the most remarkable person that this age has produced. The whole of her life was simply extraordinary. There is no existing human standard by which to judge her. She will always stand out alone. There was only one Madame Blavatsky, there never will be any other. It was always difficult to understand her at all points, she was often the greatest puzzle to her most intimate friends, and the mystery of her life is yet only partly revealed. But future generations will have come at a sufficient distance of time to free them from circumstantial prejudices, and to pronounce an accurate judgment on Madame Blavatsky's life and work, and we say confidently that before many years have gone by, she will be regarded as an Avatar, a holy incarnation, and divine honours will be paid to her memory.

The story of Madame Blavatsky's life appeared while she was yet alive, and has been read with wonder everywhere. There is no parallel to such a biography as Mr. Sinnett has related. It is a story of a wayward and fanciful child, slowly budding into womanhood, enjoying curious experiences, and astonishing and frightening in turns the inmates of a noble and fashionable Russian home. Then comes the marriage with General Blavatsky, whom the girl took for husband for very frolic, and ran away from immediately after without allowing him time or opportunity to enforce his conjugal rights. Then we follow the high-souled and eccentric woman in her wanderings in the East, obedient to the occult call, which she heard far back in her childhood. And the East has claimed her as its very own ever since. But her bones have not been laid in the East. Our readers will remember that such a hope had been expressed by us only a few days ago, but, at that time, we had no fears that her death would occur so soon. In fact, we were preparing to invite her back, and entreat her to pass her declining years in India. For India, or rather Tibet, was the promised land for Madame Blavatsky. It was there that she acquired her extraordinary learning and her wonderful knowledge of the world-old religions and philosophies of the East, and ever humbly and gratefully she professed herself to be the slave and the worldly instrument of the Masters, who received, taught and protected her. But for the Masters, she would have died before long, for during her world-wide wanderings she had contracted germs of many and complicated diseases. Before her final departure from India, her life had been given up, and it was a veritable marvel to her physicians that she did pull through. But at that time, she had not yet completed her life-work. The message of the Masters had not yet been fully delivered. It was subsequently given to the world in that monumental work, *The Secret Doctrine*.

Madame Blavatsky may be literally said to have lived and died for India. The Theosophical Society was founded expressly for disseminating the religious and philosophic truths of Vedanta and Buddhism among the Western nations. But those truths were known very partially in this country itself. Madame Blavatsky was accordingly required to transfer her labours among us, and for several years she became a living sacrifice for the sake of the Hindus, who, however, turned away most ungratefully from her, when she most needed their support. But now they have been rightly punished. Their land is not made sacred, as English ground has been, by her tomb or cenotaph. And English Theosophists have been certainly much more faithful to her than we in India have been. Theirs is and will be the exceeding great reward. But shall we not endeavour to wipe away the reproach and the shame? It can only be by raising such a memorial to Heliona Petrovna Blavatsky's memory as shall show the strength and extent of our repentance, and our appreciation of all that she ever did for India.

Resolutions on the death of H.P.B.

THE following resolutions have been received at Headquarters during the past month :—

ENGLAND.

BRIGHTON LODGE, *June 21st*, 1891.

We, the members of this Lodge, desire to express our deep sense of the loss incurred through the death of Madame Blavatsky, and to record our very high estimate of the services to Theosophy, resulting from her literary contributions and untiring energy in every department of work, to unite in sympathy with the members of her family, now suffering under this bereavement.

Signed, EDWARD ELLIS, *Chairman of the Lodge.*

AMERICA.

The following Resolutions were unanimously passed at Malden (Massachusetts, U.S.A.) Branch of the Theosophical Society at its regular meeting held Monday, May 18th, 1891 :—

Whereas, for some reason unknown to us, our Teacher H.P.B. has left the physical body, therefore,

Be it *resolved* by the Malden Branch of the Theosophical Society :

That we will not allow our deep sorrow at her removal from physical sight to impede in any way our work for the cause she had so deeply at heart ; that our gratitude to her as well as our sense of duty to our Higher Self shall cause us to strive the more earnestly to overcome our own failings, and to spread the Truth ;

Resolved, that we hope and ask that her departure from the physical body shall in no way prevent more light from coming to us to point out our onward and upward path.

Attest, GEORGE D. AYERS, *President and Secretary, pro tem.*

SAN JOSE, *May 19th*, 1891.

We, the members of the Excelsior Branch of the T.S., recognise in this departure of Madame Blavatsky, the end of a life faithfully and freely given to humanity. Although we are seemingly cut loose from our anchorage, we should see wisdom and justice in this separation, and realise that now is the time of trial for each one of us. If our souls have taken root in, and we are fully resolved upon a truly theosophical life, we will go on, and find strength for the work; by so doing we will be carrying out what Madame Blavatsky has tried so hard and faithfully to accomplish. We believe there can be no higher tribute to her memory than by faithfully following in the path she has so selflessly shown us.

May 18th, 1891.

Resolutions on the death of Madame Blavatsky, adopted by the first Cincinnati Theosophical Society :—

Whereas, this Branch of the organization in America feels deeply, in common with every Theosophist throughout the civilized world, that a great

and noble soul has left us, one from whom we have drawn the deepest wisdom in spiritual thought, as well as the sublimest sentiments of brotherly love toward all mankind,

Resolved, that this Society must ever hold in the profoundest love and veneration, the memory of the great expounder of Divine Wisdom, Madame Blavatsky, who sacrificed her life to enlighten and uplift the human race.

Resolved, that the President and Secretary of the first Cincinnati Theosophical Society, be requested to forward a copy of these resolutions to the acting head of the Society in London.

ROBERT HOSEA, *President.*
THOMAS M. STEWART, *Secretary.*

GOLDEN GATE LODGE, T.S.

SAN FRANCISCO, CALIFORNIA, U.S.A., *May 18th*, 1891.

Resolved, that in the departure of Madame H. P. Blavatsky, the Theosophical Society has sustained an irreparable loss, and humanity been deprived of one of its truest visible friends.

Resolved, that while we realize the inadequacy of language to express our sincere sorrow at the departure of our Teacher, Friend and Leader, we still desire to reverently proclaim our fullest belief that she was the chosen of the MASTERS to convey the message of Theosophy to the world, and that her departure was not made until she had fully discharged her high office.

Resolved, that we also recognize that the MASTERS who inspired and aided her altruistic labours for the uplifting of humanity, are still the Real Head of the Theosophical Society; that They will not remain without a Representative, and that to the successor of Madame H. P. Blavatsky in her relation to the Society, we pledge our unwavering loyalty and support, whomsoever he or she may be.

Resolved, that we do now pledge ourselves to carry out the spirit of the Teachings as already given out by Madame H. P. Blavatsky, and that we will earnestly endeavour to emulate her life of fidelity to an ideal as high as ever actuated an inspired Worker for humanity and true Server of the LAW.

Resolved, that copies of these Resolutions be sent to Wm. Q. Judge, Secretary of the American Section, and to the *Path*, *Lucifer*, and the *Theosophist*, for publication, and to the Secretaries of each Branch of the American Section of the T.S.

JEROME A. ANDERSON, M.D., *President.*
ALLEN GRIFFITHS, *Secretary.*

DHYANA LODGE.

LOS ANGELES, CAL., *May 24th*, 1891.

Resolved, that in the departure from this mode of life of our noble sister, friend, teacher, and leader, Madame H. P. Blavatsky, we, both as members of the Theosophical Society and as individuals in humanity, have sustained a seemingly irreparable loss.

Resolved, that our sense of this loss shall serve to strengthen and accentuate our efforts in promulgating the teachings, the key-note of which is UNIVERSAL BROTHERHOOD and harmonious self-unfoldment, and which she, with heroic self-sacrifice, has for so long laboured to bring to the aid of mankind.

Resolved, that notwithstanding this loss of the mouth-piece and visible instrument of the Masters we have firm faith in this—that the Masters will

continue to have perfect control of the great movement inaugurated by them for the redemption of our race.

Resolved, that we hereby pledge ourselves, in loyalty to the spirit of these teachings, to be earnest and faithful co-workers with and supporters of whomsoever the Law shall direct to fill her place in the Theosophical Society.

Resolved, that copies of these resolutions be sent to Wm. Q. Judge, Secretary of the American Section, and to the *Path*, *Lucifer*, and the *Theosophist*, for publication.

J. H. TURNER, *President.*
KATIE J. SHANKLIN, *Secretary.*

The following Resolution was unanimously passed at a meeting of the Krishna Theosophical Society, Philadelphia, Pa., U.S.A., on May 17th, 1891:—

Whereas, the Angel of Death has come suddenly to the relief of our honoured teacher, Helena Petrovna Blavatsky, and whereas our confidence in the animating spirit of the Theosophical movement inaugurated under her guiding hand, as well as our confidence in the officers of the Society, and of the American Section in particular, remains unshaken.

Now therefore be it *Resolved*, that while we realize that in her death the Society has met with an apparent loss, we know that for her it is but a promotion to higher spheres of usefulness, and in remembering her indomitable energy and untiring devotion to the Cause of Truth, we find an inspiration for each individual member to renewed effort to perpetuate a movement so dear to her heart, and so beneficent for humanity.

ALEX. W. GOODRICH, *President.*
STIRLING WILSON, *Secretary.*

BOSTON THEOSOPHICAL SOCIETY.

BOSTON, MASS., *May 14th*, 1891.

At a meeting of the Society held this evening, at our Rooms, No. 152, Boylston Street, the following Resolutions were unanimously adopted:

Resolved, whereas, for reasons unknown to us, Madame H. P. Blavatsky, the late associate President Founder of the Theosophical Society, has withdrawn from physical communication with the different Branches of the Society throughout the world; therefore be it

Resolved, that we, the members of the Boston Theosophical Society, do hereby express our humble appreciation of, and gratitude for, the valuable teachings transmitted to us through her, and for the great work that she has done.

Resolved, that we recognise in her work an unselfishness, a loyalty, and a devotion to the sacred cause of truth, such as have seldom been recorded in the annals of modern times; and also a scorn of place and power that all the more clearly demonstrates the high and solemn nature of the trust committed to her hands, by those whose servant she was.

Resolved, that we recognised her, living, as the source and origin of the entire Theosophical movement, and that now, though her body may be dead, we acknowledge her work as the only means by which the Wisdom Religion has again been disclosed to all the earth.

Resolved, that we, who know her best, look with suspicion upon those who presume to question the honesty and sincerity of Mdme. H. P. Blavatsky, and deprecate most strongly the attempts of those editorial writers on the public press, who, in ignorance, presume to give opinions on facts of which they admittedly know nothing, and thus belittle or

besmirch the character of a woman, whose brilliant genius and vast erudition have been unreservedly devoted to humanity.

Resolved, that we condemn as cowardly and unmanly, the vindictiveness which, as in the case of the *New York Sun*, stops not at death, but seeks to pursue its innocent object, a woman, beyond the grave.

Resolved, that a copy of these resolutions be sent to the daily papers of Boston, the *Path* of New York, *Lucifer* of London, *Theosophist* of Madras, India, and *Le Lotus Bleu* of Paris.

A. B. GRIGGS, *President*.
ROBERT CROSBIE, *Secretary*.

INDIA.

BLAVATSKY LODGE, T.S.

CHURCH GATE STREET, FORT, BOMBAY,
May 16th, 1891.

Resolved, that this Lodge deeply grieves for the loss of our revered Co-Founder, Madame H. P. Blavatsky, in whose death the Society has suffered an irreparable loss, whether we look to her piety and unselfish and heroic devotion to the cause of humanity, or to her profound learning and literary gifts, or to her self-sacrificing labours, which have contributed so much to the promotion of Theosophic knowledge throughout the world. Each member of this Lodge feels that in Madame Blavatsky he has lost a beloved and revered mother.

M. M. SHROFF, *Secretary*.

WESTERN Scientists are slowly arriving at the long-known fact that Egyptian Temples were oriented. Herr Nissen admits the idea—is said to have been the first to suggest it!—and Mr. Norman Lockyer agrees. He compares the apertures in the pylons of these temples to the apertures in the partitions of a telescope, the object being to secure the entrance of a pure sunbeam into the sanctuary. The *Globe* remarks that "the ancient Egyptians were, of course, sun-worshippers". Of course. Probably some centuries hence—if Western buildings last so long—our astronomical observations will be accepted as definite proofs that the English of the nineteenth century were worshippers of the sun and stars.

A GIGANTIC pyramid, the most interesting relic to the antiquarian now on the American Continent, lies a few miles to the west of Pueblo, Old Mexico. The spot is easy of access, and has been visited by every traveller of note, either American born or foreign, who has interested himself in the least in hoary antiquities. It rises suddenly from the plain and is built of huge adobes, or large unburned bricks. Although mutilated and overgrown with trees, the massive base and four stories of the gigantic structure are yet almost entire. Humboldt describes it as a work of such magnitude and vastness as, next to the pyramids of Egypt, has never before been seen in the world. Its height is 172 feet, and the sides of its base 1,355 feet, being 275 feet lower than the great Pyramid of Cheops, and 627 feet longer.

The brick material is interspersed with layers of stone and mortar, and the four stories are connected with each other by broad terraces. These are ascended from bench to bench by regular and oblique flights of steps, which lead to a little chapel at the top, which has been dedicated to the Virgin of Remedios. In straightening out the road which leads from the City of Mexico to Pueblo, it became necessary to traverse a portion of the base of this ancient monument. In cutting down a section of the base an interior chamber, built of stone and roofed with beams of cypress, was laid bare. In it were found skeletons, idols of clay, stone and bronze, and a number of pottery vessels, curiously varnished and painted.—*St. Louis Republic*.

Theosophy and the Law of Population.

HUMAN lives may be builded on many foundations, but the life must always consist with the foundation if its conduct is to be orderly and coherent. In our social and political institutions we are wont to change our foundations and leave on them much of the old superstructures, heedless of the anachronisms perpetrated—as though a man were to walk about in frock-coat and top-hat with the bib and bottle of his infancy tied round his neck. But the individual is on the whole, perhaps, more consistent than the community, lack of congruity being more glaring in the small organism than in the large. And it is certainly both wise and necessary to review opinions formed on one intellectual basis, if that basis is changed for another, since the logical and rightful outgrowth of the one may be illogical and wrong when transplanted to the other.

Twice, during my own intellectual life, I have changed the basis of my philosophy, on each occasion, as it seems to me, rising a step upwards on the side of the mountain on the summit of which stands the white Temple of Truth. Starting as a Christian, I accepted the ascetic and mystical side of Christianity, and had my dreams of treading in the steps of the saints and martyrs of the Church. Terrible was the price paid as purchase-money of intellectual freedom, the wrench from the old faith, the breaking with the beliefs that had made life sacred, and with the friends that had made it beautiful. Followed thereon the rebuilding of a theory of life on the basis of Materialism, the judging of all by its effect on human happiness now and in future generations. The object of life became the ultimate building up of a physically, mentally, morally perfect man, by the cumulative effects of heredity, mental and moral tendencies being regarded as the outcome of material conditions, to be slowly but surely evolved by rational selection and the transmission to offspring of qualities carefully trained in and acquired by parents. The most characteristic note of this serious and lofty Materialism was struck by Professor W. Kingdon Clifford in his noble article on the "Ethics of Belief".

Taking this view of human duty to the race, it became of the first importance to rescue the control of the generation of offspring from mere blind brute passion, and to transfer it to the reason and intelligence; to impress on parents the sacredness of the parental office, the tremendous responsibility of the exercise of the creative function. And since, further, one of the most pressing problems for solution in the older countries is that of poverty, the horrible slums and dens into which are crowded and in which are festering families of eight and ten children, whose parents are

earning an uncertain ten, twelve, fifteen, twenty shillings a week; since immediate palliative is wanted, if popular risings impelled by starvation are to be avoided; since the lives of men and women of the poorer classes and of the worst-paid professional classes are one long heart-breaking struggle to "make both ends meet and keep respectable"; since in the middle-class, marriage is often avoided or delayed till late in life from the dread of a large family, and late marriage is followed by its shadow, the prevalence of vice and the moral and social ruin of thousands of women; for these, and many other reasons, the teaching of the duty of limiting the family within the means of subsistence is the logical outcome of Materialism. Seeking to improve the physical type, it would forbid parentage to any but healthy married couples; it would restrict child-bearing within the limits consistent with the thorough health and physical well-being of the mother; it would impose it as a duty never to bring children into the world unless the conditions for their fair nurture and development are present; and regarding it as hopeless, as well as mischievous, to preach asceticism, and the conjunction of nominal celibacy with widespread prostitution as inevitable, from the constitution of human nature, it—quite rationally and logically—advises deliberate restriction of the production of offspring while sanctioning the exercise of the sexual instinct within the limits imposed by temperance, the highest physical and mental efficiency, the good order and dignity of society, and the self-respect of the individual.

In all this there is nothing which for one moment implies approval of licentiousness, profligacy, unbridled self-indulgence. On the contrary, it is a well-considered and intellectually defensible scheme of human evolution, regarding all natural instincts as matters of regulation, not of destruction, and seeking to develope the perfectly healthy and well-balanced physical body as the necessary basis for the healthy and well-balanced mind. If the premisses of Materialism be true there is no answer to the neo-Malthusian conclusions, for even those Socialists who have bitterly opposed the promulgation of neo-Malthusianism—regarding it as a "red herring intended to draw the attention of the proletariat away from the real cause of poverty, the monopoly of land and capital by a class"—admit that, when Society is built on the foundation of common property in all that is necessary for the production of wealth, the time will come for the consideration of the population question. Apart from the Socialist antagonism, two main objections against neo-Malthusianism have been raised by thoughtful people as possibly valid:—(1) That it would lessen the struggle for existence, and so destroy the natural selection by which progress has been made in the past; (2) that only the more rational would adopt the theory, and so the production of offspring would diminish among the thoughtful while remaining as before among the ignorant and brutal, with the result that the population would be chiefly recruited from its baser instead of from its nobler elements. To the first objection the answer is

that progress is made more rapidly and more economically by rational than by natural selection, and the time has arrived for man to control his own evolution instead of leaving it to the blind forces of nature. To the second, that already the least developed men and women are, as a rule, the most prolific, that high intellectual development is usually associated with a low rate of reproduction, and that we must face the inevitable; further, that the well-bred and carefully tended children of the thoughtful survive in much larger numbers than the neglected and poorly vitalised children of the vicious and the brutal, thus diminishing the original disproportion of numbers.

The famous trial of Mr. Charles Bradlaugh and myself for republishing a pamphlet on the subject written early in the century by Dr. Knowlton, an American physician, was the commencement of a great popular movement on the subject. We published the pamphlet because it was attacked by the police, and that did not seem to us the fashion in which such a question should be settled. We accordingly reprinted the tract, and sent notice to the police that we would personally sell them the pamphlet, so as to put no technical difficulties in the way of prosecution; we did so, and the trial was removed to the Court of Queen's Bench, on the writ of the Lord Chief Justice, who, after reading the pamphlet, decided that it was a scientific work, not an "obscene" one, in the ordinary sense of the word. To use his own phrase, it was a "dry physiological treatise". The prosecution was led by Sir Hardinge Giffard, the Solicitor General of the then Tory Government, who used every art of political and theological animosity against us; the judge, Sir Alexander Cockburn, Lord Chief Justice of England, was in strong sympathy with us, and summed up for us in a charge to the jury that was really a speech for the defence; the jury returned a special verdict completely exonerating us but condemning the book, and the judge reluctantly translated this into a verdict of Guilty. Obviously annoyed at the verdict he refused to give judgment, and let us go on our own recognisances. When we came up later for judgment, he urged us to surrender the pamphlet as the jury had condemned it; said our whole course with regard to it had been right, but that we ought to yield to the judgment of the jury. We were obstinate, and I shall never forget the pathetic way in which the great judge urged us to submit, and how at last, when we persisted that we would continue to sell it till the right to sell it was gained, he said that he would have let us go free if we would have yielded to the court, but our persistence compelled him to sentence us. We gave notice of appeal, promising not to sell till the appeal was decided, and he let us go on our own recognisances. On appeal we quashed the verdict and went free; we recovered all the pamphlets seized and publicly sold them; we continued the sale till we received an intimation that no further prosecution would be attempted against us, and then we dropped the sale of the pamphlet, and never took it up again. I wrote the "Law of

Population" to replace it, and my pamphlet was never attacked, except in Australia, where the attack ignominiously failed, Justice Windeyer of the Supreme Court deciding in its favour in a remarkable judgment in which he justified the pamphlet and the neo-Malthusian position in one of the most luminous and cogent arguments I have ever read. The judgment was spoken of at the time in the English press as a "brilliant triumph for Mrs. Besant", and so I suppose it was; but no legal judgment could undo the harm wrought on the public mind by malignant and persistent misrepresentation in England. No one save myself will ever know what that trial cost me in pain: loss of children (though the judge said that my atheism alone justified their removal), loss of friends, social ostracism, with all the agony felt by a woman of pure life at being the butt of the vilest accusations. On the other hand there was the passionate gratitude evidenced by letters from thousands of poor married women—many from the wives of country clergymen and poor curates—thanking and blessing me for shewing them how to escape from the veritable hell in which they had lived. The "upper classes" of society know nothing about the way in which the poor live; how their over-crowding destroys all sense of personal dignity, of modesty, of outer decency, till human life, as Bishop Fraser justly said, is "degraded below the level of the swine". To such and among such I went, and I could not grudge the price which seemed to be the ransom for their redemption. It meant indeed the losing of all that made life dear, but it seemed to be also the gaining for them of all that gave hope of better future. So who could hesitate, whose heart had been fired by the devotion to an ideal Humanity, inspired by the Materialism that is of love and not of hate?

Unfortunately, the ideal Humanity was raised on a false pedestal, on the belief that Man was the outcome of purely physical causes, instead of their master and creator. Related but to terrestrial existence, he was but the loftiest organism of earth, and failing to see his past and his future, how should my eyes have not been blinded to the deep-lying causes of his present woe? I had brought a material cure to a disease which appeared to me to be of material origin. But how when the evil was of subtler origin, and its causes lay not in the material plane? And how if the remedy set up new causes for future evil, only drove in the symptoms of the disease while intensifying the virus hidden out of sight? That was the new problem set for solution when Theosophy unrolled the story of man, told of his origin and his destiny, and shewed the true relation between his past, his present and his future.

For what is man in the light of Theosophic truth? He is a spiritual intelligence, eternal and uncreate, treading a vast cycle of human experience, born and reborn on earth millennium after millennium, evolving slowly into the Ideal Man. He is not the product of matter but is encased in matter, and the forms of matter with which he clothes himself are of his own

making. For the intelligence and the will of man are creative forces (not creative *ex nihilo*, but creative as is the brain of the painter), and these forces are exercised by man in every act of thought; thus he is ever creating round him thought-forms, moulding subtlest matter into shape by these energies, forms which persist as tangible realities for those who have developed the senses whereby they are cognisable. Now, when the time for rebirth into this earth-life approaches, these thought-forms pass from the mental to the astral plane, and become denser through the building into them of astral matter; and into these astral forms in turn are built the molecules of physical matter, which matter is thus moulded for the new body on the lines laid down by the intelligent and volitional life of the previous, or of many previous, incarnations. So does each man create for himself in verity the form wherein he functions, and what he is in his present is the inevitable outcome of his own creative energies in his past.

It is not difficult to see how this view of man will affect the neo-Malthusian theory. Physical man in the present being largely the result of mental man in the past, complicated by the instincts physically transmitted and arising from the needs of the physical body, and being only the tool or medium wherethrough the true self works on the physical plane, all that man needs to do is to keep his tool in the best working order for his highest purposes, training it in responsiveness to the impulses of the noblest that is in him. Now the sexual instinct that he has in common with the brute is one of the most fruitful sources of human misery, and the satisfaction of its imperious cravings is at the root of most of the trouble of the world. To hold this instinct in complete control, to develop the intellectual at the expense of the animal nature, and thus to raise the whole man from the animal to the human stage, such is the task to which humanity should set itself. The excessive development of this instinct in man—far greater and more constant than in any brute—has to be fought against, and it will most certainly never be lessened by easy-going self-indulgence within the marital relation, any more than by self-indulgence outside it. It has reached its present abnormal development by self-indulgence in the past, all sexual thoughts, desires, and imaginations having created their appropriate thought-forms, into which have been wrought the brain and body molecules which now give rise to passion on the material plane. By none other road than by that of self-control and self-denial can men and women now set going the causes which on their future return to earth life shall build for them bodies and brains of a higher type. The sooner the causes are started the sooner the results will accrue; from which it follows that Theosophists should sound the note of self-restraint within marriage, and the restriction of the marital relation to the perpetuation of the race. Such is the inevitable outcome of the Theosophic theory of man's nature, as inevitably as neo-Malthusianism was the outcome of the Materialist theory. Passing from Materialism to Theosophy, I must pass

from neo-Malthusianism to what will be called asceticism, and it is right to state this clearly, since my name has been so long and so publicly associated with the other teaching. I have refused either to print any more or to sell the copyright of the "Law of Population", so that when those that have passed beyond my control have been disposed of by those who bought them, no more copies will be circulated. I only lately came to this definite decision, for I confess my heart somewhat failed me at the idea of withdrawing from the knowledge of the poor, so far as I could, a palliative of the heart-breaking misery under which they groan, and from the married mothers of my own sex, the impulse to aid whom had been my strongest motive of action in 1877, a protection against the evils which too often wreck their lives and bring many to an early grave, worn old before even middle age has touched them. Not until I felt obliged to admit that the neo-Malthusianism teaching was anti-Theosophical, would I take this step: but, having taken it, it is right to take it publicly, and to frankly say that my former teaching was based on a mistaken view of man's nature, treating him as the mere product of evolution instead of as the spirit, intelligence and will without which evolution could not be.

Many will be inclined to ask: "Are you not sorry that you suffered so much for what was based on a mistaken view of human life?" Frankly, no. From that arduous and painful struggle, into which I entered against all the instincts of my nature and in defiance of my social training, from the sole desire to help the poor and the suffering, I have learned lessons which I would not have missed for the sake of any escape from pain. I learned in it to stand alone, careless of ill-informed or self-seeking opinion; to face opprobrium for the sake of principle, social ostracism for the sake of duty, hatred for the sake of love. The method was mistaken, but the principle was right, and this at least is the fruit of that past bitter struggle—the strength to embrace an unpopular cause, to face ridicule and stern opposition, strength which may have its place for service in defence of that Cause to which my Leader and Teacher H.P.B. judged me worthy to dedicate my life.

ANNIE BESANT.

THE sacred mountain of Omei, in Ta-tsien-lu, South West China, is 11,100 feet high, and supports nearly eighty temples. On one side there is an immense precipice, about 11.3 miles in height, from the edge of which may be seen the phenomenon called the "Glory of Buddha". Looking down into a sea of mist which filled the valley below, may be seen about 150 feet below the golden disc of the sun surrounded by rings of rainbow-coloured light. This effect is the great marvel of Mount Omei, and the proof of its peculiar sanctity.

Problems of Life.

FROM "THE DIARY OF AN OLD PHYSICIAN".

By Dr. N. I. Pirogoff.*

(Continued from the June Number.)

VI.

ON THE UTILITY OF ILLUSIONS, ON WILL, DESIRE, AND PURE REASON.

(Continued.)

February 12th, 1880.

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ONLY is it all indeed, just as I imagine it?

Is not precisely that which seems to us incomprehensible, namely, infinitude, illimitation and eternity, an illusion? Beginning and end, birth and death, we meet and realize at every step. All our existence on earth is in constant dependence on things determined, finite and temporary. Our chief means for the knowledge of things—our senses—are constructed exclusively for the fixing and measurement of the limits of space, time and motion. Where then, is there any illusion in this? The best we can do is to see no illusion, and failing to perceive it to act as if there were none. This would be practical, for to reason oneself into the belief that we live in a world of illusions, leads to nothing, or rather it leads more to evil than to good. All this is so; but then it is enough for me to throw a glance heavenward for infinitude to become in my sight an incontrovertible fact; suffice it for me to think of the universe, the force and substance it contains, and the thought of the eternal, immutable principle involuntarily appears before me, striking my thought with its fathomless depths. And if the illimitable eternal is not only a postulate of our reason but a gigantic fact in itself, how then are we to reconcile the existence of the limited and temporary with this fact? The illusion lurks just in this: limited, conditioned and evanescent are only the manifestations of the illimitable and eternal principle, and even that which is limited and finite in them in truth is only their changes of form. These manifestations, owing to eternal motion, and the incessant pressage of forces and substance and their transformation into one another, cannot be constantly the same. The universe

* Translated from the Russian by H.P.B.

is a colossal, ever-revolving kaleidoscope. The figures change incessantly, but its guiding thought and energy are eternal and immutable.

It is thus that my mind and fancy, which I take to be inseparable, convince me of the existence of an infinite and eternal Principle. Without fancy even the minds of a Copernicus and a Newton would have been inadequate to give us that inkling of the Universe which has now become the property of the whole civilized world. Nothing great in this world has ever been achieved without the participation of fancy. And it is to this argument-loving fancy that we have to turn for the solution of the unsolvable question concerning the relation of substance to this eternal universal Principle.

And I maintain, that in the mental analysis helped by fancy, substance is volatilized, so to speak, and, instead of its atoms, force remains in our imagination. What this force is, we know no more than we do what the fundamental atoms of substance are. One thing I feel certain of, and this is that neither this imaginary basic force, nor these imaginary fundamental atoms have, nor can they have, the same sense-faculties, which experiment, observation and science discover in the surrounding universe. This basic force and basic substance are just as much of an abstraction as are the universal mind and the principle of life—but an abstraction, which manifests in the mind involuntarily and unavoidably whenever we reflect and imagine, and then also involuntarily (I am ready to say "unconsciously", though I regard the term as nonsensical) our mind finds itself, along with the aspirations toward an aim and plan peculiar to it—outside of itself. Such is the faculty of the mind. But it is endowed with it, just because this faculty exists outside of it (our mind) in the whole universe, or, in other words, because our human mind is only the manifestation of another, higher, universal mind.

February 16th, 1880.

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I catch myself still talking, in my world-speculations, of Universal Mind and Universal Thought, but where is the Universal Brain? Thought without brain and speech! What a fallacy in the mouth of a physician! Nevertheless, the insect world thinks without a brain, and the animal kingdom cerebrates, in its way, without expressing its ideas in words. If you choose to limit the term *thought* only to the brain-produced, speechified, wordy, human and humanly-conscious thought, in my turn I refuse to do so. For me, human thought is but a radiation of the World-Thought, universally diffused, creating and ruling all. Brain itself and even speech, regarded by us as the organ and condition of thought, are the productions of this World-Thought—and most assuredly no chance creations. If, for a reason unknown to us, the construction of organisms was necessary, then it stands to reason that creative Thought had to find, for the expression of itself by word and consciousness, some substratum or other, the best fitted for its design, and such a substratum, as we now find—is the brain in man

and animal. Why human cerebration necessitated just such convolutions, cells, glands and tissues as we have and no others, this we do not know; just as we are unaware why the evolution of the actual, and not of some other animal types was found necessary. We cannot know it, just because as the formation of our organ of thought, so the evolution of specified animal types is the production of a higher, Universal Thought, conceivable to us only through its manifestations. As said many a time before, in discovering at every step outside of ourselves an (in our sense) unconscious thought, we get gradually accustomed to regard it as our own humanly conscious ideas.

Meanwhile, we know now for a certainty, that in our actions, especially in the activity of the organ of sight, the so-called unconscious cerebration participates considerably; without it, we could not sense and conceive of the objects we see, such as they are, or as they seem to us to be. We reason, calculate, imagine, remember, desire, in many a case unconsciously; doubtless we can also feel unconsciously, as reflex action shows, or forget the moment of the sensation at its very beginning. It seems to me that the time has come when we ought to discern the consciousness of our *I* from other psychic acts, such as sensation, cerebration, will and imagination, without mentioning the fact that the degrees of consciousness itself may be very different. I believe that the brain is exclusively the organ of individual consciousness*; and our cerebration depends on the brain, in so far as it is the organ of speech and sensations conveyed to it by other organs. But neither the brain nor the other organs sense themselves consciously. Whence then the consciousness of our *I* in the brain? What is this strange transformation of various outer and inner sensations conveyed to the *(per se)* unconscious brain-stuff, into a feeling of our personality! Perchance it, too, is brought to us from without. I mean, may not this personal consciousness be communicated to the organism from without, along with other element-bearers of the Life Principle?

The Life Principle, or Life Force, the Spirit of Being, call it as you will, can have of course no personal *I;* nor can it have an individually human consciousness. It is universal; but in guiding the forces and elements toward the formation of organisms, this organising Principle of life becomes self-sensing, self-conscious, universal or individual. Even in every animal species there exists, besides the consciousness (more or less clear) of its individuality, that of its own kind; and in man, besides the consciousness of the individual *I*, there exists that of human kind, or one common to all humanity. These different forms of consciousness, the organs of which are mostly the nervous centres, are, in my view, nothing less than the embodiment of the world-thought actioned by life force. This is no empty statement in my opinion. I have a right to believe it; firstly, because I know of no other explanation of the origin of our *I:* secondly,

* Theosophists would say "of *personal* consciousness", individuality pertaining exclusively to the higher Ego, and personality to the *I* of Dr. Pirogoff.—[TRANSL.]

it is impossible to doubt the existence of a life-principle (of a force) as the *x* that rules substance in the organism, and the physical forces, and directs them toward a given, determined aim, namely, toward the support and the preservation of the organism; thirdly and finally, the substance ruled and directed by the life principle, is organised according to a general and determined plan into various given types; and does not this mean that the organisation of types and forms represents in itself the expression and embodiment of a creative world-thought? But as this Thought is not, and owing to its essence, cannot be an individuality, therefore it has no need, very naturally, of a special organ such as our brain, the latter being exclusively appointed for individuals. Nor is there any more need for the expression of the World-Thought, of words, speech, or sensations, which are necessary for our personal cerebration.

Generally speaking, we have no right to maintain that such or another organ is formed for such purpose, or for such function as our experiments and scientific observations attribute to it. We cannot maintain that our legs are given us to walk, our brain to think; for we walk because we have legs, and think because we have a head. But to argue that we have a head, in order that we should think, is equivalent to saying that the creative force of life had no other means but the one chosen by it for its purpose. We have to remember that we are ignorant of the reason why that creative force has consciously embodied itself in the type and form of man and not in any other; and at the same time we have no right to maintain that man is the last expression of the divine creative thought, or that its embodiment is limited to man in whom it has developed and culminated as self-consciousness. We have no cause to reject the possibility of the existence of organisms endowed with such properties as would make of them the direct embodiment of the Universal Mind, a perfection inaccessible to our consciousness or human mind.

(To be continued.)

"If we can discover in the past the key to some of the riddles of the present; if we can link the past to the present by the strong chains of cause and effect; if we can unite the broken and scattered links of tradition into one continuous wire, then the electric spark of human sympathy will flash from one end to the other. The most remote antiquity will cease to be remote. It will be brought near to us, home to us, close to our very heart. We shall be the Ancients of the world, and the distant childhood of the human race will be to us like our own childhood.

"And mark the change, the almost miraculous change, which oriental scholarship has wrought among the ruins of the past. What was old has become young; what was young has become old."—*The Enormous Antiquity of the East*, Prof. Max Müller.

The True Church of Christ, Exoteric and Esoteric.

V.—THE KARMA OF THE CHURCH.

TO some minds it may seem as though the analogy of the Church to the material body, albeit sanctioned, as we have seen, by the writers of the early Church and adopted by the philosophers and schoolmen of the Middle Ages, and in strict accordance with the Church's conception of itself, is somewhat strained and fantastic, and is, moreover, unscientific. The following references to modern scientific works where the analogy is insisted on from the opposite side, *viz.*, of a material body to a community, may be useful. ". . . . What is the organism? A community of living cells, a little state, well provided with all the appurtenances of upper and under officials, servants and masters, great and small."* "There is evidence that the semi-independent cells which go to make up a complex organism are not destitute of intelligence. A complex organism may be said to be a community of cells."† A correspondence sanctioned by the use of primitive fathers and theologians, mediæval philosophers and logicians, and by the latest modern scientists, can hardly, one would think, be summarily dismissed as fantastic even for the purposes of polemical rhetoric.

It will be useful now to see what species of body it was that the early Churchmen took as the analogy to the visible Church, and as to this they leave no doubt whatever. It was the body of Christ, as described in the Gospels. Here observe that no question of the historic truth of the Gospel narrative is involved; that belongs to a totally different part of the argument. All we need now is (1) The Church, being an association which had provided itself with definite machinery for ascertaining and declaring its will and its thought, deliberately adopted a certain number of books, calling them canonical. (2) Four of these books contain a narrative of the earth-life of the alleged Master or founder of the Church. (3) According to these accounts the visible body of that founder passed through certain adventures, and had certain characteristics. (4) This body is taken as typical of, or analogous to, the body composed of individual members united in an association. Though it be said that the whole Gospel narrative is a fairy-tale or allegory, this part of the argument is untouched. In that body so described lay what the association chose to adopt as the microcosmic

* Virchow, *Vier Reden*, p. 55, and see to the same effect Hanstein, *Botanische Ztg.*, 1872, Nos. 2 and 3. Maudsley, *Physiology of Mind*, p. 180. Sutton, *General Pathology*, p. 127.

† Syme on the Modification of Organisms, p. 136.

type of its own life, and such, therefore, must be considered to be the Church's thought of itself.

Now, one great and prime characteristic of the body so described was suffering: "Made perfect through suffering", says St. Paul. And the suffering of a physical body means disunion and disharmony of its molecules, whether arising from some of them being only imperfectly governed by, or in active opposition to the central will (the semi-independence of cells spoken of by Syme) or from the presence of some foreign body either passively or actively hostile to the common life.

IX.—THE CONSTITUENT ELEMENTS OF THE CHURCH, LIKE THOSE OF THE HUMAN BODY, ARE DRAWN FROM THE ENVIRONMENT, AND AS THESE ARE MORE OR LESS IN HARMONY WITH THE IDEAL FORM, AND RESTRAINED BY THE CENTRAL WILL, SO WILL THE BODY OR THE CHURCH BE MORE OR LESS HEALTHY AND FREE FROM TROUBLE.

Demonstration.—Of the animal or human body the proposition is clear. A jelly-fish, for example, is merely the concentration in certain proportions of the elements of the water it floats in, retained in shape by the occult life principle permeating its plastic cells. The physical body of a man born and kept continuously in the heart of a great city, is a different thing from one born and kept continuously breathing the ozone of mountain regions. So if some influence causes men to unite in an association for a given purpose, the character of the association will vary according to the characteristics of the men who form it. This is not saying that the association is merely the synthesis of its component parts—this idea has been already disproved—but that it is coloured thereby; in other words the spirit of the colony, whether it be of cells forming a body, or of human beings forming an Association, has a more or less perfect tool to work with. If the conditions of heredity, surroundings, all in fact which goes to make up what is known as Sthula Sharira, be healthy and harmonious in themselves, and adapted to the special requirements of the incarnating Monad, then the latter has an excellent instrument to carry out its earthly task.

X.—PAIN AND SUFFERING IN THE HUMAN BODY CORRESPOND TO DISUNION, REBELLION AND SCHISM IN THE CHURCH, AND ARE THE RESULT OF KARMIC LAWS.

Demonstration.—This follows from the correspondence of individual human beings to the molecules of an organic body. In the healthy human being every molecule is permeated by the corporate life, and consequently perfectly fulfils its function. But directly any molecule is cut off wholly or partially from these life-currents and becomes separate, its semi-independent becomes a wholly independent condition with the self strongly accentuated, consequently a foreign body. Immediately by the laws of its being there is a great effort to cast out the foreign body and more or less of the tissues become involved in the struggle, inflammation and

suffering result. All the pathology of disease may practically be reduced to the presence in the organism of molecules which do not obey the central will, and this disease and suffering is in strict accordance with Karmic laws. If then, nations and associations have their Karma as well as human individualities, the presence in an association of members whose conduct, ideas, &c., are out of accord with the spirit of the association and its purposes, whether these be actually foreign bodies (so to speak) or members from whom the spirit has departed, the result is the same, disease and suffering proceeding from Karmic laws, though we may be unable to see where the Karma was generated.

Notes and Illustrations.

1. The counter proposition to Prop. X. is almost Protean in its forms and seldom distinctly formulated. It may be briefly put thus: "As the Church is analogous to the body of Christ, and as Christ was without sin, so ought the Church to be without sin, otherwise it is no true representative of its founder, and seeing that the Church is manifestly not without sin, therefore the pure faith of Christ is not to be found there". The fallacy here lies in the failure to see that the real analogy is between the *suffering* of the physical body, and the *disunion* and *schism* of the members of the Church. Christ suffered, according to the story of his life which the Church accepts and teaches, *i.e.*, there was disharmony and trouble among the molecules of his physical body. We cannot say that an individual molecule suffers from this disharmony; rather if it have lost the corporate life and become a foreign body, we should say (if the metaphor be not too strained) that it sinned, and sinned by selfishness. So there is disharmony and trouble among the molecules of that other body, the Church, and so far as this proceeds from any molecule (member) thereof setting up self in the place of authority, and cutting himself off (schism) from the corporate life of the body which he yet remains physically part of, to this extent he sins himself, and causes suffering and trouble to the Church.

2. The Church's own earliest accounts of its own origin and mission are consistent with the above, and here be it said that in quoting from the Bible I do not wish to make any dogmatic assertions or to enter on any critical dispute as to the date or authorship of particular books; it is enough for my present purpose that by an Œcumenical Council of the undivided Church the canon of Scripture as we now have it was accepted. The evidences of its historic truth seem quite clear but belong to another part of the subject; all I here assert here is that at the date the canon was settled these books must be taken to represent the then opinion of the Church as to its mission and *raison d' être*.

3. This theory may be formulated as follows, keeping it as broad as possible, that at a certain period of human development that Power which strives on earth to bring about the reunion of the higher and lower self, to

save the Monad by uniting it with the One Supreme, communicated with mankind through seers and prophets. At a later period and under different conditions, it became advisable to speak to man as man, and to suffer and work after man's method, that is to say, the teaching required a visible human medium and to be entrusted to visible human envoys. It was this particular stage of progress which mankind (or it may be certain races or nations thereof) had reached which made this mode appropriate at the particular time, and this is the meaning of the text, "God, who in times past spake unto the fathers by the prophets hath in these last days spoken unto us by his Son".* Hence also Mohler says, "The Church as the institution of Christ hath never erred, hath never become wicked, and never loses its energy; which it ever preserves though the proof may not always be so obvious to the eyes. To exhibit the kingdom of God upon the earth and to train mankind for the same, she has to deal with men who are all born sinners and were taken from a more or less corrupt mass. Thus she can never work outside the sphere of evil, nay, her destination requires her to enter into the midst of evil and put her renovating power continually to the test."†

4. The theory or doctrine of reincarnation makes the whole position much clearer, but even without touching this it is clear that the human Monad coming into a human body finds that body ill-adapted to carry out the desires and will of the Monad and in particular difficult to control, and apt to go its own way in spite of the will of the inward spirit. Karma explains why this is and reincarnation explains Karma in a way that need not be laboriously insisted on for the readers of LUCIFER. But whatever be the ultimate cause (the acts of prior incarnations, or any other) unless we assume that the world is the sportive creation of a malignant devil we must assume that this state of things is absolutely just, the ethical result of some certain cause, and moreover essential for the Monad's development.

5. So the spirit that has from the first animated the Church, finds as St. Paul found "a law in its members warring against the law of the Spirit". The Spirit of the Church, like the Captain of our Salvation, has to be "made perfect by suffering", and that suffering is the presence of molecules (men and women) mechanically part of its organism but not polarized to the vital currents (Schisms and Heresies). When these rebellious members are cast out the Church is weakened but ceases to suffer from them; nevertheless it is like bleeding a fever patient, or cutting off a diseased limb which admits of cure.

6. The cure in the human body is the strengthening of the life principle, the vitality, till it dominates and subjugates every molecule to the good of the whole body. The cure in the case of the Association is similar by promoting brotherhood and unity, by subjecting every individual to the life currents animating the Association, by checking us from self-assertiveness,

* Hebrews i. 1. † Mohler, Vol. II., p. 29.

from rebellion, from vainglorious striving after power, in a word by killing the self. In the ideally perfect church every member bows to the authority of the Church and seeks no power or honour for himself apart from his brethren. The Church speaks through and by the priests, but the priests seek neither power, nor honour, nor wealth for themselves, but are simply the organs of speech whereby the association communicates with living men.

7. Such an ideal has never been realized any more than any ideally perfect man has ever yet lived. The Church of Rome in old days did not escape the contamination of the times. Italy was the most civilized and refined country in the world and also the wickedest. No political morality was possible under a Macchiavelli. The secession to Avignon and the great schism shook the confidence of Europe. Then came the era of neo-paganism from Nicholas V. in 1447, and Laurentius Valla up to Leo X. In all this the student who merely looks at the outside sees gigantic abuses and corruptions in the ecclesiastical system and looks to its total destruction as the only possible hope for humanity. The clearer sighted occultist sees the working of a great spirit of purity and love striving amid the intolerable mass of corruption, not outside of it, not as an adviser who stands far enough off to preserve his shining robe from stain, but actually working *in* the mass of evil; whose evil indeed is only after all the utter selfishness of each separate unity of the mass; striving in them and among them, by generating strong and health-giving currents, to heal and purify the disease and corruption. Were this not so how could the Church ideal, the very thought of the Association, have survived the days of the Borgias and Pope Julius, *et hoc genus omne*.

8. The priests who in former times and even now prostitute their high calling for wealth or power; the people who profess to belong to the Church and lead lives wholly at variance with their profession; those who calling themselves Churchmen deny the vital doctrines of the Church and so weaken its power—all these and many more are simply diseased molecules; they are the cause of pain and suffering to the Church as an entity, and the Church by the laws of its existence, which are the same as the laws of the existence of any living body, must either bring them into subjection to the influence of the vital currents of its corporate life or must endeavour to cast them out. Probably, as in the case of the molecules of a human body, neither process is wholly accomplished, but the *via medicatrix* in both cases works gently and lovingly, striving at first rather to heal than destroy, rather even partially to bring the molecules into the sweep of the life currents so that they may be endured, though it be with pain, than to cast them out. If, however, they are wholly separate they must go, even though the process of casting them out cause violent inflammation.*

* For a most suggestive account of the way in which the Amæboid cells (Leucocytes) behave in inflammation, on the analogy of a battle, see Dr. Suttons' *General Pathology*.

9. A molecule or congeries of molecules from which the vital currents have departed or ceased to influence, then forms the simplest instance of disease of the body corporate. It is obvious, however, that molecules may be taken in, which are directly hostile to the common life, such as germs or bacilli in the living body. These may form colonies increasing with marvellous rapidity, breaking down the tissues and taking the place of healthy flesh, and finally causing death if not expelled. In such circumstances it may become a question whether the intruders can be destroyed or cut off and yet leave a living body, or whether the operation must be fatal to the latter. Of this sort were many of the heresies which vexed the infant Church. A single heretic or a small group could be easily dealt with, but when a wide spread heresy pervaded a large section of the Church, especially when, as was often the case, only a small amount of error was mixed with great ethical goodness and high spiritual truth, but so inextricably mixed that the elimination of the one without the other became practically impossible, then it was as though a large amount of tissue had become involved with some malignant disease and needed to be extirpated, though much healthy flesh and blood were lost in the process.

10. Note carefully that there is here no condemnation of heresy on general ethical grounds. Doctrines which are heretical in the visible Church of Christ, may be right and most beneficial among other communities (*i.e.*, those races or nations for whom the particular mode of communication of divine truth by a visible human medium is not at the time in question, the most appropriate). Assuming that the Church has a definite and ascertainable body of teaching to which it is pledged, it is not at the option of any member according to his own fancy to accept some and reject other parts of this teaching, such "picking out", αἵρεσις, heresy puts him to that extent outside of and in opposition to the currents of Church life. His presence within the Church then becomes an anomaly—he is a foreign body who must be either "mended or ended". This argument would be precisely the same though the opinions of the heretic could be proved superior to the doctrines of the Church. Thus St. Paul avows that as regards the Jewish theocracy he was a heretic. "After the way which *ye* call heresy"; he did not however continue in that communion but was at the time a Christian, therefore not really a heretic.

XI. THE MESSAGE WHICH THE CHURCH WAS FOUNDED TO TELL TO THE WORLD IS CONTAINED IN THE ETHICAL PRECEPTS ASCRIBED TO JESUS CHRIST IN THE FOUR GOSPELS; THE METHOD OF COMMUNICATION IS BY PHYSICAL MEANS APPEALING TO HUMAN ORGANS, AND A TYPE OR MODEL OF THIS METHOD IS SET FORTH BY THE CHURCH IN THE HISTORY OF JESUS CHRIST, WHO SET FORTH THOSE DOCTRINES BY THE SAME PHYSICAL MEANS.

Demonstration.—This proposition has practically been fully demonstrated already in what has gone before; it is essential, however, to insert it here as bringing the different threads of argument together with a view to what

follows. It is most essential to keep clear in the mind the distinction between the thing communicated and the method of communication. Thus your message may be exactly the same though you speak it to a blind men, tell it in sign language to a deaf man, write it to a man over seas. Hence it follows that acceptance of the Church involves (1) a belief in the beneficial quality of the message to be communicated. (2) A belief that there are, at all events, a considerable portion of humanity for whom that particular method of communication is specially adapted. The working of a spiritual force through and in a material body is a great difficulty for human reason, and the teachings on the *modus operandi* constitute the dogmatic theology of the Church. The imperfections inseparable from a material body and which limit its operations in this method of communication are the Karma of the Church.

It remains to see how the great divisions arose whereby the voice of the Church is for the present silenced.

J. W. Brodie Innes, F.T.S.

(To be continued.)

Abstraction.—"We have remarked that persons of high intellectual endowment are capable of abstracting the attention from external objects, and of so applying it to the objects of thought as to become insensible to those of sense. On this power of abstraction depends the degree and success of studious habit. By it reason expands the scope of her vision, and acquires increased sagacity in every fresh exercise of her faculties. Fixing the attention on abstract truths is like lifting the veil between the world of sense and the world of spirit. By endeavouring to look, we see further along the vista of life, and by abstraction we place ourselves in a position to be actuated by new influences. By striving and urging after truth, we get more and more familiar with her footsteps. When we would learn more of some mystery important to us, we turn away from all other subjects, and cast our attention in upon the consciousness of our own spirits, as if expecting there to discover a reply to our enquiry; and by thus standing, as it were, in the attitude of expectation, to observe thoughts as they pass before us, we often discover great secrets and find our moral nature enlightened and enlarged by new convictions and new desires; for by this mental retirement we become most susceptible of spiritual impressions. *But*, by some mysterious reaction, this strong awakening of the mind renders it more conscious of the body, when the abstraction is over, and hence the most intellectual are generally also the most sensitive of mortals."—From *The Power of the Soul over the Body*, by George Moore, M.D., 1845.

Fragments from an Indian Note Book.

A VISIT TO THE TEMPLES.

I HAVE just returned from a visit to some very beautiful stone temples here, at Barakar, Bengal; the idols are all defaced, probably owing to Mohammedan vandalism. This place once belonged to the Rajah of Pancha Kote. The temples are four in number, built of sandstone, and the idols, though defaced, still show signs of exquisite workmanship. There is one thing very peculiar about them—Durga (save her four hands) looks just like the Greek Minerva. There is a difference between Durga with ten hands, and Durga or Jagat Dhatri, the mother of the Cosmos, with four hands; in the former she stands on her lion and kills the Asura with different kinds of weapons in each of her ten hands. This symbolizes the battle between the upper triad and the lower self. The ten hands contain ten Siddhis (occult powers) to conquer Avidya (ignorance). Singha, the lion, means Gnânam (knowledge). The Goddess then became Jagat Dhatri, the Divine Mother, the Lady of the Lotus. The Asura has disappeared. She is seen sometimes seated on the lion, sometimes standing without it. The four hands are the four Vargas, *viz.*, Dharma (law), Artha (physical enjoyment), Kâma and Moksha. The Mother is the giver of Light, Life and Wisdom, she is yellow or orange, while the Asura is dark green with a red cloth on his loins. The Goddess is always represented as three-eyed.

What impresses us so much as the things which the senses take cognizance of? Here the senses themselves have been made to serve the higher purpose of life. Is there a Hindu so brutalized as not to be deeply moved when he contemplates all that the Divine Image means? Is he a Hindu and does not feel moved when with a still heart he pronounces the magic word Mother?

Let the West talk of its respect for women, its female liberty and the rest; it has no conception of our deep feeling for our mothers, feeling which is too deep for words.

Says the sage Chanakya:—"He only can be called learned who regards others' wives as mothers, others' wealth as mere pebbles, and all Jivas (lives) as Atmâ or his own Self". Does not this far outshine the precept "Do to others," &c.?

The temples are now deserted, the idols not worshipped, the descendants of the worshippers, the priests, now eke out a miserable living by serving generally, at Rs. 10 to Rs. 25 per month, with hard treatment and abuse from their hard-hearted superiors; the miseries of the Hindu race have certainly reached the highest limit.

CREATION ACCORDING TO THE VAISHNÂVAS.

(1) That which is called Tat (the word can neither be pronounced nor translated in the English language) has three aspects; to the Jnânis (Wise) it appears as Brahma (neuter), to the Yogis as Atmâ, and to the Bhaktas as Bhagavan.*

(2) The Waves of Sristi (creation) and Pralaya (dissolution) are eternal and their duration equal.

(3) This Bhagavan is Eternal and is the Lord of all. He has a body composed of—not matter, or even its potential condition, but—of Suddha Sattva (literally Pure Be-ness). He can be sensed by those that are advanced enough.

(4) During Cosmic Pralaya he sleeps a particular kind of sleep called Yoga-nidra, and awakens at the dawn of creation.†

(5) Then from the left side of Bhagavan or Sri Krishna issues a female of transcendental beauty, his eternal consort, called Radha or Adya Sakti or Mula Prakriti.

(6) From Bhagavan issue three males called Shiva, Vishnu, and Brahmâ (male); from Radha four females, called Durga, Maha Lakshmi or Sri, Savitri, and Sarasvati or Vâch.‡

(7) Then the original two embrace each other, during which drops of sweat fall from the Mother, which become an ocean, the ocean of undifferentiated cosmic matter.

(8) The result of the union is an Egg, which the Mother drops into the ocean; within the Egg is born Maha Vishnu, the Son.§

(9) Maha Vishnu floats on the surface of the ocean of matter, his body is divided into Seven Lokas—the highest, the head, is Satyaloka, the abode of Brahmâ; the lowest is Bhuh or the physical world.

(10) In every pore of his skin is a world, or rather an egg containing a system of worlds. This Maha Vishnu divides himself, or more properly, is reflected into the now differentiated matter, and becomes Jiva.

(11) The Jivas are divided into two kinds; those under the control of Mâya, called Baddha, and those that are not, called Mukta.

(12) The Lord has three chief Saktis or potentialities, *viz.*, Chit, Jiva, and Mâya, or Para, Kshetrajna and Apara.‖

(13) Every system of worlds has its own Brahmâ, the creator; Vishnu,

* Brahma (neuter) is from *Brih*, meaning greatness or expansion. Atmâ means Self as distinct from our personality. Bhagavan means the Supreme Lord with six transcendental qualities. Bhakti may be roughly translated as the Path of Devotion and Love. The Bhaktas are the followers of Bhakti.

† Compare this with the *Secret Doctrine* Vol. I, Sloka I. 8.—"Alone the one form of existence stretched boundless, infinite, ceaseless, in dreamless sleep."

‡ The Seven are produced from both the Father and the Mother, for they are inseparable.

§ Of course the Father energised the egg by a peculiar process called Viryadhanam. Compare this with the *Secret Doctrine* Vol. I, Sloka III. 3.

‖ Or Spirit, Soul and Body in the highest metaphysical sense.

the preserver; and Rudra, the destroyer; and the number of faces of Brahmâ, the creator, is determined by the number of the worlds he has control over (the slokams are somewhat obscure here), our Brahmâ has only four faces, and is rather low in dignity.

(14) The Supreme Lord resides in a Loka, which is above the Seven Lokas, the uppermost of which is Satya. This Loka is called Go-loka or the Abode of the Word. This is the tenth, the two lower are Vaikuntha and Kailasha. The three are all above the Seven Lokas, and are all eternal; but during Cosmic Pralaya Vaikuntha and Kailasha remain empty and Sri Krishna alone sleeps the dreamless sleep of Yoga-nidra in Go-loka.

THE PARABLE OF THE POOR MAN.

And the Teacher said to his disciple:—"I will illustrate my meaning by a parable:—

"Once upon a time there lived a man who was very poor. His father had died in a strange land and could not tell him (his son) about his treasure. And the treasure lay hidden in the residence of the son. Then there came a Sarvagna (one who knows all about everything, an astrologer), who told the poor man,

"'Why are you so wretched, you have got treasure left by your father?'

"Then the Sarvagna told the man how to get at the treasure; he said:

"'The treasure is in this spot,' and pointed out the place to the poor man.

"Then said the Sarvagna:—'Do not dig at the Southern side; the hornets and wasps will rise and you will not get at the treasure. Do not dig also at the Western side, there is a Yaksha (monster), who would prevent your getting at the treasure. Do not dig on the North side either, there is a large black serpent who would, if you disturb him, devour you, and you would not get at the treasure. Dig, therefore, on the East side, you will find the treasure after a few inches of earth.'"

That treasure is the treasure of Love of Sri Krishna, the Paramâtma. The instructions of the Sarvagna are the teachings of the *Vedas* and the *Purânas*, by following which one may get (or be one with) Sri Krishna, and the Jiva is the poor man who was (or imagined himself) poor because he knew not that he had treasure. The East side here represents our attachment to family, and the wasps and hornets—our children and relatives. It pictures the difficulties of a man of Karma to liberate himself. The Yaksha on the West is perhaps the bewildering metaphysics born of Ignorance which we mistake for Gnânam. The Path of Gnânam is very difficult, on account of continued obstructions from this Yaksha who guards the treasure on that side. On the North side lies that Black Serpent, our Lower Self, who is continually devouring those that try to enter Yoga Marga, the Path of Yoga. (Vide *The Voice of the Silence*, page 46.)

The only easy path for the weak is the Path of Bhakti, the Path of Devotion and Love, which purifies our lower nature and concentrates all our energies towards the Supreme Soul or Paramâtma.

The following, from the *Theosophist* for August, 1886, may interest my readers in this connection :—

"A love for it (occult study) should be made to spring up like the love of an artist for his art. This kind of glowing affection for a *higher spiritual life* is the firmest basis on which a neophyte can take his stand."

The parable is taken from one of the Shastras of the Vaishnâva Sect of Bengal, who are not favourably disposed towards caste rules, and who make Bhakti Yoga the greatest of all means for spiritual progress. They do not want Mukti, and hold it inferior to serving and loving Sri Krishna, whom they call Paramâtma, and Radha, the Light of the Logos, the Para of the *Gita*.*

The highest aim of these Vaishnâvas is to retain their full consciousness while remaining near Sri Krishna and Radha, loving and serving them, while loved by them in return. And the greatest sin which a Vaishnâva can commit is to injure in *any* way another Vaishnâva.

K. P. Mukherji, F.T.S.

Berhampur, Bengal.

"Mr. Browning did treat Paracelsus in his own way; and in so doing produced a character—at all events a history—which, according to recent judgments, approached far nearer the reality than any conception which had until then been formed of it. He had carefully collected all the known facts of the great discoverer's life, and interpreted them with a sympathy which was no less an intuition of their truth, than a reflection of his own genius upon them. We are enabled in some measure to judge of this by a paper, entitled 'Paracelsus, the Reformer of Medicine,' written by Dr. E. Berdoe for the Browning Society, and read at its October meeting, 1888. . . . Dr. Berdoe reminds us that we cannot understand the real Paracelsus without reference to the occult sciences so largely cultivated in his day, as also to the mental atmosphere which produced them; and he quotes in illustration a passage from the writings of that Bishop of Spanheim who was the instructor of Paracelsus, and who appears as such in the poem. The passage is a definition of divine magic, which is apparently another term for alchemy; and lays down the great doctrine of all mediæval occultism, as of all modern theosophy—of a soul-power, equally operative in the material and immaterial, in nature, and in the consciousness of man."—*Life and Letters of Robert Browning*, by Mrs. Sutherland Orr.

* The philological meaning of Radha, from Ra and dha, is—The Way to Nirvâna.

The Esoteric Christ.

III.

THE ESOTERIC CHRIST.

(1) *His Nature and Generation.*

NOW, to speak of the man spiritual and substantial is to speak of the Esoteric Christ, and therein of that mystery which has been at once the "mystery of the ages", the "mystery of godliness" and—to use another expression of Paul's—the Theosophy or "wisdom of God" (σοφία θεου I. Cor. ii., 7). For it is to speak of that supreme secret, which from before the beginning of history has been the most jealously guarded treasure of colleges innumerable of sacred mysteries, being by their initiates at one and the same time revealed, concealed and perpetuated in symbol, allegory, legend and myth, embodied in sacred scriptures and religious systems, represented in the forms of obelisk, pyramid, sphinx and temple, and depicted upon the face both of earth and of sky. For while they mapped out whole lands in accordance with it, they wrote it also on the stars. Thus, as the pyramid is a Bible constructed of stone, so is the planisphere of the Zodiac a Bible constructed of constellations, having for their common theme the genesis, nativity, history and glorification of that which has ever been for mystics the Esoteric and true Christ; namely, the human Ego redeemed, perfected and made divine, by the process in all ages called Regeneration, or the New Birth from matter to spirit; and this is a process which, while they held it essential to salvation, they also held it to be within man's power to facilitate and ensure, by means of due co-operation with the spirit within him.

The system of thought represented by this term Regeneration, was equally removed from the two other systems which alone have ever maintained a place in the world. These are the systems sacerdotal and materialistic, each of which has been its bitter foe. It differs from sacerdotalism in that while this posits a foreign and extraneous personality as the agent of salvation, and the priest as the indispensable intermediary; esotericism or mysticism insists upon a change of interior condition to be wrought within the man by forces inhering in himself. This was the fundamental doctrine of that system of thought which, under the name of the Gnosis, constituted the basis and controlled the expression of all the sacred mysteries, scriptures and religions of antiquity; the system which, after having "gone down into Egypt" from the East to make for itself a new departure in the rising world of the West—attaining its fullest formula-

tion in the Hermetic Scriptures—was saved by the transplantation anew which we know as the flight of Moses from Egypt. It is the system, therefore, their failure to observe which brought upon Israel prophetic denunciation and national disaster: the system, the confession of his ignorance of which by Nicodemus elicited from Jesus the exclamation, "Art thou a Master of Israel and knowest not these things!" and the withholdment and suppression of which by its official guardians and exponents, brought upon them the bitter reproach of Jesus, "Ye have taken away the key of knowledge" (the Gnosis, τῆς γνώσεως), "Ye have not entered in yourselves, and those who would have entered ye have hindered." And it is, lastly, the system by the observance of which Christ becomes Christ.

According to the Hermetic formulation of this Gnosis, man has within himself the seed of his own regeneration, and the power to effectuate it.* As this is the seed of which the Esoteric Christ is the matured and perfected product, it is necessary here to consider its nature, and therein to take up the challenge of Isaiah, "Who shall declare his generation?" The question involved is nothing less than the stupendous one of the nature of the constituents of being, whether divine or human. It is in dealing with this question that the differences will most clearly appear between the systems under exposition and that known as materialism, to the complete exposure and discomfiture of the latter, and therein of the dominant philosophy of the day.

Now the materialistic hypothesis is that which, while rightly denying miracle as ordinarily understood, and insisting on orderly evolution as the universal method of nature, proceeds to posit unliving, unconscious, unintelligent matter as the sole, original, eternal, self-subsistent entity, and then, by a stupendous miracle, utterly subversive of the idea of evolution, orderly or otherwise, derives therefrom a universe teeming with life, consciousness and intelligence. Meanwhile the propounders of this hypothesis fail utterly to perceive that in thus endowing matter with the power to transcend itself, so far from getting rid of the God-idea they actually enhance and exaggerate it, seeing that even Deity has never been credited with the power of self-transcension.

Now with regard to the science of the day this, for the mystic, is indubitably true. When that science pronounced the word "Evolution" as the key to the method of nature, it set its foot upon the track of the Esoteric Christ. But upon this Christ it turned its back, thereby hopelessly cutting itself off from its proper goal—the interpretation of Man—when, following the fallen because materialistic sacerdocies, it set up afresh on its own account the "Abomination of Desolation in the holy place" of God and the Soul, by making matter and appearance all, to the exclusion

* This is the "precious jewel" said by Shakespeare to be worn by the toad in its forehead, the toad being an alchemic expression for Matter.

of substance and reality, For, thus doing, it ignored the crowning stage of evolution, namely involution, and the higher possibilities therein implied. For inasmuch as evolution is the manifestation of that which is inherent, and not merely of that which is apparent, it is only by involution that evolution can be completed and the potentialities of Substance realised.

But even this indictment does not exhaust the list of the philosophic sins of the science of the day. For, on its hypothesis, evolution itself is impossible. It has already been pointed out that in order to produce the results claimed for evolution, matter must rise above and transcend itself. But science has left out of the account any power whereby matter could be made to do this. Such being the logical incoherence of the science in vogue, it is no cause for wonder that its votaries should show themselves so heedless of congruity as, while believing in evolution and admitting their total ignorance of the nature both of the force and of the substance by and in which evolution occurs, to presume to assign limits to evolution!

Now, it is precisely with the nature of the force and the substance by and in which evolution occurs, that this exposition is concerned, seeing that as man's potentialities necessarily depend upon the character of his constituent principles, the Esoteric Christ as the highest realisation of those potentialities, must be similarly dependent.

For the Esoteric Christ is not, like the orthodox Christ, a being abnormal and inscrutable, summoned into existence by an arbitrary fiat to meet a special or unforeseen emergency, and as regards his nature and function unamenable to any process of human thought and void of correspondence in human experience. He is, on the contrary, the product of a process and represents a principle, each universal and indefeasible, being inherent in the very nature of being, and bound, therefore, under due conditions, to find realisation and manifestation. Wherefore that which is involved in him is not a religion only, it is also a science, a philosophy and a morality. It is a science because it represents exact knowledge, based upon experience—the experience of the soul. It is a philosophy because it deals systematically with causes and reasons and powers and laws, which are those of Being in itself. It is a morality because it appoints as rules of conduct eternal principles instead of personal preferences and expediencies, and appeals always to the highest motive. And it is a religion because it refers science, philosophy, and morality, and man himself alike to God as their common source, subject and end.

The current restriction of the term "science" to things physical and sensible, is wholly arbitrary and unwarrantable. There is a science of things moral and spiritual as well as of things material, a science of Man himself, as well as of his external conditions; and man possesses the faculties requisite for its elaboration and formulation. Physical science but betters man's conditions to leave man himself unbettered. And so far from

its assumption being true, that man is the result of his conditions, the contrary is the fact; his conditions are the result of himself; his exterior of his interior state.

The contention of the materialist that man cannot have positive, exact, scientific knowledge of God, the soul and immortality, is true of man as materialist, but it is not true of man as man. This is because such knowledges appertain to a plane in man's nature of which the materialist has yet to evolve the consciousness. All that he is in a position to affirm respecting them is that he himself does not know—himself and his kind. To deny the possibility of such knowledge on the ground of his own ignorance and incapacity, is to make himself the measure of humanity, and non-experience instead of experience the basis of conclusion. He is entitled to point out any flaw, should he find one, in the reasoning of the mystic—for logic is the same for all planes—but he is not entitled to question his facts. In regard to the relation of the mind and the senses the two parties coincide. Each of them alike corrects the senses by the mind when they agree that the earth is not the stationary centre of a daily revolving universe, notwithstanding the concurrent testimony of the two senses, sight and feeling, uncontradicted by any other. For we *see* the heavens revolve every twenty-four hours, and *feel* the earth motionless beneath us.

But here they part company. The materialist, having developed the consciousness only of the phenomenal, takes that which *appears* for that which *is*, and accordingly rests in the belief that the material is the all, finding neither in the universe nor in himself any substantial being.* The mystic, on the contrary, who has developed the consciousness of the substantial as well as of the phenomenal, of the real as well as of the apparent, complements and corrects the conclusions of the mind by the perceptions of the soul, just as the materialist corrects the senses by the mind; and he knows accordingly that that which *appears* is not that which *is*, but is the instrument only of its manifestation. And in virtue of his ability to discern the substantial content within and beyond the phenomenal vehicle, he knows the true and real being, or Ego, alike of himself and of the universe. And by means of this Ego he obtains the experiences which are the basis of its conclusions. Now it is with this Ego, its nature, genesis and elaboration that this exposition is primarily concerned; and only secondarily with the man in and through whom it finds manifestation.

IV.

(2) *His Substance.*

Now between the orthodox and the esoteric definitions of the Christ are these two points in common, one, that Christ is the manifestation of God in man; the other, that the man concerned is a particular kind of

* The word Substance is used throughout to denote that which *sub-stands* and appears in the phenomenal.

man. But when orthodoxy proceeds to restrict such manifestation to a particular individual man, and to give it a physical and physiological application, the other parts company with orthodoxy, on the ground that, as regards the former point, any particular instance is but the exemplification of a principle which, being inherent, is of universal application; and, as regards the latter point, that the Christ is, by his nature, a being spiritual and substantial, not physical and phenomenal; and that he is this whether incarnate or discarnate. This is because the physical body, needful though it be as the vehicle of his manifestation in the flesh, is no part of the Christ-nature and consequently no part of the Christ. Hence he "can lay it down and take it up again" without ceasing meanwhile to be Christ; because, as Christ, he is constituted not of matter but of substance—the potential essence of matter—and is thereby of spiritual nature. For that which is essential is spiritual, and being spiritual, is spirit.

Now Spirit, whether considered as Energy or as Substance—for it subsists under both modes—is not only conscious but is consciousness, in the essential, as distinguished from the radical, sense of the term. Wherefore to posit Spirit as the substance of being, is to posit consciousness as the *condition* of being, and to identify non-consciousness with non-being. The esoteric doctrine does this, and thereby directly reverses the materialistic hypothesis, with the result of solving the problem of existence in both of its departments, Creation and Redemption. For it exhibits these as equally resulting from the nature and method of Spirit, and also as complementary to each other. And this, too, in such wise that the comprehension of the one involves that of the other. So that only when we understand creation do we understand redemption, and only when we understand redemption do we understand creation. Understanding these, we understand God and man.

For to say that Spirit is the Substance of being, or is, itself, Being, is to say that Deity is that Substance and that Being. For "God is Spirit". Not *a* spirit; to use the indefinite article would be to individualise God, making Him one of many spirits; whereas God is universal. He is Spirit, not *a* spirit. He is Being, not *a* being. He is God, not *a* god. Without Him is no being; and His only possible antithesis is not-being.

The readiness with which people style themselves "Atheists" now-a-days, is due no less to hastiness of expression than to superficiality of thought. What they really mean—when their meaning is analysed—is that they disbelieve in the orthodox or some other presentation of God. But they do not, therefore, disbelieve in God. To believe in anything at all is, in such measure, to believe in God, defining God as the essential being of all that is, and of whom, therefore, all things are manifestations, after their kind. To make the limitations of any such manifestation a pretext for imputing limitations to its substanding reality, is equivalent to disbelieving in mathematics on account of one's own failure in the

application of mathematics, as by the inability to solve some mathematical problem. Whereas mathematics is necessarily infallible and perfect. And so with God. The failure to recognise the perfection of God is a failure only of perception in oneself. And inasmuch as mathematics is an element in and an aspect of God—being inherent in Being—and, so far as it goes, *is* God and God *is* Mathematics—a belief in the perfection of Mathematics is really a belief in the perfection of God; and this both considered as Mathematics and in all other respects; since that which is absolute in one of its aspects must be absolute in all and as a whole. However defective any manifestation in Nature may appear, we have to consider, first, that inasmuch as manifestation is of time and place, no manifestation can adequately represent the infinite and eternal reality; and, next, that, seen from its true standpoint, that which from our standpoint appears defective, may be found perfect. The Mystic extends to God, as the Whole of Being, the same absolute reliance which the mathematician does in that department or aspect of God or Being, which is denoted by the term mathematics; and he would no more think of impugning the perfection of the divine order when he found himself baffled by some inscrutable providence, than the mathematician would think of impugning the perfection of mathematical science when he found himself baffled by some insoluble problem. Such confidence is, for the Mystic, "Faith".

But while all things are God by reason of their being constituted of the Force and Substance which are God, or otherwise representing principles in God, all things are not in the condition of God. This is the qualification, the omission of which has led to the stultification of Pantheism, otherwise a true doctrine. The right statement is that, while all things are God as to *constituents*, all things are not God as to *condition*.

The cause of this last is Creation. For Creation represents, and is the result of, the projection by the Divine Will of the divine Substance into conditions and limitations, which, being limitations of God, are limitations of good; and being limitations of Spirit, are limitations of consciousness, and, therein, of Being, which, according as they increase and prevail—graduate off into the not-God, not-consciousness, not-being.

(*To be continued.*)

EDWARD MAITLAND.

SCENE.—*Outside Hall of Science, ¼ to 7* p.m.

Theosophist distributing Notices of Convention.

Enter poor woman—face eager yet hopeless.—"Be them papers about Annie Besant?—Give me one." Abruptly—"Do *you* believe we've got a Spirit to live after we're dead?"

T.—"Most certainly I do. You *must* live, you can't help it, and you will have to come back and live on this earth again, as you have done many times before."

W.—"Lord, help us, I *hopes* not—I've a got the roomatticks bad enough now, praps I'd get the gout next time! Look at my poor hands—No! when I dies I goes clean out and done with it, leastways I *'opes* so! Do you love Annie Besant? Ah! well, nobody *can't* love her more'n what I does, nor grieve more over her going off after *that there* (infinite scorn) Thee-o-sôphy!!" (Exit to left grumbling.)

The Unity of the Universe.

The Absolute: the Conditioned: Periodicity: the "Outbreathing and Inbreathing": Manvantaras.

(A Paper read before the "Blavatsky Lodge" T.S.)

THERE is a beautiful passage in the *Secret Doctrine* (I., 120), quoted from one of the old books. It is in the form of a catechism between teacher and pupil and runs as follows:—

"Lift thy head, O disciple; dost thou see one, or countless lights above thee, burning in the dark midnight sky?"

"I sense one Flame, O teacher; I see countless undetached sparks shining in it."

"Thou sayest well. And now look round and into thyself. That light which burns inside thee, dost thou feel it different in any wise from the light that shines in thy Brother-men?"

"It is in no way different, though its outer garments delude the ignorant into saying, 'Thy Soul and My Soul'."

And the text adds: "The radical unity of the ultimate essence of each constituent part" of the Universe—"from Star to mineral Atom, from the highest" Spiritual Entity "to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds—this (Unity) is the one fundamental law in Occult Science."

And this also is the fundamental concept of Theosophy according to all the greatest religious, philosophical and scientific systems of the world. For if this postulate is denied and the sceptic refuses to grant the essential *unity* of all things, in their ultimate analysis, he will be compelled to suppose an absolute difference of essence in all phenomena, and thus, at best, be reduced to the embarrassing and illogical position of admitting an eternal and infinite *duality* in the nature of things. The consequences of such a hypothesis would be disastrous in the extreme. Such conceptions as Deity and Nature, Infinite and Finite, would thus be *eternally* contradictory and mutually exclusive. We should have to face the terrors of two Absolutes, and be compelled to stultify our intellect by giving the name of Infinite to that which would, by the very nature of this unceasing dualism, be eternally limited and opposed by the Finite. Deity also in its turn would have logically to be impotent and finite, for it would be as eternally limited by Nature as the eternal Infinite by the eternal Finite.

From all such bewildering and absurd contradictions there is but one escape. All pairs of opposites, as light and darkness, life and death, being

in themselves contradictory and mutually exclusive, are unthinkable as being so eternally. The "cursed number", two, cannot be an eternal verity, and such pairs of opposites can only be reconciled by a third and mysterious conception which cannot be even so much as hinted at, except by a paradox, for at the same time it both excludes and includes both opposites and yet in its very statement remains a duality.

This requires some further explanation. Observe how a flash of lightning comes from non-existence into existence, and returns to non-existence and darkness again. Yet though this flash *exists* but for a moment of time, it *is* eternally. For though the flash has ceased to exist, or manifest itself, in the outer phenomenal universe, yet it is still always in the noumenal universe, though in a state of non-existence for our physical senses; this is proved by the fact that it can be recalled to memory. When we recall the flash to memory, it is immediately present though on a different and more subtle plane of consciousness, *viz.*, that of memory, the active state of which must be a present state of consciousness.

And if this example should be judged insufficient the example of oxygen and hydrogen being present in water, though non-existent as such, will serve our purpose.

Now, if we consider existence and non-existence as the two poles of Being, we are still bound to postulate a further state, *viz.*, of Non-Being, for without it the state of Being which we have postulated, could not be conceived. Thus then we have again two opposites, a duality, Being and Non-Being. But the mind of man, impelled by an innate Will which refuses to be confined within any limits short of the All, pushes back the problem once more, by postulating again an essence of Being and Non-Being which for lack of a better term Theosophical students have called "Be-ness", and so the process can be continued infinitely for all eternity.

The Vedânta school of Hindu philosophy calls this indefinable something or rather no-thing (this will of the mind to transcend itself)—Parabrahm, or that which is beyond Brahmâ the manifested germ of differentiation or of the Universe. As the author of the T. P. S. pamphlet, "Parabrahm" (I., 18), cleverly puts it:—

"That which is at the same time both ego and non-ego, spirit and matter, subject and object, cause and effect, finite and infinite, moment and eternity, all and nothing, might—if it could be named—be called Parabrahm. And yet it could not be said to *be* so, since it is both being and non-being. To essay its praises would be a vain and impious blasphemy, were it not at once both that which speaks, and that which hears, and speech itself."

Such then is the stupendous "intuition" of Eastern philosophy which the West has dwarfed into the conception of the Absolute. The student of Oriental Wisdom, however, who is slowly endeavouring to fabricate a nomenclature for ideas, which in many cases are entirely strange or totally lacking to the West, would prefer to substitute the term "Absolute-

ness", as at any rate one step further in the right direction, for Absoluteness is at least the potentiality or essence of the more definite term "the Absolute". For the Absolute cannot be conceived or exist without the contrast of the Relative or Conditioned. And so, as already said, we might push the problem or mystery further and further back, calling the conception of that which is both Being and Non-Being, by the newly-coined term Be-ness, or contenting ourselves with the simple Vedic term, "That".

But what is the most important point, is to realize that we are in error in the very fact of our enquiry; for if everything is essentially the All, each of us who essays the enquiry, is in fact and reality, acting under the influence of Mâya or Illusion, for such enquiry is simply Parabrahm striving to conceive of Itself by Itself.

It is not in place here to mention the many synonyms, or word symbols, for this innate and stupendous tendency of the intuitional and spiritual mind, which we find in all the great systems of the past; such a task would exceed the limits of this paper. It is, however, right to mention that the evidence is very vast and as destructive to monotheism as it is conclusive for the establishment of pantheism on an impregnable basis.

Such then is the fundamental conception of the philosophical system we are preparing to examine, and such is the reason why the feeling of "separateness" between men has been stigmatised by the sages as the "Great Heresy".

We have, therefore, so far demonstrated that IT is "unknowable" to our present consciousness. Perhaps, then, someone may ask how does this tenet differ at all from the "Unknowable" of modern Western philosophy, *e.g.*, that of Herbert Spencer? The answer is not far to seek. While the term "Unknowable" is applied by the Western thinkers to everything outside the normal physical senses and consciousness of man, the schools of the East admit no limit to this consciousness; for them *the mind is the man*, and as his consciousness is essentially of the same nature as the All-consciousness (which to our present limited faculties is absolute "Unconsciousness"), this consciousness of man is claimed to have the potentiality of expanding into that All-consciousness. Therefore as the field of the knowable is thus capable of infinite extension, their unknowable does not confine us to the narrow limits of our present physical consciousness, but presents us with a vista of infinite progress.

We have now to face the most difficult part of our enquiry, probably the most difficult problem the mind of man has ever essayed to solve. How are we to bridge over the gap between "The One in Many" and "The Multitude in One"? How are we, so to speak, to get from that which is beyond, or out of relation to, space, time and consciousness to space, time and consciousness? Or in other words, from the Unconditioned to the Conditioned?

What again are the actual facts before us in the enquiry? In every such investigation, we have before us a thinker, thinking of a problem, which is the object of his thought. We cannot start with less than these three factors, *viz.*, the Thinker, the Thought and Thing, or object thought of. In every ultimate analysis we are brought face to face with this triple-bound wall, and yet, although we cannot transcend this primal triad or differentiation, still we are compelled to feel that there is no essential difference between its three factors. For in transcending this Trinity we should no longer think but become, if anything, pure Thought itself, and thus out of relation to all Objects of Thought and all Thinkers. In other words, when the mind cognizes no object of perception it reposes in itself, and thus becomes pure Thought.

Again, we cannot *begin* with the Unconditioned, which is neither first nor last; neither beginning, nor end, nor middle; and, therefore, we are compelled to make our beginning where it naturally is, *viz.*, in this trinity of Mind, which is common to both Man and the Universe. This Universal Mind is the essential nature of all differentiation, that is of the Conditioned. This Universal Mind is the "Great Principle" which differentiates and synthesizes, which conditions itself and yet is of the nature of the unconditioned, or Absolute. This divine principle of Mind is the only means to reconcile or bridge over, or bring into relation, the Unconditioned and the Conditioned. It is by the Mind that we, in our physical environment, through actual experience, know the Conditioned every moment of our lives, and yet it is this same Mind which constantly transcends these outer conditions, or effects, and searches for the causes or reasons of external things—causes which are in their turn but the effects of other less finite causes, and so on in infinite series unto the unsearchable causeless cause of all.

As said in the *Secret Doctrine* (I., 44):—

"'The Causes of Existence' mean not only the physical causes known to science, but the metaphysical causes, the chief of which is the desire to exist. . . . . This desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the Universe should exist. According to esoteric teaching, the real cause of that supposed desire, and of all existence, remains for ever hidden, and its first emanations are the most complete abstractions mind can conceive."

Therefore, it would be well to cease all speculation on this Reason of Reasons, this supreme "Why" of the Universe, refusing even to entertain the thought that "Desire arose in It", the All, or that the reason of the existence of the universe is the desire in Deity for self-knowledge.

We have now, with the light of the preceding, to examine a misconception very prevalent among the religionists of the West, but which no Eastern sage, nor Western philosopher, worthy of the name, would

entertain for a moment. It is the strange conception of a *Personal God*, an infinite, omnipotent, all-good and eternal First Cause, who moreover created the world out of nothing.

As everything exists by its opposite, the conception of personality cannot exist without that of impersonality. Thus we shall see that the Deity cannot be both personal and also infinite. For if the deity is a personal god, it is evident that he cannot be also the All which includes the idea of impersonality as well as of personality. Therefore, a Personal God falls short of the All, and being *limited*, *viz.*, by the conception of impersonality, is *not* infinite, but on the contrary, limited and finite. Again, if the Deity created the world out of nothing, either he was not infinite before that creation, for the creation coming afterwards added to the sum of existence, or else he ceased to be infinite when he brought creation into existence.

Again, as evil prevails and good men suffer, if the creator is omnipotent, he cannot be supremely good, and conversely if the deity is supremely good, he cannot be omnipotent.

In brief, to attach any attribute or quality to Deity is to limit it, and he who thus blasphemes is immediately involved in self-evident contradictions.

But while, on the one hand, Theosophy rightly refuses to predicate attributes to "Absoluteness", on the other hand, it is ever striving to expand the limits of the Conditioned, and to dive within the depths of the mysterious Trinity which presents itself to our present consciousness as the Thinker, the Thought, and the Thing thought of. Striving to transcend the limits of our present conception of Time, Space and Consciousness, it endeavours to approach the essence of these conceptions. It, therefore, postulates Absolute Duration which is the germ or root of the conception of Time, Absolute Space which is the germ of the conception of Space, and Absolute Motion, representing unconditioned consciousness which is the germ of the conception of consciousness; and regards these three as aspects or symbols of the "Absolute". Nor should it be supposed that these terms connote any material ideas, for on the contrary they transcend the highest and most subtle conceptions not only of matter but also of spirit. In other words, these abstract metaphysical conceptions are the outcome of the effort to discover the "thing in itself", the reality, type or idea, which is found manifesting in infinite forms in nature. This idea is magnificently expressed in the catechism already referred to in the *Secret Doctrine* (I., 11).

"'What is that which ever is?' 'Space, the eternal Anupadaka, *(i.e.*, parentless).' 'What is it that ever was?' 'The Germ in the Root.' 'What is it that is ever coming and going?' 'The Great Breath.' 'Then there are three Eternals?' 'No, the three are one. That which ever was is one, and that which is ever being and becoming is also one; and this is Space.'"

The "Germ in the Root" is that of which the Mind of the Universe (and everything therein), or Universal Mind, is but a reflection. It is called in esoteric philosophy the Logos or Word. The subtle metaphysics of this system conceive of three Logoi. The "Germ in the Root", or the unmanifested Logos, being the first, and Universal Mind in manifestation being the third. The three correspond respectively to the ideas of Potentiality, Potency and Act. All of which naturally requires a long explanation outside the scope of the present enquiry which is linked to the conceptions of the Great Breath, and of Kalpas and Manvantaras.

The Great Breath, then, is the LAW of Eternal Nature, the "ever-becoming". Its Outbreathing is the Manifestation of a Universe, and its Inbreathing the dissolution or re-absorption of a Universe. Every atom of our body is continually in motion, or undergoing change, and this law holds good for metaphysical as well as physical atoms, from the smallest of the small to the greatest of the great, from a molecule to a Universe. Thus universe succeeds universe, each fresh cosmic effort being grander and on a higher scale than the one preceding it. As with perennial plants, year after year, when spring returns and the snows of winter are ended, the young shoot bursts through the soil, flowers with the heat of summer, and again perishes, while its energy retires within its root on the approach of the succeeding winter; so do the Universes issue and return to the root of Nature.

In the Oriental Scriptures such periods of activity are called Kalpas and Manvantaras, while the corresponding periods of rest are known as Pralayas. There are many such periods of activity and rest, of out-breathing and inbreathing. The longest periods are known technically as Kalpas, of which there are many kinds. The term Manvantara also is generic, and means literally "between two Manus" or humanities. The whole period of activity of a Universe is called a Great or Maha Kalpa, which is followed by a corresponding period of inactivity called the Universal, Great or Maha Pralaya. There are also periods of less duration, such as of a system, a sun, a planetary chain, a round, a humanity, &c., and a corresponding series of Pralayas. A chronology based on such stupendous conceptions is naturally of an astonishing character to one used to the modern speculations of Astronomy concerning the age of the sun, moon, &c. For instance, in the exoteric Hindu Chronology the age of Brahmâ or Maha Kalpa is said to be 311,040,000,000,000, years of men, a row of fifteen figures! At its conclusion all the gods, Brahmâ, the great principle of cosmic mind, included, are said to disappear and be absorbed in the One Reality. In other words, the Universe re-enters into its primal or inmost essence or root, and naught remains "save ceaseless eternal breath which knows itself not", for it is All-knowledge.

Thus then, as stated in the *Secret Doctrine* (I., 16), Esoteric philosophy postulates:—

"The Eternity of the Universe *in toto* as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing', called 'the manifesting stars', and the 'sparks of Eternity.' . . . . 'The appearance and disappearance of worlds is like a regular tidal ebb of flux and reflux.'

"The second assertion of the *Secret Doctrine* is the absolute universality of the law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of Nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe."

In conclusion I would observe that it is not to be expected that the fundamental conceptions of generations of the most profound philosophers of which the world has record, can be grasped in a single hearing. On the contrary, it requires the closest study, not only of a life time, but of many lives; for the conceptions have not only to be grasped but *realized*. Nor should it be supposed that the study of metaphysics of this nature is barren of practical results. True spiritual metaphysics, or the realization of ideas, is the only means of approaching the reality of things.

Finally, seeing that man has within himself the Universe potentially, or in other words, that the principles of Man, the Microcosm, correspond with the principles of the Universe, the Macrocosm, the attempt to realize these mighty concepts is in reality progress on the Path of true Self-knowledge; that is, in the knowledge of that Divine Self in man which is immortal throughout the ages. G. R. S. MEAD, F.T.S.

Correspondence.

MUSIC.

To the Editor of LUCIFER.

HAVING been much interested of late in the Theosophical movement and in studying with mingled admiration and wonder (admiration, for her fortitude in the face of the cruel denunciations published by the Psychical Research Society; wonder at her vast and stupendous knowledge of all things pertaining to this life and evident insight into matters spiritual and intangible to the materialistic world) the phenomenal constitution of the founder of your Society, the late Madame Blavatsky, and regarding the fact that one of the objects of the Theosophical Society is to investigate the psychic powers of man, I venture to ask if, in your interviews with the late H. P. B., she has given expression to sentiments in reference to Music and its claims to rank among the psychic powers? May I be permitted also to ask—not being a member of your Society, whose noble aims I am entirely in sympathy with—the views of some of your members regarding Music as a refining and spiritually elevating medium? I feel sure that this is a subject worthy the consideration of Theosophists, and one which, if ventilated in the pages of LUCIFER, would prove to be of very great interest to the public at large. W. HERBERT LANYON.

Theosophical Activities.

EUROPEAN SECTION.

First Annual Convention of the Theosophical Society in Europe.

The date of the Convention is unfortunately too late to make it possible to give a report of the proceedings in our present issue. We have, however, every reason to expect that this Congress of Theosophists will be one of the most important and representative that has yet met. Colonel Olcott, the President-Founder, and Bertram Keightley, General Secretary of the Indian Section, have arrived respectively from Australia and India. Dr. Archibald Keightley has returned from his tour in America, and, as our readers are aware, William Q. Judge, Vice-President T.S. and General Secretary of the American Section, is already with us. Two Fellows are expected from Sweden, three from Germany and Austria, three from France, one from Belgium and one from Spain. Delegates are also coming from almost every Lodge in Great Britain. These, together with a large number of members in London and the neighbourhood, and the Staff and residents at Headquarters, should make a very full Convention, whose deliberations cannot fail to do much good for the future development of the Society all over the world.

England.

The Blavatsky Lodge has concluded its last syllabus of lectures with much success, and its meetings, in spite of the summer evenings, are invariably crowded. It is proposed to carry on the regular meetings of the Lodge during the summer as usual and the Council have issued the following syllabus of lectures:

The Three Objects of the Theosophical Society.

(1) *To form the nucleus of a Universal Brotherhood of Humanity, without distinction of Race, Creed, Sex, Caste or Colour.*

July 2.—"Brotherhood." Annie Besant.
9.—"Reïncarnation in its Relation to Universal Brotherhood." William Q. Judge.
16. "Karma in its Relation to Universal Brotherhood." H. S. Olcott.
23.—"Ethics." Herbert Burrows.
30.—"The Great Renunciation." G. R. S. Mead.

(2) *To promote the study of Aryan and other Eastern Literatures, Religions and Sciences.*

Aug. 6.—"*Ex Oriente Lux.*" H. S. Olcott.
13.—"The trans-Himâlayan School of Adepts." Archibald Keightley.
20.—"The Religious Systems of the Orient." E. T. Sturdy.
27.—"The East and the West: the Future of the Theosophical Society." Annie Besant.

(3) *To investigate unexplained laws of Nature, and the psychical powers of man.*

Sept. 3.—"Theosophy and Occultism." G. R. S. Mead.
10.—"The Seven Principles in Man." Wm. Kingsland.
17.—"States of Consciousness: Dreams, etc." W. R. Old.

SEPT. 24.—"Psychic and Noëtic Action: Magic Black and White." Annie Besant.

CLAUDE F. WRIGHT, *Hon. Sec.*

During the month Annie Besant and William Q. Judge have visited several of the Branches, and have addressed large public meetings. The first of these was held in the Mechanics' Institute, Bradford, a large hall which was crowded in every part. Liverpool was next visited, and the huge Rotunda there was filled, or as the *Liverpool Post* said, "crowded to excess" with an attentive and much interested audience. Sheffield gave a big audience in the Music Hall, and the interest aroused has been evidenced by many letters of enquiry. Then came Birmingham, where a large meeting gathered in the Temperance Hall, and much intelligent questioning followed the addresses. At Brighton a drawing-room meeting was held, and a most pertinent and useful discussion ensued. In London, successful meetings have been held at Brixton, Bow and Battersea. In addition to these Annie Besant has lectured twice at the Blavatsky Lodge; at Manchester on "Ethics from a Theosophical Standpoint"; at Greenwich on "What Education should be", basing her remarks on re-incarnation; three times at the Hall of Science, London, on "Civilisation and Human Happiness" (founded on H. P. B.'s articles), "Dangers menacing Society", and "A page of forgotten Eastern Philosophy". She lectured also before the London Spiritualist Federation on "Where Materialism breaks down". In addition to the meetings recorded above W. Q. Judge has spoken at Battersea and at a drawing-room meeting in London.

G. R. S. Mead has also been active, and has visited the Brighton, Scottish and Newcastle Lodges. The Scottish Lodge is a decidedly strong body, numbering perhaps more professional men than any other Lodge in the United Kingdom, and its meetings are of the most interesting character. Newcastle and Brighton are far smaller bodies, but both possess materials for good, earnest work. In fact the bearing of the members of all three Lodges was that of extreme earnestness, all seemed convinced that Theosophy was something more serious than a mere amusement for the curious, and desirous of aiding in whatever way they can the spread of Theosophical principles. It is hoped that a scheme may be perfected for regular visits to the Lodges by members of the Headquarters Staff.

Annie Besant has issued a notice that she cannot stand for re-election to the London School Board, as she intends to devote her life wholly to the Theosophical movement. Much friendly regret has been expressed by the press.

New Lodges are formed at Manchester, at Croydon, and at Battersea.

SCOTLAND.

Scottish Lodge.—The Summer Session has been a fairly busy and fruitful one. During the regular Lodge meetings the readings of the "Key to Theosophy" have been proceeded with, and the subjects of Reincarnation and Karma, Kâma Loka and Devachan have been fully and carefully discussed. Corrections have been made with full citation of authority in one or two passages where a popular idea has been put forward as a theological dogma, and the real nature of dogma and the tests for ascertaining what is and what is not a dogma were explained.

The increase of the Lodge has been steady. Five new Fellows of the Society have been enrolled. Guests have matured into associates and new faces appear among the guests. The visit of our excellent Corresponding Secretary, Brother Mead, was much looked forward to and greatly appreciated. The Annual General Meeting of the Lodge takes place on the 18th, when officers for the ensuing year will be elected, and the work of the general Convention will be reported to the Lodge and discussed. The group

engaged in studying the esoteric interpretation of the gospels is making good progress. It is satisfactory that several of the clergy of the Anglican Church take part in the work of this group and study with great interest the leading works and the thoughts of Theosophical writers—especially on the topics of Reincarnation and Karma. The efforts of the Lodge to promote better knowledge of Eastern thought in the missionaries sent to the East, and to commission them not to destroy, but to conserve and build upon the ancient systems of the East in the spirit of brotherhood, have already borne fruit, and the change in the spirit of missionary sermons in several churches has been widely noticed. It is to be hoped that a corresponding advance may be made from the East to meet the change in the same fraternal spirit. Other Sections connected with the Lodge have also been working, and a system of correspondence has been initiated, whereby the Scottish Lodge may be kept in touch with all centres of Theosophical thought in Scotland.

Holland and Belgium.

Brother M. A. Oppermann of Courcelles has had the *Information to Strangers* printed in French.

The *Key to Theosophy* and the *Astral Light* are being translated into Dutch.

AMERICA.

Theosophical League of Workers.—The New York League, a part of the General League which was started at Boston Convention last April, is hard at work. Brother Patterson is deeply engaged in it with his friends, and they find the people with whom they work, who are all poor, interested in Theosophy. So much interest is felt that there is already talk of forming a Branch in that part of the town. Brother Patterson has taken up his residence there until October so as to get fully in touch with those with whom the work is carried on. At present children and others are helped and amused and mothers' meetings are held. There is a Literary Association for young men; chorus singing, fancy work, reading, have their place; and so gladly was the scheme welcomed that twelve days after the League was started 262 children and nearly 100 adults had been enrolled. It is hoped soon to have cubicles arranged for and to employ a matron in charge who is one of the people herself. This really practical theosophical work must result in great good not only to those people but also to the society. The English counterpart to this is at the Theosophical Women's Club at Bow.

The Gray's Harbour T.S. of Hoquiam, Washington Territory, the 53rd Branch on the American list, has just been chartered.

A Theosophical Sunday School has been opened in Oakland, California.

The Oriental Department has engaged Professor Manilal N. Dvivedi as its Pandit, and it is arranged that he shall send articles regularly for publication in America. As a Sanskritist and a Brahmin, he should be well qualified for his post.

INDIA.

The Supplement to *The Theosophist* has the following:

Blavatsky Lodge T.S.

Church Gate Street, Fort, Bombay, *May 18th*, 1891.

B. Keightley, Esq., *General Secretary, T.S.*

Indian Section, Adyar, Madras.

Dear Sir and Brother,

I beg to communicate to you the following Resolution unanimously passed at a meeting of this Lodge held on the 17th instant, for your information and necessary action.

"1. To mark our sense of the untold labours and sacrifices for the good of the Theosophical Society by our beloved benefactor and guide, Madame H. P. Blavatsky, when she was alive, and our sense of the loss the Theosophic world has sustained in her death, it is fitting and just, as a duty towards ourselves no less than towards her, to honour and perpetuate her memory by a suitable memorial. It is therefore proposed to raise funds for this purpose, to which, it is hoped, every brother Theosophist will contribute to the best of his ability, as it will be remembered that this is the first and the last occasion on which we shall have an opportunity of paying our tribute of admiration and gratitude to one whose ardent and unflinching devotion to the cause of Humanity, whose heroic courage in the face of the most powerful opposition and hatred of sceptics and enemies, open and marked, and whose lofty character, aims and ideals, as exemplified in her life and teachings, have been in constant evidence before us Theosophists and the world ever since the Theosophical Society was founded in 1875. As Madame Blavatsky's name and fame have been widely known and cherished in India, in which she has personal friends among outsiders as well as Theosophists, it is desirable that the subscription list should be open to Fellows as well as the outside public: and it is therefore earnestly requested that we should give the widest publicity to the starting of this fund among wealthy citizens and others in India.

"2. All funds raised should be placed in the hands of the General Secretary of the Indian Section, who will account for them to the credit of the *Blavatsky Memorial Fund*, and acknowledge their receipt in the names of the subscribers in the *Theosophist*.

"3. The disposal and appropriation of the funds should be for some object which, whilst it may fittingly perpetuate Madame Blavatsky's memory, should also be one which may be in harmony with the known wishes of Madame as expressed by her during her life.

"4. That the General Secretary of the Indian Section should be requested, through the Headquarter authorities at Adyar, to communicate with the General Secretaries of the European and American Sections, apprising them of the action of the Society in India and our willingness to use all the funds raised throughout the world for one common purpose as may be decided by the next Convention at Adyar, to which delegates from all parts of the world may be invited to consider and decide on the form of the memorial as suggested in paragraph 3.

"5. That this Lodge, whilst expressing its deepest grief at the loss of our revered and beloved Co-founder, unhesitatingly avows its loyalty and devotion to all duly constituted authorities, and shall continue to work with unabated zeal and integrity of purpose in the cause of Theosophy.

"6. That the General Secretary of the Indian Section should be requested to forward a copy of this Resolution to our beloved and revered President Founder, Col. H. S. Olcott; also to the General Secretaries of the European and American Sections, to the Provincial Secretaries, and to all the leading Branches in India and Ceylon, with a request that they would take all proper and suitable action for the raising of the funds in their respective districts."

I beg to remain,

Dear Sir and Brother,

Yours ever fraternally,

M. M. SHROFF.

Secretary, Blavatsky Lodge T.S., Bombay.

SECUNDERABAD, *May 18th*, 1891.

DEAR SIR AND BROTHER.

I beg to inform you that a regular meeting of the Theosophical Society of this place was held yesterday in my premises, when the following resolution was unanimously passed :—

"That this meeting deeply regrets the unexpected death of the most erudite and highly respected Head and Founder of the Theosophical Society—Madame Blavatsky—and sincerely sympathises with Colonel Olcott, the President Founder, for the great and irreparable loss he and others having the welfare of the Society at heart, have suffered by her untimely end. The meeting further records its deep sense of gratitude to the universally lamented deceased for the great blessings conferred on the members thereof by initiating them into the mysteries of Theosophy, and opening up invaluable treasures of knowledge before them in the shape of *Isis Unveiled*, *Secret Doctrine*, and several other kindred publications, the fruits of her prolific pen."

I remain,
Dear Sir and Brother,
BEZONG ADERJI, *President*.

Extract from the Proceedings of a Meeting of the Krishna Theosophical Society, Guntur, dated 14th May, 1891.

"The members present deeply lament the loss they have sustained in the death of Madame Blavatsky, the Co-Founder of the Theosophical Society, and they wish to place on record their recognition of the valuable services rendered by her to India and to Humanity."

Extract from the Proceedings of a Meeting of the Trichinopoly Branch, dated 17th May, 1891.

"*Resolved*, that this branch do record the extreme sorrow felt by the members for the irreparable loss which the death of H. P. B. has occasioned to the Theosophical movement."

DUMRAON THEOSOPHICAL SOCIETY, *15th May*, 1891.

MY DEAR SIR AND BROTHER,

A meeting of the Fellows and sympathisers of the Dumraon Theosophical Society was held in the premises of Babu Devi Prasad, on Wednesday, the 13th May, 1891. They all in a body heard this heart-rending news of the death of our most revered Sister, Madame Blavatsky, with deepest regret. Her untimely death, before fulfilling her mission, is not only a heavy loss to the Society, but to the whole world at large.

May God rest her soul in peace in the abode of everlasting bliss.

Yours faithfully,
OMRAO ALI.
Secretary, Dumraon Theosophical Society.

Telegrams condoling on the death of Madame Blavatsky were received from many members and branches, and they will be published in detail in the next *Theosophist*.

Our Bombay Fellows have issued the following protest in answer to Anglo-Indian prejudice.

To the Editor of the *Times of India*.

SIR,—The lamentation and grief with which the news of Madame Blavatsky's death will be heard by Theosophists throughout the world have been greatly intensified by the wild aspersions and wanton insults

with which you have sought to stain her pious memory in a libellous paragraph which appears in the editorial columns of your issue of the 11th inst.

You call Madame Blavatsky an "arch-impostor", a "professional impostor", &c., when you evidently do not know anything of her history, her writings, or her life. But Theosophists who know all these, and have held her in reverence and affection as a benign and devoted mother, are far more competent than you to estimate her life and character. In an age in which Mammon is universally and ardently worshipped and unrestrained licence to enjoy all sensual passions is the prevailing religion, it cannot be expected that Madame Blavatsky's sublime and lofty teachings, as to human life, its destiny, and duty, should evoke from modern materialistic writers any other obituary than is conveyed in such epithets as those with which you have chosen to stain her deathless memory.

As to your libellous statement that Madame Blavatsky "disappeared from Madras with a large sum of money collected from her dupes in India and Ceylon", every Theosophist knows the truth, and will not fail, at any expenditure of money, to vindicate her character from this base calumny. She had to leave Madras against her wishes, in a most critical state of health, on the urgent remonstrances of her medical advisers; and far from her having received a pie from anybody, she gave freely of her own resources towards the support of the Society; and if you had cared to know the truth, you could have easily ascertained it for yourself from the statements of receipts and expenditure which have been published from time to time in the *Theosophist* magazine for the information of the public.

As to the "cabinet trick" which emanated from the imagination of two employés dismissed from the service of Madame Blavatsky, it is not necessary to give any refutation to malicious statements that have been often authoritatively proved untrue.

That Madame Blavatsky always enjoyed the confidence, affection, and reverence of all Theosophists who knew her, and studied her writings, has been attested at every Convention, whether in Bombay, Adyar, London or America, at which Theosophists have met. We who have for years enjoyed the privilege of membership in the Society, and have full information concerning her personality and about the Society's affairs, are better able to sift the truth from falsehood than any journalist, however able, who has not made Theosophy a special study. The only effect of such aspersions as yours, to judge from past experience, is to give a renewed impulse to the Theosophical movement, which, notwithstanding the calumnies of enemies and detractors who are unable to appreciate its true significance and character, has marvellously expanded, and which may achieve yet greater triumphs than it has hitherto done, in the world of literature, science and philosophy.—We are, &c.

Tookaram Tatya.
K. M. Shroff.
Pherzshaw Rustomjee Mehta.
J. N. Unwalla, M.A.
C. L. Peacocke, Lieut., Royal Artillery.
W. Beale, Lieut., 5th B. L.I.
J. K. Daji, L. M.& S.
Jamshedjee F. Madon.
Martandrow Babaji Nagnath.
Panachand Anandji Parekh.
V. C. Lonakar.
Darabshaw D. Writer, L.M. & S.
Pestonji Muncherji Gadiali, B.A.
Rustomji K. Modi.
Pherozshah Navroji Unvala.
Rustomji Muncherji Mobedji.
Sorabji Framji Madon.
Hormasji Jamshedji Unvala.
Dinshaw Dorabji.
Manchersha Kavasji Doctor.
Chagan Kheraj.
Nasarwanji Framji Bilimoria.
Bomonji Hormusji Mistri.
Dhunji Khimji.
S. Ragavendrao.
M. M. Shroff.
Jamshedji D. Karani.
D. D. Jussawalla.
Khodabux Sheermahomed.

Rustomji Navroji Unwalla.	Pestonji Hormasji Master.
Samuel Hyem.	Jamnadas Premchand Nananvati, L. M. & S.
Pestonji D. Mahaluxmivala.	
Hormasji Dadabhoy Suntook.	Abbasali A. Hathiwala.

*** In the interests of fair play we have no objection to allow Madame Blavatsky's admirers to have their say, especially when they have the courage to sign their names. We cannot, however, open our columns to a discussion on the subject.—Ed. *T. of J.*

CEYLON.

Mrs. Elise Pickett, of Melbourne, and Miss Pickett have both come to Ceylon to assist in the work of the "Women's Educational Society". So that when Mrs. Musæus Higgins arrives from the United States we shall have three experienced teachers and Theosophists to carry on the work.

Ceylon Letter.

(From our own correspondent.)

We were very grieved to hear the news of the death of our revered Madame H. P. B. through Reuter's local agency. The news spread far and wide and a sad gloom was cast on all Buddhists, who hold the deceased in grateful remembrance. The local Press chronicled the event, giving short sketches of the life of the deceased lady, with particulars gathered mainly from Mr. Sinnett's Memoir of Mdme. Blavatsky.

No sooner was the news received in the metropolis than telegrams announcing the sad event were despatched to our country stations, and all Buddhist Schools were closed for two days as a mark of respect to the memory of one deeply loved by us all.

The Colombo Theosophical Society called a special meeting of its members, and there it was resolved that, in accordance with the native customs and ceremonies, the rites performed after the death of a person be carried out locally every year, on the 17th of May, to commemorate the sad event, and besides the Society has it in contemplation to erect a Brass Tablet in the Theosophical Hall at the Pettah in memory of the deceased lady.

On the night of the 16th May, at the usual weekly sermon preached at the Theosophical Hall, there was a good gathering present, despite the inclemency of the weather. The service that night was conducted by H. Dewamitta Thero, Vice Principal of the Oriental College, and before the sermon the officiating monk made an excellent and very touching reference to the death of Mdme. Blavatsky. On the following day—Sunday—in accordance with our customs, the Society invited twenty-seven monks to partake of their food and accept alms. For the mid-day meal the monks arrived and the Committee of the T.S. as stewards waited on the Priests and distributed the food. One of the monks was also presented with the *Atapirikara*—the eight articles or things which a Buddhist Priest is entitled to possess during his life on earth. These were a begging bowl, a one-fold robe, a two-fold robe, a waist cloth, a waist band, a needle and some thread, a razor and a water strainer.

Then a feast to a large number of beggars, who swarm in the streets of Colombo, was given, and with their dismissal the proceedings terminated. Great credit is due to Brother W. F. W. Wijeysekera, the Secretary, for the excellent manner he carried out the programme of the day. This day next year and the following years the same ceremonies will be held in sacred memory of our revered Mdme. H. P. Blavatsky.

Grand preparations are going on for the celebration of the Wesak Festival, which will take place on the 23rd. Wesak is the name of the month corresponding to the English May. The festival falls on the full

moon day of that month, when the Lord Buddha was ushered into the world to preach his sublime philosophy. Midday, the anniversary of his birth, is celebrated with great *éclat* by all Buddhists. The day is a public holiday throughout Ceylon and the Buddhists spend it right loyally.

We have just now heard that Mr. Keightley, General Secretary of the Indian Section, is shortly expected at Colombo. He is coming, I believe, to meet Col. Olcott, who is on his way from Australia to Colombo.

To-day, May 23rd, is the day of the Wesak Festival. It has dawned with much brightness and has cheered the hearts of all. The day has passed with great success. The *Times of Ceylon*, of May 25th, writes thus of the Festival:—"The Festival this year was observed with great enthusiasm by the Buddhists, the decorations were more variegated and more profuse than on previous occasions. The Theosophical Hall and the Sangamitta Girls' School, two strongholds of the Buddhists, were prettily decorated and their illuminations at night were brilliant; the Buddhist flag, representing the colours of the halo of Buddha, was suspended from every Buddhist housetop or porch. The temples were thronged with a crowd of devotees, *upâsikas* and followers. In the Colombo District the Kelany Temple was visited by several thousands of followers, their pilgrimage commencing from Friday night and ending on Saturday night. This temple is much resorted to owing to a belief among the Buddhists that it was visited by this Great Teacher years ago, and the place therefore is a very popular resort. Besides the large number of pilgrims that travelled down to Kelany by special trains, a larger number found their way to the ancient *Vihâra* in bullock waggons, hackeries, rickshaws, and carriages. Among the pilgrims were a large number of Tamil Hindus. Several European ladies and gentlemen also drove down to the place to see the sight, which was one well worth witnessing.

"Entering the *Vihâra* you pass the outer hall and come to the *Sanctum Sanctorum*, where on a slight elevation is placed a colossal image of Buddha, in a recumbent position. At the shrine here the pilgrims make their floral offerings, which they bring in with their arms uplifted. The graceful flower of the areca nut is chiefly used in these offerings. A procession with elephants bearing on their backs pretty *stûpa*-like receptacles, containing relics, paraded the Temple yards, and the scene was brought to a close when the huge animals knelt down and touched the ground with their heads opposite the *Vihâra* door as a tribute to Gautama Buddha. When the elephants knelt the crowd of worshippers shouted '*Sadhu! Sadhu!*' with one accord and then wended their way."

SINHALA PUTRA.

"Sangamitta" School,
Maradana, Colombo, Ceylon.
May 12th, 1891.

To the Editor of LUCIFER.

DEAR MADAME AND SISTER,

We were pained to hear of the sad news of the death of our dearly beloved and revered Madame H. P. Blavatsky, conveyed to Ceylon by Reuter yesterday as a Press Telegram.

A sad gloom has been cast by the painful news, and we beg on behalf of the Women's Educational Society to record our sense of the deepest regret at the irreparable loss sustained by us all, at the death of our dear and revered sister.

The Girls' Schools under the Society's direction, all over Ceylon, were

closed to-day, and teaching will be suspended till the day after to-morrow, out of respect to the memory of the deceased lady.

We are,
Yours sorrowfully,
O. L. G. A. Weerakoon, *President.*
D. L. Jayasinha, *Secretary.*
J. Hewawitarana, *Treasurer.*

AUSTRALASIA.

The President-Founder is reported to have greatly profited in health by his tour in Australia, and to feel almost his old self again. Five new and strong branches are the result of his holiday so far.

The Formation of an Australasian Section.

The tour of the President-Founder in Australia has already achieved very successful results. On the arrival of Col. Olcott at the antipodes he found a charter of the society extant in Queensland, which had been granted to the late C. Hartmann, under the name of the "Toowomba T.S." Mr. Hartmann had also endeavoured to found a Branch at Brisbane, the capital, had held some meetings and a charter had been issued, but both these efforts had proved abortive. Subsequently a Branch had been founded at Melbourne owing to the exertions of Mrs. Elise Pickett. There were also Branches at Wellington, N.Z., and Hobart, Tasmania, each of which contained some excellent people in their membership.

On the President's arrival, therefore, there were only three active Branches of the T.S. in Australasia, and much prejudice existed against the Society. But the President's settlement of the Hartmann Bequest to the T.S., by which he returned £4,000 of the £5,000 to the heirs of our late brother, completely changed the tide of public opinion. Great interest was manifested and Col. Olcott was invited to lecture in the capitals of Australia, where he founded Branches, the membership of which were of the best, both as to social position, influence and education. On the President's return he left behind him active Branches at Toowomba, Brisbane, Sydney, Melbourne, Wellington and Hobart, seven in all. The news of H. P. B.'s departure prevented the Colonel visiting New Zealand and Tasmania as he had intended; all arrangements had been made and additional Branches were to be founded. There being seven Branches on the roll, the President issued an order for the formation of an Australasian Section of the T.S. and appointed Dr. A. Carroll, of Sydney, a well-known scientific man, as General Secretary, and Mr. T. H. Willans as Assistant General Secretary.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST for June devotes the first page to a deep black-bordered notice of the departure of H.P.B. with the legend "She loved Humanity better than herself". Bertram Keightley leaves to Colonel Olcott the task of writing on H.P.B.'s life and work in the next number. The first paper is entitled "The Theosophical Society and H.P.B.", and is from the pen of our brother J. D. Buck. He writes as a student of Theosophy for over thirteen years, and as one who has never known H.P.B. personally, and therefore is free from any charge of any personal bias. He judges her by her written works and public acts, and pens a warm tribute of admiration and respect to one who was the greatest among us when alive, and who is now immeasurably beyond our greatest. Rama Prasad con-

tinues his learned and somewhat abstruse series of essays on "Astrology" according to the Hindus. He deals with the "celebrated five inductive methods, the triumphs of the Baconian system of Logic", and says, "Many people will be pained to know that they were known to ancient Indian Logic, and that their enunciation in the fifteenth century of the Christian era was only a very remarkable and striking illustration of the oft-repeated but practically never-admitted truism, that there is nothing new under the sun". But some surprised reader may say, "What on earth has Logic to do with Astrology?" Nothing in the West assuredly, but everything in the East, for the Hindus do not keep their arts and sciences in water-tight compartments, but make them mutually interdependent. The connection between the two is found in the Law of Vâsanâ, "the dwelling or fixing of some sort of vibratory motion in any substance—body or *mind*"; students of the philosophy of the Tatwas will find no difficulty in the statement. Anna Ballard follows with a paper on "Jacob Boehme" from Franz Hartmann's last work on the great German seer. All students of mysticism should know something of Boehme, the greatest of the untrained seers of the West. Nakur Chandra Bisvas writes on "Tulsi Das", the greatest of the Hindi poets, who flourished *circa* 1600 A.D., and wrote the great Hindi epic poem, the *Ramayan;* the paper is to be continued. "Martyrs, Victims, and Deserters" is a well-written and sensible paper by G. A. H. Johnston, in which the various classes of people who join the T.S. are passed in review, and the necessary characteristics of a true student of Theosophy interestingly sketched, together with the conditions of his progress. Purnendu Narayan Sinha next calls attention to the "Linga Purana", but in a somewhat uninteresting strain. We thought the "Obeah" papers were finished but find another contribution. *Jam satis!* The contribution of the Kumbakonam T.S. is a translation of the "Yoga-Tatwa Upanishad of the Krishna-Yajur Veda". It has a decidedly Hatha Yoga colouring. S. E. Gopala Charlu continues his learned papers on "The Daily Prayers of the Brahmins", and gives translations and commentaries of several very interesting Mantrams, and adds some legends in connection with them. Mr. Fawcett continues his scientific chat on "A Sleeping Titan", and expatiates on volcanoes and earthquakes.

THE PATH for June is headed by an article on "H.P.B.", by our respected colleague, William Q. Judge. It is the truest estimate of her character we have yet seen in print, and is written by one who knew what H.P.B. was. Katherine Hillard writes on "Reincarnation", treating particularly of "what it is that reincarnates", in a short but sensible paper. Harij concludes his interesting papers on the "Loss of the Soul". Speaking of the misunderstood dogma of the vicarious atonement, he says: "*Christos* (Buddhi-Manas) suffers not *for us*, but has suffered *like unto us;* has reached the state of at-one-ment through like passions and trials, and through overcoming evil as we must also overcome it. How else could he be our 'elder brother'? The sympathy and helpfulness of Christos dwell in the 'man of sorrows' who *remembers* the poor and the afflicted, the sinning and the sorrowing *which he once was*. Christos must have been at one with humanity through suffering, before he could be at one with divinity through participating in the divine nature." "The Echoes that Remain" is the title of a pretty story of the vision of a past love returning to him in his present incarnation. The story is pretty, but we do not think the philosophy sound. The love dreams of *one* incarnation are sufficient illusions to the occultist. W. Q. J. continues his important "Hidden Hints in the *Secret Doctrine*", one of these is: "as the solid earth began by being a ball of liquid fire, of fiery dust, and its protoplasmic phantom, so did man". Under the title, "The Theosophical Society", the editor writes: "All that the Society needs now to make it the great power it was intended to be is first, *solidarity*, and second, *theosophical education*. These are solely in the hands of its members. The first gives that resistless strength which is found only in union, the second gives that judgment and wisdom needed to properly direct energy and zeal." "Tea Table Talk" contains a beautiful and instructive story of a "Butterfly" that learned to soar to higher things. Our brother Alexander Fullerton writes on H.P.B., under the heading of "Tests of Character". They of her immediate circle, he says, "speak in no measured tones of her generosity, kindness, forgiveness of injuries, freedom from resentment, her patience with learners, her condemnation of wrong, selfishness, and incontinence, her amazing and ceaseless energy, her self-sacrifice, her indifference to money, her refusal to accept gifts, her cheerful poverty that her work may be sustained, her unreserved renunciation of ease, income, rest, and health for the cause of Theosophy. They, and such of us as have like, though less, experience, are uniform in testimony as to these

points. Strange that all such should be deceived, and that the true interpreters of her character should be journalists who never read a page of her writings, never attended a meeting of the Society she founded, never passed a day in her household, never even looked upon her face. The friends of Madame Blavatsky, those who knew and loved her, do not ask that the world should take her at their valuation. They ask merely that the rules of palpable common-sense should be admitted in any judgment of her, that testimony from those who know much should be thought weightier than testimony from those who know nothing, that every well-established principle in the interpretation of human character shall not be reversed in her case, that the unsupported assertion of a daily newspaper shall not be conceded the authority of a Court or the infallibility of a Scripture."

LE LOTUS BLEU for June contains a short life of H.P.B., mostly drawn from the *Incidents in the Life of Madame Blavatsky*, by A. P. Sinnett. The translation of the *Voice of the Silence* is continued; it keeps faithfully to the original for the most part, but there are one or two important mistakes which are, however, excusable in so difficult a subject. The major part of this number is taken up with Mme. de Neufville's sound translation of the *Key*, and an original paper, entitled "Les Barabbas d'Hier et d'Aujourd'hui", appears from the pen of "A. D."

THEOSOPHICAL SIFTINGS, Vol. vi, No. 6, contains a pleasantly-written and interesting paper on "Marriage in the Mineral World", by "E. A. W." The male and female poles are traced in metals, and shown to behave in the same way as in the more advanced kingdoms of nature. "Theosophy in Home Life" is by F. A. Brodie-Innes, and points out the duty of Theosophists in trying to foster every possible home sympathy. E. Frances Williams writes on "Happiness". She says, "Happiness is not pleasure, nor sensation, nor change, nor activity, nor gain, nor play, nor work, for these are fleeting, and happiness, to be happiness, must be lasting." In Vol. IV., No. 7, Dr. Franz Hartmann contributes an interesting compilation on "The Kingdom of Light and the Secret of Love", dealing with the Light of the Sages and its correspondences in the various mystical and religious systems. Jacob Böhme is still strongly in the Doctor's mind and he quotes many interesting passages. A curious mistake, however, is the identification of the term Jesus with the terms Logos, Iswara, etc., a correspondence that should be reserved for the Christos. The rest of the number is devoted to "Evolution and the Monad", by Katharine Hillard. It is a study from the *Secret Doctrine*, and far too condensed to be clear to the class of readers for whom the T.P.S. is intended. For those who know their *Secret Doctrine*, however, it is a useful digest.

Vol. IV., No. 8, contains a paper on "Eastern Psychology" by G. R. S. Mead. The writer endeavours to show that in it is to be found the "missing link" between religion and science. The writer of "The Astral Plane in the Physical Plane" seems occasionally to go wool-gathering. It is translated from the French, and is not a sound paper. To take an example: "Go", the author writes "to a distant provincial capital and try when there to think on those subjects which were the subject of your meditation in Paris, and you will instantly perceive the difference in the quality of etherical matter which floats in the atmosphere in the two places. Without knowing why, you will find that you are less intelligent, that your ideas are less abundant in the provincial capital than they were in Paris." Occultly this is absolutely untrue, unless the writer makes his remarks apply to the lower intelligence only, and to "ideas" born of *Kâma-Manas*.

THE THEOSOPHICAL FORUM, No. 24, speculates about the incarnation of adepts, and speaks about the "Astral Form" coming over with little change from one birth to another, so that the physical memory is preserved. This entirely depends upon the meaning given to the term "Astral Form". H.P.B. has taught us not to confuse the terms Astral Body and Astral Soul. Does A. K. by "Astral Form" mean the latter or former? We have much, however, yet to learn of the *Chhaya*, *Linga Sharira*, Astral Soul, Astral Form, and Astral Body; the days of such a simple recital of the "principles" as "Body, Double, Life, Animal Soul", &c., are past. "A Friend" queries, "Is *The Forum* entirely certain that logic and reason are the surest paths to Truth, that is, to the highest truths", and gets courteously corrected for questioning *The Forum's* "rationalism", which, after all, appears to have been waved about more as a Chinese-dragon flag to frighten the uninitiated than for any other reason. On the whole *The Forum* is a most instructive and common-sense little monthly.

THE VAHAN, No. 14, deals in the portion assigned to the "Enquirer" with some interesting queries, such as the advantages of cremation over interment, the difference between Western and Eastern

Occultism, and the Great Renunciation. There is no doubt that this is the most interesting department of the *Vâhan* and that it should be extended. No. 15 deals with questions on thought transference, "the kind of food best adapted to supply the physical condition for the education of the mind on theosophic principles", and the basis of the first object of the T.S.

ESTUDIOS TEOSOFICOS, No. 9, contains a well-written article by Nemo, entitled "To those who come"; it prints a translation of the address at the cremation of H.P B.'s body, and continues the translation of Mrs. Ver Planck's "Theosophical Catechism". No. 10 contains a very useful article on "Karma and Reincarnation", which is to be continued. H.P.B.'s address to the American Convention is translated and the general news of the Society is given. This useful periodical is without doubt the right thing in the right place and at the right time.

THE SPHINX for July is an interesting number. Dr. Carl du Prel reviews with critical approbation a lately-issued "History of Occultism," by Carl Kiesewetter; we note that Dr. du Prel claims spiritualism as a German more than an American science. Dr. Liébault concludes his articles on clairvoyance, giving some interesting illustrations. A cleverly-written but somewhat ghastly story is contributed by Hilarion Smerdis. We have received an advance proof of next month's editorial, entitled "The Theosophical Society in India and H. P. Blavatsky", by Dr. Frank Hartmann. Sketching the objects of the T,S., the writer speaks of the great services done by H. P. Blavatsky in drawing attention to Aryan philosophies, and proceeds to distinguish between her powers and the phenomena occurring in the presence of "mediums": "That which happens with mediums unconsciously and involuntarily, happened with her consciously and voluntarily. The phenomena of H.P.B. are as distinct from those of Spiritualists as the movements of a healthy person from those of an epileptic." The article is most interesting, and might well be issued in English for the benefit of those who do not read German.

As copies of the *Buddhist*, the *Prasnottara* and the *Teosofisk Tidskrift* have unfortunately not reached us this month, we are unable to notice them.

EL SILENCIO, No. 2, appears in a most artistic form and has already doubled its size. It continues the article of Thomas Williams on "Theosophy," and commences the translation of Olcott's "The Buddhist Catechism," by Memo. A feature of this number is the translation of some gems from the Sacred Books of the East and the works of theosophical authors. *El Silencio* is a well-written, well-printed and captivating little magazine.

The New Californian is a Monthly Journal of Art, Literature and Ethics, published at San Francisco. The major part of the journal is taken up by articles by our own Fellows. Mrs. Mercie M. Thirds writes on "The Old Mission of San Diego", Dr. Jerome A. Anderson contributes a paper, entitled "From Orient to Occident" and Allan Griffith pens a grand tribute to H.P.B. The number is headed by a verse from *The Voice of the Silence*. Can it be that we have another theosophical magazine? Anyhow, we cordially wish all success to *The New Californian*.

H.P. Blavatsky and the Theosophical Society is the title of a four page leaflet and the substance of a paper read before the Brooklyn T.S. and Aryan T.S. of New York, by Bro. William Main. It is an exceedingly well-composed paper and deals especially with the value of H. P. B.'s written works, the author being both a scientist and a scholar and therefore fully competent to give an opinion. He concludes his admirable paper as follows:—No soldier leading a 'forlorn hope', no Arnold Winkelreid breaking the phalanx by gathering the spears to his own heart, showed the heroism of H. P. Blavatsky, as for long years she sacrificed all that makes personal existence dear, endured all that makes life bitter, that we, and through us others, might be free.

"Our leader's work is done, and the world says, 'That is the end of Theosophy'. It is for us to make that idle prophecy either true or false. We may press on with renewed life and courage in the way that has been so wonderfully opened, or we may stand with nerveless hands and see that dull, heavy phalanx close again as it has done so many times in the past."

The Goodwill is the title of a new weekly issued under the auspices of the Calcutta Psycho-Religious Society. The objects of the Society, which has been in existence some three years, are to a great extent identical with our own. The Indian *Statesman*, of February 28th, says: "Its whole aim is to collect and study religious and psychological truths; and as a proof that its labours are appreciated, we may refer to the fact that the institution has a new local habitation, with a reading and

lecture room capable of accommodating about a hundred members. The past year was busily employed in the collection and examination of voluminous Sanskrit works, and in the preparation of lectures for delivery and publication. A paper on the medical aspects of the *Tantras* with a catalogue of metals, minerals and medicinal plants, investigated by the *Tantriks*, is also being compiled, and altogether the society shows unmistakable signs of vitality and progress." Some of their studies have been already printed in the *Theosophist* and *Indian Mirror*. We meet with many familiar names in the pages of *The Goodwill*, and evidently members of the T.S. have no inconsiderable share in the proceedings. The subscription is Rs. 4-8, and all communications should be addressed to Babu Kristo Chunder Bose, 82, Sham-Bazar Street, Calcutta. We wish every success to the new venture, but should like to see a Hindu title to the paper, and also the removal of a picture on the first page which is most unlovely, and in the style that the "dear spirits" much affect.

The Problem of Life is a monthly magazine "devoted to Spiritual Science and Philosophy as related to Universal Human Progress", and is edited by W. J. Colville and A. A. Chevaillier, and published by Lovell and Co., 142 and 144, Worth Street, New York City. It is certainly one of the most advanced periodicals of its kind. The June number contains an appreciative article from the pen of the senior editor, entitled "Helena Petrovna Blavatsky; the woman and her work: a brief tribute by W. J. Colville". Mr. Colville has also lectured in the Memorial Hall, Cleveland, Ohio, and in Berkley Hall, Boston, on the "Life and Writings of Mme. Blavatsky", and writes, "The interest in Theosophy at the present moment is intense; on the occasion of the delivery of this lecture, standing room was at a premium and all the city papers gave lengthy reports the following day. This address is not, properly speaking, a panegyric or eulogy, it is a temperate, candid review of the career of a world-renowned celebrity."

Our Budget.

SUBSCRIPTIONS TO EUROPEAN CONVENTION.

	£	s.	d.	
Already acknowledged	17	18	6	*Frs.* 65
Green, T.	0	5	0	
Morgan, Jun, I.	0	10	0	
Londini, Mrs.	0	10	0	
Wright, T. H.	0	10	0	
Gardner, F. L.	2	2	0	
L.	0	5	0	
L.	0	12	0	
Terrell, Mrs.	0	10	0	
Melian, Dr. José	0	10	0	
Montoliu, Senor F.	0	10	0	
E.	5	0	0	
Woolf, W. H.	0	2	6	
Pryse, J. M.	1	0	0	
Ayton, Rev. W. E.	0	10	0	
Evans, Mrs. C. A.	2	2	0	
Murray, V.	1	0	0	
Xifre, Senor José	1	0	0	
Roriralta Borrell, Senor	0	10	0	
Kingsland, W.	0	10	0	
Wastall, A.	0	10	0	
Ham, J. J.	0	2	6	
Geary, E. J.	0	5	0	
Harris, C. J.	0	10	0	
M.	0	5	0	
Johnson, Mrs. C. M.	0	6	0	
Magee, H. M.	0	5	0	
Jeffcock, Mrs. S.	1	0	0	
H. A. V.	1	1	0	
Schwickert, Lieut. F.				Gldn. 2
Knight, W. S.	0	1	6	
King, Alfred	0	10	0	
Wilmet, Mme. V, G.	1	0	0	
Härnqvisf, W.	0	11	0	
Tippets, Mrs. M. E.	1	1	0	
Edge, S. V.	0	10	0	
Hannah, R.	2	2	0	
Ekstein, F.				Gldn. 10
W. W. W.	1	1	0	
McNish, J.	0	10	0	
Staples, J. C.	1	1	0	
Ingham, C. B.	2	0	0	
Hand, Major	5	0	0	
Lindsay, W.	1	0	0	
Bradford Lodge T.S.	1	0	0	
Scoble, J. C.	0	5	0	
Swedish Branch	7	0	0	
Liljeqvist A.				Kr. 2
Alexander, Otho	0	10	0	
Menelas, P.	0	10	0	
Crow, E. J.	1	0	0	
H.P.B. per H.S. Olcott	10	0	0	
	£76	4	0	

Fr. 65
Gldn. 12
Kr. 2

EDWARD T. STURDY, *Treasurer.*

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LUCIFER.

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The Editor does not hold herself responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.

The Blessings of Publicity.

A WELL-KNOWN public lecturer, a distinguished Egyptologist, said, in one of his lectures against the teachings of Theosophy, a few suggestive words, which are now quoted and must be answered:—

"It is a delusion to suppose there is anything in the experience or wisdom of the past, the ascertained results of which can only be communicated from beneath the cloak and mask of mystery. . . . Explanation is the Soul of Science. They will tell you *we cannot have their knowledge without living their life.* . . . Public experimental research, the printing press, and a free-thought platform, have abolished the need of mystery. It is no longer necessary for science to take the veil, as she was forced to do for security in times past," etc.

This is a very mistaken view in one aspect. "Secrets of the purer and profounder life" not only *may* but *must* be made universally known. But *there are secrets that kill* in the arcana of Occultism, and unless a man *lives the life* he cannot be entrusted with them.

The late Professor Faraday had very serious doubts whether it was quite wise and reasonable to give out to the public at large certain discoveries of modern science. Chemistry had led to the invention of too terrible means of destruction in our century to allow it to fall into the hands of the profane. What man of sense—in the face of such fiendish applications of dynamite and other explosive substances as are made by those incarnations of the Destroying Power, who glory in calling themselves Anarchists and Socialists—would not agree with us in saying:—Far better for mankind that it should never have blasted a rock by modern perfected means, than that it should have shattered the limbs of one per cent. even of those who have been thus destroyed

by the pitiless hand of Russian Nihilists, Irish Fenians and Anarchists. That such discoveries, and chiefly their murderous application, ought to have been withheld from public knowledge may be shown on the authority of statistics and commissions appointed to investigate and record the result of the evil done. The following information gathered from public papers will give an insight into what may be in store for wretched mankind.

England alone—the centre of civilization—has 21,268 firms fabricating and selling explosive substances.* But the centres of the dynamite trade, of infernal machines, and other such results of modern civilization, are chiefly at Philadelphia and New York. It is in the former city of "Brotherly Love" that the now most famous manufacturer of explosives flourishes. It is one of the well-known respectable citizens—the inventor and manufacturer of the most murderous "dynamite toys"—who, called before the Senate of the United States anxious to adopt means for the repression of a *too free trade* in such implements, found an argument that ought to become immortalised for its cynical sophistry:—"My *machines*", that expert is reported to have said—"are quite *harmless to look at;* as they may be manufactured in the shape of oranges, hats, boats, and anything one likes. . . . Criminal is he who murders people by means of such machines, not he who manufactures them. The firm refuses to admit that were there no supply there would be no incentive for demand on the market; but insists that every demand should be satisfied by a supply ready at hand."

That "supply" is the fruit of civilization and of the publicity given to the discovery of every murderous property in matter. What is it? As found in the Report of the Commission appointed to investigate the variety and character of the so-called "infernal machines", so far the following implements of instantaneous human destruction are already on hand. The most fashionable of all among the many varieties fabricated by Mr. Holgate, are the "Ticker", the "Eight Day Machine", the "Little Exterminator", and the "Bottle Machines". The "Ticker" is in appearance like a piece of lead, a foot long and four inches thick. It contains an iron or steel tube, full of a kind of gunpowder invented by Holgate himself. That gunpowder, in appearance like any other common stuff of that name, has, however, an explosive power two hundred times stronger than common

* Nitro-glycerine has found its way even into medical compounds. Physicians and druggists are vying with the Anarchists in their endeavours to destroy the surplus of mankind. The famous chocolate tablets against dyspepsia are said to contain nitro-glycerine! They may save, but they can kill still more easily.

gunpowder; the "Ticker" containing thus a powder which equals in force two hundred pounds of the common gunpowder. At one end of the machine is fastened an invisible clock-work meant to regulate the time of the explosion, which time may be fixed from one minute to thirty-six hours. The spark is produced by means of a steel needle which gives a spark at the touch-hole, and communicates thereby the fire to the whole machine.

The "Eight Day Machine" is considered the most powerful, but at the same time the most complicated, of all those invented. One must be familiar with handling it before a full success can be secured. It is owing to this difficulty that the terrible fate intended for London Bridge and its neighbourhood was turned aside by the instantaneous killing instead of the two Fenian criminals. The size and appearance of that machine changes, Proteus-like, according to the necessity of smuggling it in, in one or another way, unperceived by the victims. It may be concealed in bread, in a basket of oranges, in a liquid, and so on. The Commission of Experts is said to have declared that its explosive power is such as to reduce to atoms instantly the largest edifice in the world.

The "Little Exterminator" is an innocent-looking plain utensil having the shape of a modest jug. It contains neither dynamite nor powder, but secretes, nevertheless, a deadly gas, and has a hardly perceptible clock-work attached to its edge, the needle of which points to the time when that gas will effect its escape. In a shut-up room this new "vril" of lethal kind, will *smother to death, nearly instantaneously*, every living being within a distance of a hundred feet, the radius of the murderous jug. With these three "latest novelties" in the high season of Christian civilization, the catalogue of the dynamiters is closed; all the rest belongs to the old "fashion" of the past years. It consists of hats, *porte cigars*, bottles of ordinary kind, and even *ladies' smelling bottles*, filled with dynamite, nitro-glycerine, etc., etc.,—weapons, some of which, following unconsciously Karmic law, killed many of the dynamiters in the last Chicago *revolution*. Add to this the forthcoming long-promised Keely's vibratory force, capable of reducing in a few seconds a dead bullock to a heap of ashes, and then ask yourself if the *Inferno* of Dante as a locality can ever rival earth in the production of more hellish engines of destruction!

Thus, if purely material implements are capable of blowing up, from a few corners, the greatest cities of the globe, provided the murderous weapons are guided by expert hands—what terrible dangers might not arise from magical *occult* secrets being revealed, and allowed to fall into the possession of ill-meaning persons! A thousand times

more dangerous and lethal are these, because neither the criminal hand, nor the *immaterial*, invisible weapon used, can ever be detected.

The congenital *black* magicians—those who, to an innate propensity towards evil, unite highly-developed mediumistic natures—are but too numerous in our age. It is nigh time then that psychologists and believers, at least, should cease advocating the beauties of publicity and claiming knowledge of the secrets of nature for all. It is not in our age of "suggestion" and "explosives" that Occultism can open wide the doors of its laboratories except to those who *do* live the life.

H. P. B.

"We are always the martyrs of our own faults."

"DO not be proud of having borne your misfortune. Could you have done otherwise?"

"Suffering is our most faithful friend. It always returns. Often it changes its garb, and even its countenance; but we soon recognize it by its cordial and intimate embrace."

"DO not complain of your suffering; it teaches you to succour others."

"Suffering is sensitive and clairvoyant. Happiness has firmer nerves, but not so true an eye."

"A beast seeks solitude in pain. Man alone makes a parade of his misery."

"Every one of our actions is rewarded or punished; only we do not admit it."

"After death the body dissolves into atoms; why should the soul remain one? Perhaps it also forms a thousand essences which spread through space."

"There is a repulsive goodness, as well as an attractive wickedness."

"You cannot teach people to speak your language unless you can speak theirs."

"What you find agreeable in one person is insupportable in another—which is it that blinds you: sympathy or antipathy?"

"For a number of years you are afraid to trust to your own observation because it differs from that of others."

"People refuse to believe what is opposed to the laws of nature; but do they understand the laws of nature?"

"Comparisons spoil impressions, as resemblances spoil faces."

"By dint of writing much on the works of others, people end by fancying themselves superior to them. But for the conviction that Jesus is God, preachers would find him of mediocre intelligence."

Carmen Sylva, *Thoughts of a Queen.*

"H.P.B.'s" Departure.

THERE are certain bereavements which one would prefer to bear in silence, since words are too poor to do them justice. Under such an one the members of the Theosophical Society, and I, especially, are now suffering. Our loss is too great for adequate expression. Ordinary friends and acquaintances may be replaced, even in time forgotten, but there is no one to replace Helena Petrovna, nor can she ever be forgotten. Others have certain of her gifts, none has them all. This generation has not seen her like, the next probably will not. Take her all in all, with her merits and demerits, her bright and her dark moods, her virtues and her foibles, she towers above her contemporaries as one of the most picturesque and striking personages in modern history. Her life, as I have known it these past seventeen years, as friend, colleague and collaborator, has been a tragedy, the tragedy of a martyr-philanthropist. Burning with zeal for the spiritual welfare and intellectual enfranchisement of humanity, moved by no selfish inspiration, giving herself freely and without price to her altruistic work, she has been hounded to her death-day, by the slanderer, the bigot and the Pharisee. These wretches are even unwilling that she should sleep in peace, and are now defiling her burial urn in the vain hope of besmirching her memory—as the Roman Catholics have those of Cagliostro and St. Germain, her predecessors—by their mendacious biographies. Their scheme will fail, because she has left behind her a multitude of witnesses ready to do justice to her character and show the purity of her motives. None more so than myself, for, since our first meeting in 1874, we have been intimate friends, imbued with a common purpose and, in fraternal sympathy, working on parallel lines towards a common goal. In temperament and abilities as dissimilar as any two persons could well be, and often disagreeing radically in details, we have yet been of one mind and heart as regards the work in hand and in our reverent allegiance to our Teachers and Masters, its planners and overlookers. We both knew them personally, she a hundred times more intimately than I, and this made the rupture of our relationship as unthinkable a question as the dissolution of the tie of uterine brotherhood. She was to me a sister in a peculiar sense, as though there had been no period of beginning to our alliance, but rather a psychical consanguinity which dated from anterior earth-lives. She was pre-eminently a double-selfed personality, one of them very antipathetic to me and some others. Her almost constant ill-health and the want of touch between herself and modern society made her irritable, unquiet and often—I thought—unjust.

But she was never commonplace. I loved her for the other, the higher self, which was also the most mysterious. One seeing us together would have said I had her fullest confidence, yet the fact is that, despite seventeen years of intimacy in daily work, she was an enigma to me to the end. Often I would think I knew her perfectly, and presently discover that there were deeper depths in her self-hood I had not sounded. I never could find out *who she was*, not as Helena Petrovna, daughter of the Hahns and Dolgoroukis, whose lineage was easy to trace, but as "H.P.B.," the mysterious individuality which wrote, and worked wonders. Her family had no idea whence she drew her exhaustless stream of curious erudition. I wrote and asked her respected aunt the question, soon after the writing of "Isis Unveiled" was begun, but she could afford no clue. Madame Fadeyef replied: "When I last saw her"—some five years previously—"she did not know, even in her dreams, the learned things you tell me she is now discussing". I helped H.P.B. on that first of her wonderful works, "Isis," and saw written or edited every page of the MSS. and every galley of the proof-sheets. The production of that book, with its numberless quotations and its strange erudition, was quite miracle enough to satisfy me, once and for all, that she possessed psychical gifts of the highest order. But there was far more proof than even that. Often and often, when we two were working alone at our desks far into the night, she would illustrate her descriptions of occult powers in man and nature by impromptu experimental phenomena. Now that I look back to it, I can see that these phenomena were seemingly chosen with the specific design of educating me in psychical science, as the laboratory experiments of Tyndall, Faraday or Crookes are planned so as to lead the pupil *seriatim* through the curriculum of physics or chemistry. There were no Coulombs then above the mud, no third parties to befool, none waiting for jewelry presents, or Yoga powers, or special tips about the short cut to Nirvana: she merely wanted my literary help on her book; and, to make me comprehend the occult laws involved in the moment's discussion, she experimentally proved the scientific ground she stood upon. More things were thus shown me that have never been written about, than all the wondrous works the public has read about her having done in the presence of other witnesses. Is it strange, then, that all the humbugging tales and reports by interested critics, about her trickery and charlatanry, failed to shake my knowledge of her real psychical powers? And what wonder that I, who have been favoured beyond all others in the Theosophical Society with these valid proofs; who was shown by her the realities of transcendental chemistry and physics, and the marvellous dynamic potencies of the human mind, will, and soul; who was led by her into the delightful path of truth which I have ever since joyfully trodden; and who was made personally to see, know, and talk with the Eastern Teachers—what wonder that I have loved her as a friend, prized her as a teacher, and evermore keep her memory sacred? Living, I might quarrel

with her, but dead, I must only bewail her irreparable loss, and redouble my exertions to push on our joint work.

This seems the proper moment to answer many questions as to what I think about the Patterson-Coulomb-Hodgson cabal against my dear friend. The hostile papers are rechauffing *ad nauseam* those funeral baked meats. Wherever I lectured in Australia there were muck-rakes to stir up the fæculent compost. I say, then, that I do not consider the charges proven. More than that nobody can go, unless he should have the gift of reading the innermost consciousness of the accusers and accused. On the very day when the charges against her were first published in the *Times*, she—then in London—wrote that paper an indignant denial. I have seen no proof since then to support the contrary. The alleged letters to Mme. Coulomb were never shown her or me; the Coulombs stand self-impeached as to honesty of character; Mr. Hodgson's report evinces his dense ignorance at the time of psychical and mediumistic laws and the indispensable rules of spiritualistic research, even of the commonest rules of legal evidence; the elaborate Nethercliff analysis of the Koot Hoomi and H.P.B. letters is a farce to the experienced psychologist, and moreover was completely nullified by the contradictory analysis made by the equally noted sworn expert of the Imperial High Court of Berlin; and H.P.B.'s life and labours distinctly give the lie to the injurious suppositions put forth against her. Finally, we have the convincing fact of her having exhibited weird psychical powers since her childhood, and especially while in New York, after the autumn of 1874, in the presence of many unimpeachable witnesses. I do not hesitate a moment, under the above circumstances, in accepting her simple denial in place of the most elaborate guessing and sophistical special pleading of her detractors. I may have been hypnotised, as alleged, but, if so, I do not know it.

Much has been made out of the fact that she did not go into Court to vindicate her character against the palpable libels of the Missionary and allied parties. For this *she is not to blame:* quite the contrary. But for my vehement protests she would have dragged the adversaries into the Madras Courts as soon as she got back from London, *via* Cairo, in 1884. A friend had offered her Rs. 10,000 to cover the expenses. It was then barely a fortnight before the time for the Annual Convention of our Society—December 27th, 1884—and I insisted upon her waiting until a Special Judicial Committee of the Convention should advise her as to her proper course. We were—I told her—the property of the Society, and bound to sink our private preferences and selves for the public good. She was stubborn to that degree, that I *had to threaten to quit my official position* before she would listen to reason. The Convention met, and the case was referred to a Committee composed of Hindu Judges and other legal gentlemen of high official and private standing. They unanimously reported against H.P.B.'s going to law; for one reason, because there was but the shadow

of a chance of getting justice from a prejudiced Anglo-Indian jury, in any case involving questions of Eastern religious science *(Yoga)*, or the existence of (to process-servers) inaccessible Mahatmas; and, for another, because neither a favorable nor unfavorable verdict would be likely to change the opinions of those respectively who knew, and did not know the truth about psychical powers *(Siddhis)*, and her possession of them; while, finally, the most sacred feelings of Hindus and Buddhists were sure to be outraged by the ribald banter of counsel when cross-examining the witnesses as to matters of personal knowledge or belief. The Convention adopted unanimously the views of the Committee, and H.P.B. was forced to yield to the majority and nerve herself up to bear the consequences. The outrageous Salem Riot case, which was then fresh in the public memory, gave great weight to the Committee's decision in the present instance. Though restrained, H.P.B. was not convinced, and but for the constant opposition of her best friends, would have gone into Court at several later stages of the controversy, when the grossest personal insults were used as bait to entice her into the trap set by her enemies, whose bitterest spite has ever been against her personally. She chafed like a caged lioness, and thus aggravated her physical ailments, *viz.*, a form of Bright's disease, an affection of the heart, and a tendency towards apoplexy. The climate enfeebled her, and the worry was killing her so fast that her medical adviser at last gave me the following certificate:

"I hereby certify that Madame Blavatsky is quite unfit for the constant excitement and worry to which she is exposed in Madras. The condition of her heart renders perfect quiet and a suitable climate essential. I, therefore, recommend that she should at once proceed to Europe and remain in a temperate climate, in some quiet spot.

(Signed) MARY SCHARLIEB,
31-3-85. M.B. and B.Sc., *London*."

Dr. Scharlieb privately warned me that H.P.B. was liable to drop down dead at any moment in one of her paroxysms of excitement. I lost no time after that—you may believe—in sending her away to Italy in the most unobtrusive way possible. Dr. Scharlieb's husband superintended her embarkation, providing the stretcher upon which she was carried, and arranging with the captain of the French steamer for hoisting her aboard from the small boat, in an invalid chair hung in slings. This was the pretended flight from Madras to escape being cited as a witness in a case then pending—for which calumny the Rev. Mr. Patterson, of the Scottish Mission, made himself responsible in print. Since that day our dear friend never saw India again in the body. From then until the day of her death she was under constant medical care, most of the time extremely ill and suffering. Twice or thrice I urged her to come out for at least one cold-weather season; she was willing, but her physician, Dr. Mennell, positively refused consent, alleging that she would most probably die at sea. In January and February, 1885, she had been at death's door, and twice within

a month I had been summoned back from Rangoon to receive her last wishes.

On the 21st March, 1885, she addressed the General Council, insisting upon their granting her permission to retire from office, saying: "My present illness is pronounced mortal by my medical attendants, and I am not promised even one certain year of life.....I leave with you, one and all, and to every one of my friends and sympathizers, my loving farewell. *Should this be my last word, I would implore you all, as you have regard for the welfare of mankind and your own karma, to be true to the Society and not to permit it to be overthrown by the enemy.*

"Fraternally and ever yours, in life and death,

(Signed) H. P. BLAVATSKY."

And yet, despite her horrible physical state, she worked on at her desk twelve hours a day, year in and year out. The monuments of her literary industry between 1885 and 1891 are "The Secret Doctrine", "The Key to Theosophy", The Voice of the Silence", "Gems from the East", the several volumes of her new magazine *Lucifer*, her contributions in Russian and French to continental magazines, a great bulk of unpublished MSS. for Vol. III. of the "Secret Doctrine", and her Esoteric Section, or private school of instruction in occult philosophy and science, which, at her death, numbered between one and two thousand pledged and enthusiastic pupils. Is this charlatanism, this tireless labour of brain and soul to collate and spread knowledge for the profit of others? If so, let us pray for the evolution of many charlatans. Does any unprejudiced person believe that one who could show such self-sacrifice and display such encyclopædic learning, would stoop to the petty and profitless trickery outlined in the insinuations and charges of her accusers? For pity's sake, let the dead lioness lie in peace, and seek a more ignoble carcase upon which to vomit.

It is amazing, the shallow falsehoods that have been—nay, are at this very hour of writing being—circulated against her. Among them, perhaps the wickedest are charges of immorality,* because the fact is—as a surgical certificate of an eminent German specialist proves—that she was physically incapable of indulging in such conduct, and of being a mother. This disposes of a number of vile stories to her prejudice. But nobody who had passed one day in her company could entertain the least suspicion of her feeling like other women in these matters—if there were ever a sexless being, it was she. Nor did she ever, in the years of our acquaintance, drink a glass of any kind of liquor. She smoked incessantly, no doubt, after her national Russian fashion, and she used strong language, and was eccentric to a degree, in most things of a conventional nature; but she was neither thief, harlot, drunkard, gambling-house keeper, nor any one of the other dozen criminal things she has been recklessly charged with being, by a set of scurvy writers not worthy of cleaning her shoes. Her day of

* Damnable calumnies which have been most widely circulated by conservative (!) papers.

vindication is not yet come, nor am I, long her most close friend, the fittest one to do her impartial justice. Yet it will come, and then the hand which pens the verdict of posterity will undoubtedly write her honoured name, not down among the poor charlatans who stake all upon the chance of profitless renown, but high up, beside that of Abou Ben Adhem, who loved his fellow men.

Upon receiving at Sydney by cable—and otherwise—the news of her sudden death, I cancelled my New Zealand and Tasmanian tours and took passage by the next steamer for Europe—on board which I am writing this with a heavy heart and stumbling pen. I have arranged by cable for a special meeting of the General Council at London, at which the future plans of the Society will be determined. While it will be impossible for us to replace H. P. B. by anyone this side the Himalayas, yet the work will go on as to its general lines without a moment's break. I have anticipated her death too many years to be discomfited and disheartened by it, now that the bolt has fallen. We had each our department of work—hers the mystical, mine the practical. In her line, she infinitely excelled me and every other of her colleagues. I have no claim at all to the title of metaphysician, nor to anything save a block of very humble knowledge. Even though not another page of mystical teaching should be given, there is quite enough to afford this generation key after key to unlock the closed portals of the hoary temple of truth. The thirsters after novelty may be downcast, but the real mystic will lack nothing which is essential.

Postscriptum.—Colombo, June 10th. Upon arrival, I get the full particulars of our direful catastrophe. H. P. B. breathed her last at 2.25 P.M. on Friday, the 8th May; sitting in her big arm-chair, her head supported by her dear friend Miss Laura Cooper, her hands held by Messrs. Wright and Old, members of her staff. Her devoted and unselfish physician, Dr. Z. Mennell, had left her but about an hour before, convinced that she would recover. There had been a sudden reaction, and, after an ineffectual struggle for breath, she passed out into the shadow-world—the vestibule of the world of light and perfect knowledge. Her remains were, at her request, cremated at Woking, near London, in presence of a considerable number of her and the Society's friends. The ashes were recovered after a brief delay of two hours, and are to be preserved in a silver urn. The London press teemed with articles, mostly of an unkind and personal character, yet all agreeing in the acknowledgment of her personal greatness. The *Birmingham Gazette* of May 12th puts the case thus sententiously: "Mme. Blavatsky was either a woman of most transcendent power with a mission almost divine, or she was the most shameless charlatan of the age". We, her intimates, do not hesitate to place her in the first category.

"If she were an impostor," says the *B.G.*, "and deliberately an impostor, no words

can express the abhorrence with which her impiety and mendacity must be regarded. If she were not an impostor, but 'a messenger from the Masters', the world, as it awakens to the truth, will ever regret that it refused to receive her, and that to the last it ridiculed her doctrines, and suspected her motives. In Mme. Blavatsky's life there is no black spot to be detected by the microscope of the critic. She did good deeds. She preached purity and self-denial. She taught that virtue was excellent for virtue's sake. Her philanthropy was well-known, and her beneficent labours for the East End slaves have been acknowledged and appreciated. So far as personal example could testify, she was a woman worthy of admiration. But the moment her religion was considered, and more specially the means taken to prove its righteousness and its divine inspiration, confidence was shaken."

This is the crux: let posterity judge between her and her detractors.

"No doubt"—continues the same paper—"these people are in sincere belief. We are loth to call Mme. Blavatsky a schemer, a fraud, and an impious romancer. We prefer to think that she laboured under hallucinations, and that in a desire to do great good she was led to trickery, subterfuge, and deceit. It is not wonderful that she obtained a following; it is only deplorable.

* * * * * * * *

"There is only one redeeming feature in the Theosophic movement. It aimed at making man regard his life as precious, and as worthy of purification; and it endeavoured to lead the human race to regard themselves as one community, united in the great effort to learn their relationship to each other and to their Maker."

We need not quarrel about theological terms, since our critic concedes that we follow aims so noble as those above defined. Only a truculent bigot would deny us this justice.

Our private advices from London relate that letters and telegrams of condolence came pouring in. My experience in Australia and here at Colombo, has been the same. I gratefully thank all friends for their kindness. Our Buddhist schools in Ceylon were closed for two days as a mark of respect, and after my lecture on "Australia", at Colombo, on the evening of the 12th June, I took promises of subscriptions to the amount of Rs. 500 towards a "Blavatsky Scholarship Fund", the interest upon which is to be devoted to the support of two Buddhist girls attending our schools. Some thought of putting up memorial tablets, but I considered this the better plan. It is what I myself should prefer, and I am sure she would also. What are grand tablets or statues to this tired pilgrim who has gone out from our sight into the presence of the KNOWERS? Let her memorial be the golden precepts she has translated from the Mystic Volume. Let the mourning disciple weep—not for her death, but for what she had to suffer in life, in body and soul, unjustly or justly, as her *Prarabdha Karma* may have worked it out. She knew the bitterness and gloom of physical life well enough, often saying to me that her true existence only began when nightly she had put her body to sleep and went out of it to the Masters. I can believe that, from often sitting and watching her from across the table, when she was away from the body, and then when she returned from her soul-flight and resumed occupancy, as one might call it. When she was away the body was like a darkened house, when she was there it was as though the windows were brilliant with lights within. One who has not

seen this change, cannot understand why the mystic calls his physical body, a "shadow".

H.P.B.'s enthusiasm was a quenchless flame at which all our Theosophists lit their torches, an example which stirred the sluggish blood like the sound of a war trumpet.

Finished is thy present work, Lanoo. We shall meet again. Pass on to thy reward.

H. S. Olcott, P.T.S.

What H. P. B. did for me.

My first introduction to H. P. B. took place at an important meeting of the London Lodge T. S. in Mr. Hood's rooms in Lincoln's Inn, where she suddenly and most unexpectedly made her appearance, having come over at a moment's notice from Paris in obedience to that voice whose commands were ever her absolute law. From the time when I first looked into her eyes, there sprang up within me a feeling of perfect trust and confidence, as in an old and long-tried friend, which never changed or weakened, but rather grew stronger, more vivid, and more imperious as close association taught me to know the outer H. P. Blavatsky better. Not that I could always understand her motives and actions; on the contrary many a night has been spent in pondering, in anxiously seeking a clue—that could not be found. But, however puzzled, I could never look into her eyes without feeling sure that "it was all right somehow", and again and again the feeling was justified—often months or even years afterwards—when the turning of some corner in the pathway of my own inner growth gave a new and more extended view of the past, and made its meaning so clear and obvious that instinctively the thought rose in the heart, "What a blessed fool I must be not to have seen that ages ago".

H. P. B., however, was very slow indeed to interfere with anyone's life, to advise or even to throw light upon its tangled skein—in words at least. When we first met, I stood at the parting of two very different life-roads; repeatedly did I ask her guidance and direction; well did she know that any words she spoke would be gladly, eagerly followed. But not one hint even could I extract, though she was acquainted in detail with all the facts. Seeing, at last, that I had no right to force upon another the responsibility for my own life—the first lesson she ever taught me—I decided on adopting the course which duty to others seemed to point out. All was settled, every preparation made, trunks and boxes packed for departure to enter on a new line of life. I was in the act of bidding her

farewell at midnight; she stopped me with the words, "If you do so and so (*i.e.* follow the course I had decided upon) the consequences will be thus" (*i.e.* disastrous to myself and others). We parted; by morning I had decided to act upon her warning, did so, changed the whole tenour of my life, and stand to-day in my present position. Looking back over the years that have fled since she uttered those few words, I see clearly that her warning would have been fulfilled with the certainty of fate, had I not heeded her voice; and though, since then, my debt of gratitude to her guiding and saving hand has grown like a mountain avalanche, yet I look back to those few minutes as perhaps the most decisive in my life.

But the debt owed to H. P. B. on this and similar scores is small compared with other items in the long account, which even the faithful and devoted service of many lives will fail to balance.

Born with the sceptical and scientific spirit of the closing 19th century, though brought up in the truest sense religiously, thought and study early dissolved away every trace of faith in aught that could not be proved, especially faith in any future such as is taught by creeds and churches. Entering on life with no surer guide than the "constitutional morality" innate and educated into almost every child born of parents such as mine; with a sentimental admiration for altruism and unselfishness drawn from the example and loving care of home surroundings, which the relentless logic of a hopeless materialism was slowly gnawing away; what would have been the probable outcome? Surely a slow descent into utter selfishness and self-absorption. From this fate H. P. B., by her teaching, her experimental demonstration, above all by the force of her daily life, saved me as she saved many another. Before I knew her, life had no ideal worth striving for—to me at least—since the ultimate blank destruction to which materialism *must* point as the final outcome of the world-process, chilled each generous emotion or effort with the thought of its perfect uselessness; left no motive to strive after the difficult, the remote, since death, the all-devourer, would cut short the thread of life long ere the goal be reached, and even the faint hope of benefitting generations yet to come sank into ashes before the contemplation of the insane, idiotic purposelessness and meaninglessness of the whole struggle.

From this enervating paralysis, crushing all real inner life and tainting each hour of the day, H. P. B. delivered me and others. Do we not owe her more than life?

Yet further. Every thinking or feeling man finds himself surrounded on all sides by terrible problems, sphinxes threatening to devour the very race unless their riddles are solved. We see the best intentioned efforts do harm instead of good; blank darkness closes us in; where shall we look for light? H. P. B. pointed out to us the yet dim star shining down the pathway of time; she taught those who would listen to seek within themselves its ray, pointed out the road to be travelled, indicated its sign posts and dangers,

made us realise that he who perseveres and endures in self-forgetting effort to help humanity holds in his hands the clue to life's tangled mazes, for his heart and mind alike grow filled with the wisdom that is born of love and knowledge, purified from all taint of self.

This H. P. B. caused many to *realise;* does she not deserve all our devotion?

How can I write of my own personal relations with, or feelings towards H. P. B.? With her in Paris; constantly seeing her at the Arundales' in London; at the Gebhards' in Elberfeld; again in London before her departure for India in the autumn of 1884; I took up the thread in Ostend in 1887. Thenceforward working daily and hourly at her side, striving to help, however feebly, in her noble work, I left her only at her express command to go on "foreign service"; for she never suffered personal affection or feelings to weigh one straw in the balance when the good of the Cause was concerned.

Writing thus after so many have spoken of her, there remains little upon the surface for me to record, and I cannot express aught of the feeling and consciousness that lie below. None but her own equal could ever give a true picture of our leader, whether as loving friend, as wise teacher, as more than mother to us all; stern and unbending when need arose; never hesitating to inflict pain or use the surgeon's knife when good could be wrought thereby; keen-sighted, unerring to detect hidden weakness and lay it bare to the sight of her pupils—not by words, but almost tangibly; forcing by daily, hourly example whom she loved to rise to the level of her own lofty standard of duty and devotion to Truth; H. P. B. will ever occupy a unique place in our hearts and minds, a place ever filled with that ideal of human life and duty which found expression in her own actions.

One marked characteristic of her life, both as a whole and in detail, was a marvellous singleness of heart and purpose. She was above all else the Servant of Man; none came to her with a sincere, honest appeal for help and failed to get it; no enemy, no one even who had most cruelly and wantonly injured her, ever came to her in need and was thrown back. She would take the clothes off her back, the bread from her mouth, to help her worst, her most malicious foe in distress or suffering. Had the Coulombs ever turned up in London between 1887 and 1891 in distress and misery, she would have taken them in, clothed and fed them. To forgive them she had no need, for anything approaching hatred or the remembrance of personal injury was as far from her nature as Sirius from the earth.

Thus she bore her heavy burden, the Karma of the T.S. and all its members good and bad, in ill-health, physical pain, utter exhaustion of brain and body, working day and night for the Cause to which she had vowed her life. A spectacle this not often to be seen, and more seldom still finding an imitator. Few, but those who enjoyed it, realise how great

was the privilege of close association with her in her work; to me it stands as the greatest of boons, and to deserve its resumption at some future time shall be the purpose of my future. Most keenly I feel how little I profited by the grand opportunity in comparison with what might have been gained in power and knowledge to serve humanity; but each of us can assimilate only according to his preparedness, and what lessons we can learn depends on our own fitness, not on the favour of our teacher. Therefore let us strive unceasingly to be better prepared when next that teacher comes amongst us.

Many are the tributes of gratitude, love, and devotion that H. P. B.'s departure has called forth. From circumstances mine comes to stand among the last and briefest; but it is in deeds not words that her life must blossom and bear fruit in her pupils. She left us the charge "to keep the link unbroken", to hand on to others the help she gave so freely to ourselves. Let us up and be doing, Brothers, for the time is short, the task mighty, and our Teacher's noblest monument will be the growth and spread of the light she brought to the world.

BERTRAM KEIGHTLEY, F.T.S.

H. P. B.

(Read at the Convention of the European Section of the T.S., by the Spanish delegate.)

THE Foundress of the Theosophical Society; the Initiate in Divine Wisdom; the noble woman, who with incomparable self-sacrifice and courage, gave up her position, her fortune, her comfort, and even her country, in her love for humanity, for the sake of spreading the Eternal Truth—is dead. The Theosophical Society, which sorrows over this irreparable loss, has just received a terrible blow, and it is not within my power to measure, at present, the consequences entailed by the death of its Teacher on the Society.

My desire is more modest. I wish only to speak of the links which united me to H.P.B., and of the mighty influence which her high-souled individuality exercised upon me, on my method of thought, of feeling, and also on my views of moral, intellectual and material things—in fact on my whole life. I regret indeed being obliged to write from such a personal standpoint, but I think that, perhaps, an analysis of my present moral condition may be useful and analogous to that of many of my brothers here present, who like myself were honoured by the personal acquaintance of H.P.B. It will have, at any rate, one great advantage: that is, my words and experiences are based on personal knowledge, and not on hearsay, and when we are considering moral and even spiritual questions, there is, I think, only one sure criterion—personal experience. In the remarkable article published

on the 15th June, in the *Review of Reviews*, Mr. A. P. Sinnett well says: "She dominated every situation in which she was placed, and she had to be either greatly loved or greatly hated by those she came in contact with. She could never be an object of indifference."

Now in my opinion this statement is very correct, and I have no doubt that my brothers here present will agree with me. When first I came to London with the sole aim of meeting and knowing H.P.B., whose gifts had made a profound impression on me, I realised that I was going to make the acquaintance of the most remarkable person of this age: remarkable alike for the depth of her knowledge and for her vast wisdom. It was no mere curiosity, but a feeling of all-powerful attraction which drew me to her, a feeling *sui generis*, which can only be explained on an occult basis. The reality was beyond my utmost expectation; I felt that the glance of H.P.B. had penetrated and destroyed the personality that I had been up to that moment: a process, new, strange, inexplicable, but most real, effectual and undeniable, was accomplished in the innermost recess of my moral and spiritual nature. The transformation took place, and from that moment the old personality, with its ideas, tendencies, and prejudices more or less ingrained, disappeared. I shall not try to explain this seemingly startling fact, which like all others is based on the great law of Karma; but never will it be erased from my memory. Every time I saw H.P.B., my affection, loyalty and admiration for her increased. To her I owe all that I know, for both mental tranquillity and moral equilibrium were attained on making her acquaintance. She gave me hope for the future; she inspired me with her own noble and devoted principles, and transformed my everyday existence by holding up a high ideal of life for attainment; the ideal being the chief object of the Theosophical Society, *i.e.*, to work for the good and well being of humanity.

Her death was a bitter grief to me, as to all those who are working for the common cause, Theosophy, and who having known her personally, have contracted a debt of undying gratitude towards her.

I have lost my Friend and Teacher, who purified my life, who gave me back my faith in Humanity, and in her admirable example of courage, self-sacrifice, and disinterestedness, and virtue, I shall find the strength and courage necessary for working for that cause which we are all bound to defend.

May her memory be blessed!

These, dear brethren and friends, are the few words which I wished to say to you, greatly desiring to declare before you all that I shall never forget what I owe to H. P. Blavatsky.

Let enemies and materialists explain, if they can, the power and attraction of H.P.B., and if they cannot, let them be silent.

The tree will be known by its fruits, as actions will be judged and valued by their results.

José Xifré.

(Translated from the Spanish.)

A Tribute from the West.

TRULY the character of H. P. B. was a many-sided one, and many of those sides have been ably depicted by the various friends and followers who have given us their impressions of her; but none of them have represented her as she invariably appeared to me, namely, the very essence of loving affection. I am well aware that this is not the view that is commonly taken, but every one must speak of her as they found her, and my experience since my first sight of her at a meeting of the Society for Psychical Research, in Mr. Oscar Browning's rooms at Cambridge in (I think) 1884, till my last interview with her about two years since, has been one of the most unvarying affection. She always received me with an embrace and words of endearment—never parted from me without kindly expressed wishes for my welfare. If she had been my own mother, she could not have been kinder. She may have had a rough side to her nature, but I always had the benefit of the very smoothest side, a side that I shall always remember her by, with the deepest gratitude and affection.

A little incident happened while she was at Maycot, which may be interesting. One night she was taken seriously ill; I was then staying in London with Mrs. Duncan, who has strong powers of magnetic healing. She went to see H. P. B. and afforded her some relief, but when she came back in the evening she said she thought her very ill, and as she had no female with her but her maid, I started off early the next morning, and arrived to find H. P. B. (who had been almost in a state of collapse the previous evening), sitting at her desk writing, as well as possible. I had come prepared to stay and nurse her, but finding I was not wanted for that purpose, I would not stay long to disturb her work. However she seemed unwilling I should go, so I stayed talking till twelve. Just behind her chair there hung on the wall a cuckoo clock which began to rattle before striking, as is the custom. I looked up. H. P. B. said, "Oh, it is only that crazy cuckoo". Then it struck up to five, when H. P. B. said impatiently, looking half round at it, "Oh, shut up", and it never uttered another sound. H. P. B. gave a short "H'm", as much as to say, "*Your* noise is stopped", and quietly went on talking. All seemed so natural and unimportant that I thought nothing of it till I arrived at Mrs. Duncan's house, when at lunch some one said *àpropos* of my having spent the morning with Madame Blavatsky: "And did you see no phenomena?" I said, "No, of course I did not", when all of a sudden the thought flashed across

me "Why, yes, I *did*", and then I told them what had happened. Of course a sceptic, full of the theory of trickery on H. P. B.'s part, would say: "Oh, of course cuckoo clocks are always getting out of order; she knew it only struck five when it ought to strike twelve, and cunningly waited the proper time to say, 'shut up'"—but I know better, and I do not even believe it was done with the object of showing me a specimen of her powers; she simply felt annoyed that the noise should interrupt the conversation, and so stopped it, just as we should command a noisy child to be quiet or leave the room.

Some years after I related this incident before H. P. B. at Lansdowne Road, and she nodded her head when I asked her if it was not true that she stopped the clock by occult means, and said, "Of course". I never placed the least importance in phenomena for their own sake, and I never asked H. P. B. for even the smallest evidence of her power. My personal remembrance of her will always be that of the kindest and most affectionate, as well as revered, friend.

C. A. PASSINGHAM,

President West of England Branch.

"IF we are created in the image of God, we must also be creators."

"WHEN a man loves his children with an excess of passion, be sure that he is not happy."

"PERHAPS the great sensibility of women proceeds from the magnetism in their system. They are living compass needles, always tending towards their pole: but the deviations are frequent."

"YOUR wife has brought dishonour into your family. Perhaps when you married her you were the first to dishonour her."

"A WOMAN is stoned for an action which a perfect gentleman may commit with impunity."

"WE find women unjust because they are impressionable; but impressions are often juster than judgments. It is the story of the judge and jury."

"A WOMAN not understood is a woman who does not understand."

"WITH real humility one could not be jealous. Any diminution in affection would be attributed to one's own fault."

"THERE is but one happiness:
Duty.
There is but one consolation:
Worth.
There is but one delight:
The beautiful."

The Beatrice of Dante

FROM A THEOSOPHIC POINT OF VIEW.

ONE of the most interesting things in the history of intellectual development, is to note the manner in which certain ideas crop up here and there in different ages and different countries, seemingly without connection, and yet bearing the marks of unmistakable family likeness. And as the summits of the highest mountains resemble each other closely, and in all countries the towering pinnacles of snow and ice catch the first gleams of sunrise upon their dazzling brows, and glow with the rose of sunset long after the lower world is dark, so it is with the greatest minds. They rise above the general level of the race, to receive the first glimpses of the eternal light, and in all countries and all ages, Wisdom is their common portion. Especially is this to be noted of the seers of the world, of those who use their spiritual *in*sight rather than their intellectual *out*sight, and of these was Dante—as he himself said of Aristotle—"master of those who know". Dante is said to have belonged to the Order of the Templars, to that body of men acknowledged by all to have been reared in the utmost refinement and culture of the day, men imbued, through their travels and residence in the East, with much of its mystic learning and hidden secrets. The religion of the Templars has long been known to have been no tissue of childish absurdities and superstitious practices, but to represent that advanced thought which in an age of persecution it was most necessary to conceal. Rightly considered, says Wilcke (the great German authority on the subject) their secret doctrine was nothing more than Protestantism in general and rationalism in particular. But we are told that *the Temple* signified the Wisdom-religion, handed down in secret from remote antiquity, and even Ozanam, the principal Roman Catholic writer upon Dante, declares that the plan of the *Divine Comedy* closely follows the outlines of an initiation into the Egyptian mysteries.

However this may be, it is at least true, as Ozanam says further, that "mystics, by a certain divine intuition which they had no leisure to verify, often had a presentiment of certain natural laws whose complete revelation was reserved for subsequent ages. . . . In mysticism a great power was given to the heart over the mind, and the imagination held the keys of the heart; thence a real need, a constant habit, of allegorical expressions and legendary allusions. Contemplative, ascetic, symbolical, such has mysticism ever been, and it has left its triple seal upon the philosophy of Dante."

Science has found in that philosophy, the germ of many of the most modern ideas in physiology, more than a hint of the laws of gravity and attraction, a foreknowledge of a western continent, and a theory of morals far in advance of Dante's age. He was accused of heresy many times, as a Ghibelline and a Templar, both before and after his death, and Cardinal del Poggetto was with difficulty restrained from exhuming his lately buried remains and having them publicly burned as those of a heretic.

Many authors, English, French, Italian, have held similar views as to Dante's secret connection with the Templars, and about 1835, Vecchioni, President of the Supreme Court of Naples, tried in vain to be allowed to publish a book on the *Divine Comedy* in which he proposed to show that a treasure of primitive wisdom had been handed down by the Egyptian priests who transmitted its secrets to the initiated alone, by means of a secret language; that this language passed with the mysteries into Greece, was employed by the early poets, and then adopted by the philosophers, especially by Plato; from Greece it was transmitted to Italy, and handed down to the time of Dante, Petrarch and Boccaccio, who used it in their works; and finally, that the *Divine Comedy* was arranged after the plan of a *Taletes*, or initiation to the mysteries, ending in the *Eposis* or vision of the Divine. This secret language, or rather conventional use of language, was taught by *grammarians*, *Grammar* being the first of the seven mystic sciences known as the *Trivium* and *Quadrivium*, and defined as *the art of expressing a thing with two meanings.*

I have no time to go into the history of heresy in the Middle Ages, but it is a significant fact, that *Catharism*, generally identified with the religion of the Templars, is said to be derived, not from a Greek, but from an Indian word, the name of a river and of a people. The Brahminical white thread was used as a girdle by both Catharists and Templars.

Loiseleur, the great French authority on the Templars, says that they believed in a Divine Spirit, as opposed to the organiser of matter and the creator and preserver of the world, and that they were closely connected with the sect of the *Enchetes* or worshippers of Lucifer. Here we recognise the old opposition of Spirit and Matter, and the dawning recognition of the formula *Demon est Deus inversus*. Heckethorn, in his *Secret Societies of all Ages*, speaking of the Catharists, says that in their chivalric orders, the degrees, at first three, afterwards became seven, and at the time of *their presumed fusion with the Albigenses, the Templars, and the Ghibellines*, thirty-three. We *know*, at least, that Dante was a Ghibelline, and thirty-three, the number of the degrees in Masonry, is the number upon which he bases the structure of the *Divine Comedy*. "The statutes of the Catharists closely resembled those of the Templars", continues Heckethorn, "and their clothes were of the same three colours with those of Beatrice, and the three circles in Paradise," *i.e.*, red, white and green, the colours of the Trinity.

The idol Baphomet, that the Templars were accused of worshipping,

represented the head of an old man with a flowing white beard, undoubtedly identical with the *Ancient of Days* or the *White Head* of the Kabbala, a symbol of the Deity. The name signifies the *baptism of wisdom*, and corresponds to the *Abraxas* of the Gnostics, often represented under the same figure, surrounded by four stars, and beheld as the sun. Dante uses *Cato* in the *Banquet* as a symbol of the Deity (*Banq.* iv. 28), and describes him in the *Purgatory*, c. I., as an old man with a long white beard, surrounded by the four consecrated stars, which shone so brightly upon his face that the poet beheld him as the sun.

One of Dante's French critics speaks of the Pagan characteristics of the *Inferno*, of the many occult elements of the *Purgatorio*, where we have all the tests of initiation, both ancient and modern, of the many heretics and heathen in the *Paradiso*, of the fact that Virgil and Statius, Dante's guides, are both pagans, and that St. Bernard, to whom is given the part of third hierophant, or high priest, was the compiler of the rules of the Templars.

Many authors, as I have said before, have pointed out the resemblance between the course of the *Divine Comedy* and the old initiations, but we must not forget that, while to the profane these mysteries represented the story of a hero's descent into hell and subsequent ascension into heaven, and to the scientist the progress of the sun through the signs of the Zodiac, to the more enlightened they typified the regeneration of the soul. The Masonic initiation for instance, exoterically represents the murder and resurrection of Hiram, the architect of Solomon's Temple, and the assassins slay him at the *west* door, because the sun sets in the west. They are twelve in number, to correspond with the signs of the Zodiac, and they bury the body and mark the spot with a sprig of acacia (emblem of immortality) to typify the new vegetation to follow the sun's resurrection. The body of Hiram is discovered on the seventh day, to symbolise the renewed life of the sun in the seventh month, and can only be brought to life by "the lion's grip", because the sun's full strength is attained when he enters *Leo* (July).

This is the astronomical key, but we are told that to all significant myths, the keys are *seven*. We are also told that the building of Solomon's Temple typified the acquirement of the Secret Wisdom, and that this is why it is said to have been reared without sound of hammer or axe. All initiations follow the same general lines. Beginning with the death of *the old man*, they symbolise re-birth, accompanied by the baptism of Lethe, or the forgetfulness of evil, and Eunoë, or the reception of good, followed by resurrection, or ascension to the higher life. The neophyte's entrance to the new life is almost always made through a narrow crevice, from which the initiate emerges, as from the gates of birth. Such passages still exist in the old crypts of many cathedrals, as well as in the Great Pyramid, and when Dante leaves Hell, he emerges through a *narrow crevice* in the rock, from which he first beholds the stars.

The Freemasons of to-day proudly claim descent from the Templars,

and there are many singular coincidences in Dante's poem with portions of the Masonic symbolism. It would take too long to go through the whole story of the regeneration of the soul, which Dante himself tells us to be his subject, its *mystical* sense; "the passage of the holy from the slavery of present corruption to the liberty of the eternal glory". Some of the most striking resemblances, however, are found in the description of the gate of Purgatory, led up to by three steps, at whose top stands an angelic warder with a naked sword, to demand of the poet who he is, and where is his escort. In fact, the whole description of his passage through the seven circles of Purgatory, with its two baptisms, and the vision of the glorified Beatrice, or Divine Wisdom, at the end, corresponds most closely, as has been said, to the old *Taletes*. So in the Paradise, with its voyage from star to star, there are many symbols recalling the Masonic temple with its starry roof. Reghellini (who wrote a book on *Masonry as the result of the Egyptian religions)* was so impressed by these resemblances, that he declared Dante an initiate of the Kabbalistic and Rosicrucian orders. King, in his book on *The Gnostics and their Remains*, says that the 18th canto of the *Purgatory* is "replete with the profoundest symbolism, which the Freemasons claim for their own". It is enough to speak of Dante's use of such symbols as the imperial eagle, the mystic ladder, the rose and cross, the pelican, the supper of the Lamb, the three pillars of Faith, Hope, and Charity; of symbolic colours, letters, and geometric figures—the point, the circle, the triangle, the square; the trampling of crown and mitre under foot by the neophyte; the invoking of Divine vengeance on the destroyers of the Temple; the choice of St. Bernard, organiser of that Order, as High Priest; to confirm these statements.

To all these coincidences in the *Divine Comedy*, the other works of Dante's great trilogy, the *Vita Nuova* (or *New Life)*, and the *Convito* (or *Banquet)* supply even more ample confirmation, and it seems to me strange that any one familiar with the character of the man, his age, and his studies, could fail to see the mystical element to be the uppermost in all. Lest this should be missed in the *New Life*, in spite of his efforts to make it plain, Dante wrote *The Banquet*, a philosophical work in prose, especially intended to explain and corroborate his other works, and he also wrote to Can Grande a much-neglected letter about the *Divine Comedy*, in which he tells him that this book, like all other books, can be understood, and ought to be interpreted, in four ways, the *literal*, the *allegorical*, the *moral*, and the *mystical;* and moreover he is careful to inform us that the *literal* is not necessarily the historical, but may be only "a beautiful fiction".

The *Vita Nuova*, or story of Dante's *New Life*, has been too much studied from the *historical* point of view, and the Beatrice of that "beautiful fiction" considered as a real person. Of course, there is no time to go fully into this much-vexed question; suffice it to say that we know that a Beatrice Portinari existed, but we have only the authority of Boccaccio for

her identification with the Beatrice of Dante, who nowhere names any family or any place in his book; that Boccaccio is an exceedingly untrustworthy chronicler, and all his dates (which are very few) are at variance, either with Dante's, or with history, while all Dante's dates in the *Vita Nuova* are mystical combinations of the number 9. The usual number of degrees in the secret societies is 33, the number Dante uses in the *Divine Comedy*. In the mediæval associations at least, these degrees were denoted by a series of odd numbers, and when the man was *born again* and rose to the *new life*, these numbers were called years. The third degree, for instance, was called the 9th year. Dante's story of his *New Life* describes his meeting Beatrice (the "giver of blessings") for the first time when he was *nine* years old, and though he *sees* her often after that, it is nine years before their second meeting, when for the first time he *hears her speak*. Now in the third degree, the neophyte (then said to be *nine years old*) "beholds the light", symbolised by a fair woman, with whom he is said to fall in love. "Beholding the light" consisted in *seeing* the sacred symbols and *hearing* them explained. The two mystic baptisms of Lethe and Eunoë signified *purification*, or death to sin, and *manifestation*, or rebirth in purity. Manifestation was performed in two ways, by showing the symbols to the neophyte, and by explaining their meaning to him, and was therefore the same process as "beholding the light", or "falling in love with Madonna". This ocular inspection and oral instruction were called "the eyes and mouth" (or smile) of Madonna, and constituted her *first* and *second beauty*.

In his *New Life*, as I have just said, Dante at the age of nine, *sees* Beatrice, and nine years later, *hears* her speak. And when he meets her in Purgatory, after her death, she wears a veil, through which he can only see her glorious *eyes*, and then she throws it off, and he discovers her *second beauty*, her smile, "the splendour of the living Light Eternal". "Not in mine eyes alone is Paradise", says Beatrice to him, further on.

In the *Banquet* Dante explains that by the *eyes* of his lady he means the demonstrations of Wisdom, and by her *second beauty*, her smile, that intuitive conviction whereby we perceive Wisdom as without any veil.

Such mystical dates as Dante uses all through the *New Life* occur in almost all the writings of the mediæval poets, and these coincidences, if they are nothing more, are very striking. The Holy Week is almost always made the turning-point of their lives and of their loves. As Dante chooses it for the time of the *Commedia*, so Boccaccio takes it for the *Decameron*, and dates his mystical work *Filocopo* on Holy Saturday. He first meets his Fiammetta "in a temple", on Holy Saturday, while Petrarch meets Laura "in a temple" on Good Friday, at "the first hour of the day"; she is born on Good Friday, and she dies on Good Friday, "at the first hour of the day". Camoëns and several of the Troubadour poets describe themselves as falling in love on Good Friday, and their ladies, like Laura, all die on Good Friday, many of them, like Laura and

Beatrice, "at the first hour of the day". The degree already described as "beholding the light" or "falling in love with Madonna", was given at "the first hour of the day", and when the light was withdrawn again, in the last degree, it was said to disappear, or "Madonna died", at "the first hour of the day".

KATHERINE HILLARD, F.T.S.

(To be concluded.)

THE Secrets of Initiation are, by their very nature, inviolable; for the frater who knows them can only have discovered them of himself. He has found them while frequenting well-instructed lodges, by observing, comparing and judging the doctrines and the symbols. Rest assured then, that once he has arrived at this result, he will preserve it with the utmost care, and will not communicate it even to those of his fraters in whom he has confidence; for, since any frater has been unable to discover the secrets for himself, he would be equally unable to grasp their real meaning if he received them only by word of mouth.

The Secrets of Initiation, by J. J. CASANOVA, 1725. Fra.R.C.

IN an important article in the *Times* on "Literary Affairs in India", there appears the following testimony to the value of the work of the Theosophical Society in that country. After speaking of various works successfully undertaken, it proceeds:

All this gives but a very imperfect idea of the literary activity displayed by native students. In the Madras Presidency a number of Sanskrit texts have been published, but, as most of them are printed with Telugu letters, they are of less use to European scholars. A branch of the Theosophical Society, under Colonel Olcott, is doing some really useful work in publishing Sanskrit texts, more particularly the Vedas, with their native commentaries; and it does credit to the editor that, when he reprints English editions, he does not suppress the names of the scholars who were the first to constitute, with the help of MSS., a correct text of these ancient writings. What a difference there is between a real *editio princeps* and any later edition of the same text has been seen during the last months in the constant flow of criticism poured on the newly-discovered text of Aristotle's Constitution of Athens. The editor had spared no pains, and he had received most valuable assistance. The whole performance was most creditable; and yet in how many places had the real writing and the real meaning been misapprehended. Reprints of public texts *cum varietate lectionis et cum notis variorum* may be very meritorious and useful, but they cannot be compared for one moment with first editions. The labour that has to be bestowed on these is infinitely greater, and the dangers that have to be met require a scholarship, or a kind of generalship, which is almost extinct among Greek and Latin scholars. It was disgraceful, therefore, that some publishers in India should have been allowed to reprint texts which had been edited with great labour from imperfect MSS. by European scholars, without a word of acknowledgment. No doubt, in cases where every mistake and every misprint had been reproduced by the Indian pirate, this was actionable; but, what is still worse, it was ungrateful and disloyal to the best friends that India has had in England. We trust, therefore, that the good example set by the native scholars attached to the Theosophical Society will in future be followed by all scholars, whether in India or elsewhere.

The Kabalah.

(A Paper read before the Blavatsky Lodge, T.S.)

THE members of the Blavatsky Lodge of the Theosophical Society are all to some extent students of philosophy and religion, and although they are associated into a Lodge chiefly to master the *Secret Doctrine*, which has been expounded to them in so learned and yet so interesting a manner by Madame Blavatsky, yet some portion of their time and attention may with advantage be spent in a comparison between the *Secret Doctrine* and other ancient theologies, faiths and philosophies.

Being fully persuaded of the good to be thus derived, I have been desirous of taking advantage of any opportunity that has fallen in my way, of calling attention to the dogmas of the old Hebrew Kabalah. I had the good fortune to be attracted to this somewhat out-of-the-way and recondite study, at an early period of my life, and I have been able to spare a little time in subsequent years to collect some knowledge of this Hebrew religious philosophy: my information upon the subject has been kept up by my membership of more than one of the present day Rosicrucian Societies, in one of which I have been Præmonstrator of the Kabalah; and in these studies I have had the advantage of the kindly help of my friend, Brother MacGregor Mathers, who is well known in London as the Translator and Editor of three books of the *Zohar*, which is the chief storehouse of Kabalistic doctrine. Yet the Kabalistic books are so numerous and so lengthy, and so many of them only to be studied in Rabbinic Hebrew and Chaldee, that I feel to-day less confident of my knowledge of the Kabalah than I did ten years ago.

I had the honour last year of delivering a lecture to this Lodge on the far-reaching scheme of the development of Man, with especial relation to the first three Root Races of mankind in the Fourth Round, as taught in the *Secret Doctrine*. It was then suggested that with the descent of Mind into the well-developed material Man of the mid-point between the third and fourth Races, there ensued an incarnation of some truly great Minds who brought down to the nascent humanity the Wisdom of the more spiritual beings who possessed a mental grasp of the knowledge of the Worlds, and of the true history of the Origin and Destiny of man. Theosophists suppose that this teaching has formed the basis of the "Wisdom Religion" which has been preserved in every age until now. We believe that Adepts have existed in many lands through all the centuries of change, juvenescence and decay of races and nations: we doubt not that much of the primeval knowledge has failed to be assimilated by the successors of these sublime

teachers; but on the other hand there may have been a coincident rearrangement of facts and notions, by means of which a clear stream of the truth concerning the origins of human religions and human knowledge has reached even down to our own time, and that some glimpses of the Secret Doctrine still existing in the fastnesses of Central Asia have been offered for our acceptance. To such as hold this belief, the existence of other systems of religious philosophy which are found to present points of similarity to the Secret Doctrine is explained by the suggestion that they come from the same ancient stock, at some period of the history of man which may be unknown to us; and that lapse of time, and remoteness of dwelling of the custodians of the similar, but more or less divergent, systems will explain at once the similarity and the differences, especially if we suppose that the descent of the divergent system has been marred by the failure, at some period, of the possessors to attain such a stage of moral, mental and spiritual purity, as to enable them to continue to draw inspiration from the fountain-head. The connection with the true source once broken, the gradual decadence of a philosophy is easy of conception.

Whether there ever existed such a nexus between the Primary Kabalah and the Wisdom Religion may never be known, but a study of Kabalistic books does show that a gradual degradation has been going on in the philosophy since mediæval times. Some of the writings of the latest Rabbis sadly differ from the purer and more ancient treatises. Whatever may be the origin of this philosophy, it is undeniable that the most ancient Rabbis did claim a prehistoric date for its conception: and being Hebrews, who no doubt were prominent in the study and the practice of the Exoteric Law of Moses, they claimed for it as distant an origin as they allowed to man himself. They asserted its origin to be from Adam himself, the first human being of their cosmogony, and they asserted that he was instructed by angels sent by the Deity, whom they exoterically described as Jehovah Elohim, he who they said put the Soul into Man, and made him a living and thinking being. Here then we have a parallel. The Secret Doctrine suggests that the earliest thinking men were taught by Solar Spirits of sublime order, the Rabbis said that their Kabalah, their esoteric doctrine —in contrast to their Pentateuch, their exoteric religion—was given to their earliest man by angelic beings coming from their Creator.

It must be confessed that the origin of the Kabalah is lost in the mists of antiquity; no one even professes to demonstrate who was its author, or who were its earliest teachers. Considerable evidence might be adduced to show that its roots pass back to the Hebrew Rabbis who flourished at the time of the Second Temple. Of its existence before this time I know of no evidence. One of the chief books, the *Sepher Yetzirah*, is ascribed to Abraham: but modern criticism, which is hardly disposed to grant the existence of Abraham, does not of course assent to this ascription.

It has been suggested that the captivity of the Jews in Babylon led to

the formation of this philosophy by the effect of Chaldean lore and dogma acting on Jewish tradition. No doubt in the earliest stages of its existence the teaching was entirely oral, and became varied by the minds through whom it filtered in its course: there is no proof that any part of it was written for centuries after; and it was kept curiously distinct both from the Exoteric Pentateuchal Mosaic doctrine, and from the ever-growing Talmudic commentaries. The *Mishnah* and *Gemara*, which form the *Talmud*, seem to have grown up in Hebrew theology without combining with these recondite doctrines of the Kabalah. In a similar manner we see in India that the *Upanishads*, an esoteric series of treatises, grew up alongside the *Brahmanas* and the *Purânas*—exoteric instructions designed for the use of the masses of the people.

With regard to the oldest Kabalistic books still extant, a fierce controversy has raged among critics for the last century. The critics of course all unite in denying the asserted era of each work, and all unite in proving that the assumed author is the only possible person who could not have written each one in question. But these critics show the utmost divergence of opinion the moment it becomes necessary to fix on a date or an author: so much more easy is destructive criticism, than the acquirement of real knowledge.

Let us take a rapid glance at the extant literature on our subject. By common consent the oldest treatise is the *Sepher Yetzirah*, or "Book of Formation", attributed to Abraham the Patriarch. This is a most curious philosophical scheme of creation, drawing a parallel between the origin of the world, the sun, the planets, the elements, seasons and man, and the twenty-two letters of the Hebrew alphabet, dividing them into a Triad, a Heptad and a Dodecad; three mother letters A, M, and Sh, referred to primeval Air, Water and Fire; seven double letters referred to the Planets and the seven-fold division of time, &c., and the twelve simple letters referred to the months, zodiacal signs, and human organs.

Modern criticism tends to the statement that the existing ancient versions were compiled about A.D. 200. The *Sepher Yetzirah* is mentioned in the *Talmuds*, both of Jerusalem and of Babylon, and is written in the Neo-Hebraic language, like the *Mishnah*.

We must next consider the *Zohar*, or "Book of Splendour", a collection of many separate treatises on the Deity, Angels, Souls, and Cosmogony. This is ascribed to Rabbi Simeon ben Jochai, who lived A.D. 160, who was persecuted and driven to live in a cave by Lucius Aurelius Verus, co-regent with the Emperor Marcus Aurelius Antoninus. Some considerable portion of the work may have been arranged by him, and condensed by him from the oral traditions of his time: but other parts have certainly been added by other hands at intervals up to the time when it was first published as a whole by Rabbi Moses de Leon, of Guadalajara in Spain, *circa* 1290. From that time its history is known. Printed editions have been issued in

Mantua, 1558; Cremona, 1560; and Lublin, 1623; these are the three famous Codices of the *Zohar* in the Hebrew language. For those who do not read Hebrew, the only practical means of studying the *Zohar* has been the partial translation into Latin of Baron Knorr von Rosenroth—published in 1684 under the title of *Kabbala Denudata*—until the English edition of the treatises—*Siphra Dtzenioutha* or "Book of Concealed Mystery"; *Ha Idra Rabba*, "Greater Assembly"; and *Ha Idra Suta*, "Lesser Assembly"; translated and edited by MacGregor Mathers, and published by Redway.

These three books give a fair idea of the tone and style and material of the Kabalistic Book of the *Zohar*, but they of course do not include a view of the whole subject.

Other famous treatises are:

"The Commentary on the Ten Sephiroth", by Rabbi Azariel ben Menachem, 1200 A.D.; "The Alphabet" of Rabbi Akiba; the "Book of Enoch"; "The Palaces, Pardes Rimmonim, or Garden of Pomegranates"; "Otz ha Chiim, or Tree of Life"; "Rashith Ha Galgulim, or Revolutions of Souls"; and especially the writings of the famous Spanish Jew, Ibn Gebirol, who died A.D. 1070, and was also called Avicebron.

The teaching of the Kabalah has been considered to be grouped into several schools, each of which was for a time famous. I may mention:—The School of Gerona, 1190 to 1210, of Rabbi Isaac the Blind, Rabbi Azariel, and Rabbi Ezra. The School of Segovia, of Rabbis Jacob, Abulafia, Shem Tob, and Isaac of Akko. The School of Rabbi Isaac ben Abraham Ibn Latif. The School of Abulafia and Joseph Gikatilla. The School of Zoharists of Rabbis Moses de Leon, Menahem di Recanti, Loria and Vital.

But in the main I may say that there were two opposing tendencies among the Kabalists: the one set devoted themselves entirely to the doctrinal and dogmatic branch: the other to the practical and wonder-working aspect. The greatest of the wonder-working Rabbis were Isaac Loria, who died in 1572; and Sabbatai Zevi, who curiously enough became a Mahommedan. Both of these departments of Occult Rabbinic lore have still their living representatives, chiefly scattered individuals; very rarely *groups* of initiates are found. In Central Europe, parts of Russia, Austria, and Poland, there are even now Jews, known as wonder-working Rabbis, who can do strange things they attribute to the Kabalah, and things very difficult to explain have been seen in England, at the hands of students of Kabalistic rites and talismans.

The commentaries, many series deep, overlaying each other, which even now exist in connection with the old treatises, form such a mass of Kabalistic lore as to make it an impossible task to grasp them: probably no man in this country can say what doctrines are not still laid up in some of these works; but in the main it may be stated that the Kabalah indicates philosophical conceptions respecting Deity, Angels, and beings more spiritual than man, the human Soul and its several aspects or parts; con-

cerning pre-existence and re-incarnation, and the several worlds or planes of existence.

Then the practical Kabalah teaches the relations between letters and numbers and the modes of their inter-relation; the principles of Gematria, Notaricon, and Temura; the formation and uses of the divine and angelic names as amulets; the formation of Magic Squares; and a vast fund of allied curious lore, which, with the Tarot, formed the basis of Mediæval Magic.

For those who do not wish to read any Kabalistic work as a whole, but rather to glean a general view of the Philosophy, there are two standard works, one in English by Dr. Ginsburg, a very complete and concise *résumé* of the doctrines; and one in French by Adolph Franck, which is more discursive and less thorough. These works should be read by every beginner.

Many points of the teaching of the "Secret Doctrine" are not at all touched on by the Hebrew system, or are excluded by differences of a fundamental nature: such are the cosmogony of other worlds, or of our own in earlier Rounds, than the present (unless the destroyed Worlds of Unbalanced Force refer to these); the inviolability of law, as Karma, is not a prominent feature; and the number of rebirths is limited generally to three. Some small part of the Kabalistic doctrine is found in the *Talmud*, but in this collection of treatises there is a grossness that is absent from the true Kabalah and the Esoteric Eastern system: such are the theories of the debasement of men into animal forms; and of men reborn as women, as a *punishment** for earthly sins in a previous life: see Rabbi Manasseh in the Nishmath Chiim, or "Breath of Lives".

But it must be remembered that many of the doctrines to which we may justly take exception are limited to the teachings of but a few Rabbis: and that the differences between the doctrines on a given point are sometimes very great; as is shewn by a comparison of the books of the Rabbis of different eras and schools. Some of the Kabalistic teaching has also never been printed nor published, and has been handed down even to this day from master to pupil only: there are some points, not found in any Hebrew Book, which I myself have received in our Rosicrucian and G. D. Hermetic Lodges; and I may not therefore be able to supply chapter and verse for *all* I may say about the Kabalah, or for all that I may answer in response to your questions. An attentive study of some of these old mystical Hebrew Books discloses the existence of intentional "blinds", to use H. P. B.'s expression, when it is intended to confine certain dogmas to certain students fitted to receive them, and to preserve them from promiscuous distribution.

W. Wynn Westcott, M.B., F.T.S.

(To be continued.)

* If not as punishment, yet the majority of female lives are harder to bear than male lives; possibly male and female lives are alternate, and complementary to each other, each supplying needful experiences.

The Esoteric Christ.

IV.

THE ESOTERIC CHRIST.

(2) *His Substance.*

(Continued.)

LET us, for illustration, institute an analogy by substituting for the terms Consciousness, Spirit, and God, their noblest and most appropriate analogue in the physical universe, namely, Light, and supposing this to be the sole, original, self-subsistent, positive being, the substance of all that is. Let us think of it as subsisting primarily in absolute plenitude, but unmanifest, as invisible light, and homogeneous, but becoming manifest, and for that purpose evolving from itself a substantial medium whereby to radiate and differentiate of itself into the manifold spheres, modes, conditions, and specialisations requisite to form a world exteriorly cognisable; a result which is readily conceivable of as attainable though differentiations of polarisation occurring in this medium. And let us further suppose the world thus made of light, to be peopled with beings similarly constituted, who, by virtue of their representing an evolution from the inorganic to the organic, are possessed of faculties wherewith to cognise themselves and the substance of which they are constituted.

Let us suppose, moreover—what also is easily conceivable—that although light is in itself one and uniform and perfect in lustre and hue, being absolutely colourless and pure, yet when thus submitted to conditions, it appears under manifold hues and degrees of brightness, and is capable of shading away and even of disappearing altogether, and giving place to utter darkness—a darkness which, as the negation of light, would in the case supposed be the negation of being, and consequently the extinction of the entity concerned. Nor would the possibility of an event so terrible necessarily imply defect, either in the substance or in the constitution of the existence in view. For it is conceivable of as occurring through the incorrigible wilfulness of the subject-individual, in cherishing a preference for darkness to light and therein for non-being to being. Rather would the absence of such a possibility of self-extinction involve a limitation fatal to the perfection of a world designed to manifest the infinite.

To continue our analogy. In a world thus constituted the grade of any individual would necessarily depend upon his readiness and ability to

appropriate and to assimilate himself to the substance of his being in its purest and highest modes, this being the best evidence he can give of his respect and affection for his source and sustenance. And it is no far-fetched conception to suppose that according as he strove to develop himself and others in the same direction, by aspiring ever towards more and higher light, he might find himself gradually but surely reconstituted, and a new selfhood built up in him, of modes becoming ever finer and more tenuous of the substance of his existence, compared with which his former and original self, which had been constituted of its lower and coarser modes, seemed to him altogether gross and unworthy, so that he should be eager to shed it as having become a clog upon him. And this process of sublimation may fairly be conceived of as continuing until he has become altogether sublimed, and is one in condition, as well as in substance, with the whole of which he is now an individuate part, his capacity for power and intelligence enhanced in proportion to the exceeding tenuity of their vehicle, and having in himself the power of light eternal.

Nor need we—to complete our analogy—think of the seeker in so arduous a quest—the seeker, that is, after the perfect light—as left to his unaided knowledge and exertions. For, call the substance of existence what we may—Light, Consciousness, Spirit, or God—taking care only that it be some name which implies its sufficiency to account for all the phenomena of existence—that substance, being original and self-subsistent, is necessarily divine: and divinity is necessarily indefeasible. From which it follows that there must inhere, even in the lowest modes to which, for creative purposes, it has been projected, a capacity of reversion to its original divine condition, which capacity, from being latent while in the inorganic state, becomes a positive tendency, when, through the agency of life, it attains the organic state. It is conceivable that from this tendency, let us say at once, of Matter to revert to Spirit—or, to speak with exactitude, of Substance to revert from its artificial, material and molecular, to its original, spiritual and non-molecular condition—there arises, first, the evolution whereby is Creation, or the elaboration of the world physical and physiological; and next, the Involution whereby is Redemption, or the elaboration of the world spiritual and substantial.*

Let this but be so, and so far from man being left to pursue unaided an uphill course, in seeking to become reconstituted of the higher elements of his system, he has the aid and support of those elements themselves, because by virtue of the quality of their inherency they tend in the same direction. Wherefore all that he has to do, after once his will is set in the upward way, is to heed the impulses which flow to him from them in the voice of his own intuitions, and detaching more and more his affections from

* The assumption of the materialists that the quantity of matter in the universe is invariable, is here set aside as wholly gratuitous, being founded on the assumption no less gratuitous that there is no Divine Will, of which matter is the product and to which it is subject. For the mystic all force is, ultimately, Will-Force.

the outer and lower which may yet seek to detain him, throw their weight also on the ascending side. The law which governs ascent and descent in the natural world is what it is only because it is the law of the spiritual world—the law, this is, of gravitation. Man's spiritual level is according to his spiritual density, and it lies within the power of his own will to determine the degree of this.

Now, this reversion of Substance from the material to the spiritual condition, and the generation thereby of the man spiritual and substantial within the man physical and phenomenal, represents the arrest of the centrifugal and outgoing force of the human system—which, if continued unchecked, would be dissipated and lost in space—and its return as the centripetal and ingathering force towards its centre in completion of the entity concerned, as a system, and therein its redemption and perpetuation. But these forces, or rather modes of force—for as there is but one substance, so also is there but one force, since "He that worketh is One"—are as masculine and feminine to each other, being respectively as will and love. From this it follows that there is a twofold reason why the man spiritual and substantial is said—as he is said—to be "the son of the woman". He is constituted of the feminine element of existence, namely, substance, and his elaboration occurs through the operation of the feminine mode of force, the centripetal or love mode. Now, as already said, the man spiritual and substantial who is thus engendered is the Esoteric Christ.

V.

(3) *His Nativity.*

The analogy which has just been elaborated at so great length is, for the mystic, no mere analogy, but literal truth. We *are* beings made of light, inhabiting a world of the same material, and only through our own defect of perception is there any darkness in ourselves or in the world. This defect of perception, moreover, is not of material or of structure, but of condition; for it comes of our being depolarised from our proper centre. And that by which we are, and alone can be, redeemed from this condition is the operation within us of the principle of which the product is the new interior selfhood just described, a selfhood all luminous and all percipient, that which mystically is called the Christ within. Only by this interior operation, and not by aught occurring without, nor by proxy and vicariously, can such result be attained.

In this new and interior selfhood, from Chaos we become Kosmos; and whereas before we were blind, now we see. Or, to apply another formula for the same process, told as of the universe, the Spirit of God—the Divine Energy within us—has moved upon the face of the waters of God—the Divine Substance within us, the substance of our own souls; God speaks—that is, finds expression—and thenceforth there is light; and we are no more darkness and a void. And under the co-operation of the

"Seven Spirits of God" the elaboration of the new selfhood proceeds to its consummation in the man made wholly in the image of God; each "day" in the week of his creation representing the work of one of these divine potencies.

Or, to take another Scripture rendering of the same supreme process of regeneration—this time told as of the race. The whole earth of the human nature in us is corrupt and it is high time that the rule of the flesh be destroyed to make way for the rule of the Spirit, of darkness for that of light. Wherefore the Divine Energy moves upon the face of the waters of man's soul, and the result is light. For forthwith the earth in us is covered with a flood of intuition, the soul's own restored perceptions and recollections of the essential divinity of humanity. And upon this flood, as in an ark—his own Kosmic system—man, with all the principles, at once fourfold and seven-fold, of human nature, with the animals—types of his qualities and affections, high and low—are upborne to the summit of Ararat, the summit, that is, of spiritual attainment—a new man, being "regenerate of Water and of the Spirit"; while everything merely fleshly in him is overwhelmed and drowned.

Or, as in get another Scripture rendering of the same process—this time told as of a special individual but no less applicable to the general, and valuable only so far as it is applicable to the general, seeing that the particular is of account only as illustrative of the universal—the Divine Energy under its name of Holy Ghost—by which is denoted Deity active as distinguished from Deity passive—overshadows, or moves upon the face of the waters of, the Soul of the Man destined to serve as the finished type of Man regenerate. Which Soul, as an individuated portion of the Divine Substance or "Sea" of Space, is called first, *Maria;* and next, Virgin, because purified from all taint of materiality, and restored therefore to its original condition. And of these two, as Father and Mother, is engendered the new interior selfhood, the Christ Jesus within, at once Son of God and Son of Man. While the man without, in whom such process occurs, is, in virtue of his being the vehicle of the Christ and of its manifestation to the world, called *a* Christ.

And, as if expressly in order to preclude all possibility of doubt or misapprehension—though unavailingly, for materialising "priests bore rule" in the Church "and the people loved to have it so"—the doctrine of the esoteric nature and universal applicability of the process of the Christ, was enunciated by the typical subject himself of it, in terms which, while not dramatic like the story of his own nativity, are yet symbolical, but nevertheless unmistakable in their meaning. For the declaration of Jesus to Nicodemus, "Ye must be born again of Water and the Spirit", is no other than a declaration of the necessity to every man, as the condition of salvation, to be reborn as he himself is said to have been born; Virgin Mary and Holy Ghost being identical terms with pure Substance and

divine Spirit, and implying the man's own soul and spirit restored to their original divine condition. And regeneration is, no less than generation, a vital process. The difference is of plane only.

The precise point in the man's evolution at which this new birth takes place, and the manner of it, are describable in this wise. That "Man is alive only so far as he feels", is true of each kingdom of his nature, body, mind and soul. Hence only when the perceptive point of his consciousness, or "one life", has moved into any of these kingdoms, is he "born" and alive in respect of such kingdom. The impulse which moves this point is the Will, his Spirit or "Father". Passing on from the body to the mind, from being man physical and physiological merely, it makes him also man mental and intellectual. Passing inward and upward into the soul, it makes him from being these only, man spiritual also and substantial, and therein consubstantial with divinity, and as this man in him is Christ, it is of this operation of the Spirit in the soul, that Christ is begotten in the Man, in due time to be born, or manifest in and to him, which interior birth is the Nativity of Christ. All of which processes, though expressed in terms physiological, are purely spiritual and refer to the inner. It is for the man in whom the Christ is thus born and manifested, in due time to manifest him to the world, which he does by means of his life in the world.

VI.

(4) *His Divinity.*

We come to a doctrine which serves, perhaps, more than any other to afford a crucial proof at once of the corruption of religious truth by orthodoxy, and of the limitation of thought by the free-thinkers, so-called, who have taken upon themselves not only to denounce orthodoxy, but to renounce all that orthodoxy claims to represent. Granted that according to the orthodox definition the doctrine is an absurdity, and worse even than an absurdity, a blasphemy, and that the original fault lay with the sacerdotalists, it was none the less incumbent on those who claimed to represent free thought and the revolt against orthodoxy to have made every endeavour to ascertain what precisely is the truth which sacerdotalism has suppressed by perverting it to its own ends; and this if only for the reason that an error is never confuted until it is explained.* Whereas, so far from doing this, the Agnostics have slavishly accepted the orthodox definitions, and, on the strength of the obvious falsehood of this, have pronounced against the

* "We shall abolish the priests by explaining them," was the proud boast of a redoubtable leader of the school, John Morley. Many years have elapsed since its utterance, and in not one jot or tittle has it been fulfilled. The Agnostics have heaped unmeasured ridicule and abuse upon dogma, but have not explained it. Nor can they, consistently with their profession of ignorance and inability to know, ever expect to explain it. Since in order to explain, it is necessary first to know; and in order to know, it is necessary first to have an organon of knowledge; and Agnosticism disclaims both knowledge and organon. To be consistent they should refrain from denial no less than from affirmation; since denial *is* but affirmation of the contrary. And of affirmation in this sense they are profuse.

we

doctrine itself. And they have done this in face of the no less obvious probability that just as sacerdotalism had compassed the crucifixion of the person of Christ, so would it compass the crucifixion of the doctrine of Christ. Instead, therefore, of turning their backs with contempt upon the sacerdotal phalanx, they should have faced it, and, piercing its lines, have penetrated to the heart of its position, and only when they had mastered its secret have presumed to judge it. Doing this with a thought really free, and strong and courageous as thought can alone be when impelled by the perfect love that casts out not only fear but prejudice, they would have found that so far from the doctrine of the divinity of Jesus Christ being either what orthodoxy has made it, or Agnosticism has supposed it—a "barrier to the expansion and progress of the human mind"*—it is founded indefeasibly in the nature of existence, is recognisable as self-evident and necessary, and represents the annihilation of all barriers whatsoever to man's expansion and progress. For thus rectified and transformed, it exhibits itself as the doctrine, not of the exclusive divinity of any one man, but of the potential divinity of humanity at large.

This is because in all cases, and not merely in some one special, unique and exceptional instance—for there are no such instances, the divine order being above all things orderly—the man substantial who is begotten within the man phenomenal, of the operation of the spirit in the soul, is, in virtue of their divinity, himself divine, and, being divine, is God. For spirit and soul, or energy and substance, in their original because pure, and pure because restored to their original, condition, are God, and having these two for his Father-Mother, he—their resultant or "Son"—is also God. And inasmuch as he represents and *is* the man himself reconstituted of the divine constituents of his system, restored to their divine condition, and thereby regenerated, he represents and *is* at once the realization of the man's own divine potentialities, and is an individuation of God, and is God. For, as God is pure spirit, so is pure spirit God. And it is not the less God because individuated as in the human soul; or because, when thus individuated, that soul is invested with a human body.

This, then, is the whole doctrine, simple, intelligent and self-evident, of divine Incarnation. Wherever, whenever, and in such degree as there is a pure soul and spirit in a human body, there is God incarnate. And that the spiritual individuality thus constituted is said to be, and is, in a special sense, the Son of God, is because his relationship with God is not mediate, through matter, and therein indirect and remote, but is immediate and direct, owing to his being the product of the divine essence itself, in its divine, because original, pure condition.

Now that which orthodoxy has done is to mistake the physical vehicle of the Christ, the exterior and fleshly selfhood of the man Jesus, for the spiritual content of that vehicle, its interior and substantial selfhood, or

* *The Noble Path*, by F. J. Gould, being No. V. of "Stepping Stones to Agnosticism".

Christ-Jesus within; and to apply to the former the description intended for and true only of the latter.

The attainment of this condition by the man in respect of his essential constituents, is at once the cause and the consequence of the unity and divinity of the Will which pervades his system. In him, one will, and that the divine Will, attracts and rules the whole man. And whereas there can be but one divine Will in the universe, and wherever that Will is, there is God, the aspirant to Christhood receives at the hands of his initiator—himself a passed master of the Higher Alchemy—this admonition:—"The Will of God is the alchemic crucible . . . Cast thyself into the Will of God, and thou shalt become as God. For thou art God, if thy will be the divine Will." Only when the lower self with its will has been crucified to the death is this unification accomplished. The veil of the temple of the exterior selfhood is then rent from top to bottom, and the man passes within the holy of holies of his own regenerate selfhood, to be evermore "one with the Father".

To deny the divinity of this, the Esoteric Christ Jesus, and the possibility of divine incarnation as thus defined, is, then, to deny at once to original Being the power of self-individuation, and to derived being the possibility of purity in soul and spirit. It is, moreover, to set at nought the indefeasible definition of evolution as the manifestation of inherency, by placing an arbitrary limit to the process, and thereby withholding it from its due fulfilment in the realization of Divinity. Doing this, Agnosticism combines with Orthodoxy to interpose an impassable barrier between God and man, between—that is—man and his own highest. For such a barrier is interposed equally by the doctrine, which instead of making Christ the highest human, relegates him to a category other than the human; and by the doctrine which denies his divinity altogether.

It remains to be seen whether, now that the true definition has been given, Agnosticism will continue to hold out against the doctrine.

EDWARD MAITLAND.

(To be continued.)

"IT is not sufficient to observe men; it is necessary to feel them in their heart."

"SEEK consolation only in immortal things; in nature, and in thought."

"THE power of doing a good action is happiness enough."

"EACH deception detaches you from earth, from men, and above all from yourself; these are so many stages in a mortal malady."

CARMEN SYLVA.

The Task of Theosophical Scholars in the West.

[A paper read before the Convention of the European Section of the T.S.]

MY intention is to lay before this Convention, in the short space allotted to me, and therefore very briefly, the sketch of a Western field for theosophical industry which is practically inexhaustible for many generations. I refer to the fragments of religion, philosophy and mythology which have come down to us from the initiated ancients, and which, when not entirely suppressed, have been most infamously misinterpreted. I conceive that this is one of the most important tasks before our Society in the West, and one of far more value than the study of the mysticism of individuals, such as that of Boehme or Swedenborg.

The following are some of the main sources of our information with regard to the arcana of initiation, the old secret of antiquity and the great mystery of to-day.

1. The Orphic and Homeric Hymns, the Sibylline Prophecies, and other ancient fragments of a similar nature—all chants of initiation and psalms of the mysteries.

2. The grand Homeric and Hesiodic Epics; which our Gnostic ancestors, a past incarnation of the Theosophical Society of to-day, have already interpreted to some extent as portraying the mysteries of the soul and its earthly pilgrimage.

3. The Ionian School of Greek Philosophy, headed by the sage Thales, who wrote nothing himself, like so many other great teachers, but whose ideas left an indelible impress on his immediate posterity.

4. The vast treasures of the Pythagorean and Platonic Philosophy, with their incentive to the reconstruction of a true science of mathematics. For we read that the philosopher Eucleides collected his XIII books of geometry simply to enable his disciples to comprehend the two remaining books, which dealt with the properties of the "Platonic Solids", the cube, pyramid, &c., those mystic symbols of man and the universe. The first and outer degree of the Pythagorean School of initiation were called the "Mathematicians".

5. Then we have the Greek Plays, the exoteric representations of the Mystery Dramas, and a world of wisdom is to be learned from a proper interpretation of, say, "The Prometheus Bound", or the "Ion", or even from the Aristophanic burlesque of the mysteries, as contained in the comedy of the "Frogs".

6. Then again, the direct references to the mysteries have to be carefully collected and re-edited by more reverent and competent hands than have as yet essayed the task.

7. The Neo-platonic School also is an important item in our category, and the study of the Eclectic Philosophy of such master-minds as Ammonius Saccas, Plotinus, Porphyry and Jamblichus, can add much to our theosophical knowledge, and so rehabilitate them once more in the public credit, from which they are so unjustly ostracised by the orthodox tyranny of modern scholarship.

8. Under the general head of Gnosticism, again, we have an enormous body of mystic literature, some of quite priceless value. No one can thoroughly understand the *New Testament* who has not acquainted himself with the terminology of these early schools of initiates, the real Christians of the first centuries of our era. Many of the expressions in the *New Testament*, now translated as ordinary commonplace words, are purely technical terms of the stupendous system of the Gnosis, which has so far completely baffled the scholars, but which is sufficiently understandable to the Theosophist who will take the patience to master the terminology; for the true Gnosis *is* Theosophy.

9. The next important body of teachings is that known as the Hermetic Philosophy, said to have been inspired by Hermes, the Thrice Great. This, the parent source, together with its multifarious progeny among the alchemical writings reaching down to nearly our own day, is in itself an only too vast field of research.

10. Next we have the mysterious Kabbala, its methods and interpretations, without which the *Old Testament* must ever remain a sealed book to the West.

11. Then there is an enormous body of apocryphal and heretical gospels, testaments, and writings of all kinds, of the very existence of which the public is in most cases sublimely ignorant. This is also an immense field for investigation, there being upwards of 1,000 of such writings.

12. Then we have the *Eddas* of the Norsemen, and the *Kalevala* of the Finns, the communings of our Scandinavian ancestors with the Frost and Storm Gods, and the story of their rest from labour in the house of All-Father. There is much also of interest to be gleaned concerning the Druids.

13. And last, but not least, the folk lore and fairy legends of all our European nations, veiling a world of wisdom, and only waiting the lifting of the veil to teach us, "face to face and without a parable", about the nature of the soul and the state after death.

So much for first-hand sources of information, the rough material, so to speak, which has been shaped and reshaped, arranged and rearranged, by a host of scholars of more or less reliability. These have, with infinite pains and labour, prepared the materials, and, in the majority of cases, used

them either to bolster up the dead-letter narrative of the *Old Testament*, or to construct a pseudo-scientific fane sacred to the Solar Myth theory, which is the highest deity of their scientific pantheon.

Our second-hand sources of information are also very extensive, and include the works of such men as Bryant, Faber, Dupuis, Godfrey Higgins, Bunsen, Kenealy, Dunlap, Wylder, and the phallicizing enthusiasts, Payne Knight, Inman, Hargrave Jennings, Forlong, and their copiers, who have endeavoured to debase the grandest conceptions of the human mind to the level of their own unclean imagination, the Augean stables of which the strong stream of theosophical interpretation alone can purify.

Such is the field of investigation before the theosophical scholar in the West; a vast one indeed, as all will admit, and a hopeless task if the analytical and specializing methods, so far adopted, are to be continued. Fortunately, however, there is another and more hopeful method. Of late years, unconsciously enough perhaps, the tendency has been to synthesize such studies, so that we have works on comparative religion, comparative mythology, comparative folk-lore, &c.

To employ a simile, the workmen have begun to sort out the materials for the architect; they have cut and shaped the blocks and stones, although in ignorance of the design of the building. For the wisest of them have long known that such splendid blocks of hewn stone were to secure some higher purpose than either to buttress up the bulging walls and gaping sides of the fast collapsing ruin of the Jewish myth, or even to construct the modern Solar Myth conventicle, for which only a seventh portion of the materials is required, and those not of the best.

The builders, then, are waiting for the architect; and the architect is Theosophy, the Master-Mason of the Temple of Wisdom of the nineteenth and twentieth centuries, as it has been for all time.

H. P. B. has given us once more the plan from the Grand Lodge itself, and those of us who are apprentices have our work cut out before us for many a long year to come. Those two great works of hers, *Isis Unveiled* and the *Secret Doctrine*, provide the intelligent student with detailed instructions.

She herself has opened some of the doors of the sanctuary of the Great Architect, so that we may enter some of its chambers, and has left the keys of others within our reach. In other words, the work of the theosophical scholar of the present and the future is one of interpretation, and therewith the rendering of tardy justice to the pagans and heretics, the reviled and rejected pioneers of progress in every country and era of our Western world.

Perhaps some one may say: "Why go to the musty old tomes and conceptions of the ancients, instead of developing our own spiritual intuitions directly within ourselves?"

The answer is not far to seek. Because our environment to-day unaided is incapable of awakening these recollections within us, and therefore

we must have recourse to a mental and artificial environment, by recalling to our minds the actual surroundings and thoughts of our wise old ancestors, which their degenerate descendants have so busily endeavoured to remove from the face of the earth. And we have an example before us. For has not the life work of our great teacher, H. P. Blavatsky, dealt largely with these same musty volumes of antiquity?

"The task" therefore, "of Theosophical Scholars in the West", is one of interpretation. So shall the Theosophical Society become the Hermes of the nineteenth and twentieth centuries, the true messenger of the gods.

G. R. S. MEAD, F.T.S.

Is Professor Max Müller a believer in Reincarnation? Little notice has been taken of his significant words:

In our longings for the departed we often think of them as young or old, we think of them as man or woman, as father or mother, as husband or wife. Even nationality and language are supposed to remain, and we often hear expressions, "Oh, if the souls are without all this, without age, without sex, without national character, without even their native language, what will they be to us?" The answer is, they will really be the same to us as they were in this life. Unless we can bring ourselves to believe that a soul has a beginning, and that our souls sprang into being at the time of our birth, the soul within us must have existed before.

"Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar."

But however convinced we may be of the soul's eternal existence, we shall always remain ignorant as to how it existed. And yet we do not murmur or complain. Our soul on awakening here is not quite a stranger to itself and the souls who as our parents, our wives and husbands, our children and our friends, have greeted us at first as strangers in this life, but have become to us as if we had known them for ever, and as if we could never lose them again. If it were to be so again in the next life, if there also we should meet at first as strangers, still drawn together by the same mysterious love that has drawn us together here, why should we murmur or complain? Thousands of years ago we read of a husband telling his wife, "Verily a wife is not dear that you may love the wife; but that you may love the soul, therefore a wife is dear." What does that mean? It means that true love consists, not in loving what is perishable, but in discovering and loving what is eternal in man or woman.

As Theosophy tightens its grip on the leading minds in Western lands, literature will become more and more tinctured with its spirit, and men's thoughts will become leavened with it without their own knowledge. After awhile we shall not see even in a comic paper such a skit as the following sent us from the *Book for All*:

FIRST LITTLE BOY: "My pa's a Methodist; what's yours?" Second little boy: "Mine's a Theosophist." "Theosophist? What's that?" "I don't know." "Why don't you ask your pa?" "I did; but from the way he looked I guess he doesn't know either."

The Seven Principles of Man.

ENQUIRERS attracted to Theosophy by its central doctrine of the Brotherhood of Man, and by the hopes it holds out of wider knowledge and of spiritual growth, are apt to be repelled when they make their first attempt to come into closer acquaintance with it, by the to them strange and puzzling names which flow glibly from the lips of Theosophists in conference assembled. They hear a tangle of Atma-Buddhi, Kama-Manas, Triad, Devachan, Linga Sarira, and what not, and feel at once that for them Theosophy is far too abstruse a study. Yet they might have become very good Theosophists, had their initial enthusiasm not been quenched with the *douche* of Sanskrit terms. In the present series of papers the smoking flax shall be more tenderly treated, and one Sanskrit name at a time shall be the most that shall be flung in the face of the enquirer. As a matter of fact, the use of these terms has become general among Theosophists because the English language has no equivalents for them, and a long and clumsy sentence has to be used in their stead, if the idea is to be conveyed at all. The initial trouble of learning the names has been preferred to the continued trouble of using roundabout descriptive phrases—"Kama", for instance, being shorter and more precise than the loose "the passional and emotional part of our nature".

Man, according to the Theosophical teaching, is a sevenfold being, or, in the usual phrase, has a septenary constitution. Putting it in yet another way, man's nature has seven aspects, may be studied from seven different points of view, is composed of seven principles. Whatever words may be used, the fact remains the same—that he is essentially sevenfold, an evolving being, part of whose nature has already been manifested, part remaining latent at present, so far as the vast majority of humankind are concerned. Man's consciousness is able to function through as many of these aspects, on as many of these planes, as have been already evolved in him into activity. A "plane" is merely a condition, a stage, a state; so that we might describe man as fitted by his nature, when that nature is fully developed, to exist consciously in seven different conditions, in seven different stages, in seven different states; or, technically, on seven different planes of being. To take an easily verified illustration: a man may be conscious on the physical plane, that is in his physical body, feeling hunger and thirst, the pain of a blow or a cut. But let the man be a soldier in the heat of battle, and his consciousness will be centred in his passions, his emotions, and he may suffer a wound without knowing it, his consciousness being away from the physical plane and acting on the plane of passions and

emotions: when the excitement is over, consciousness will pass back to the physical, and he will "feel" the pain of his wound. Let the man be a philosopher, and as he ponders over some knotty problem he will lose all consciousness of bodily wants, of emotions, of love and hatred; his consciousness will have passed to the plane of intellect, he will be "abstracted", *i.e.*, drawn away from considerations pertaining to his bodily life, and fixed on the plane of thought. Thus may a man live on these several planes, in these several conditions, one part or another of his nature being thrown into activity at any given time; and an understanding of what man is, of his nature, his powers, his possibilities, will be reached more easily and assimilated more usefully if he is studied along these clearly defined lines, than if he be left without analysis, a mere confused bundle of qualities and states.

It has also been found convenient, having regard to man's mortal and immortal life, to put these seven principles into two groups—one containing the three higher principles and therefore called the Triad, the other containing the four lower and therefore called the Quaternary. The Triad is the deathless part of man's nature, the "spirit" of Christian terminology; the Quaternary is the mortal part, the "soul" and the "body" of Christianity. This division into "body, soul, and spirit" is used by Paul, and is recognised in all careful Christian philosophy, although generally ignored by the mass of Christian people. In ordinary parlance "soul" and "body", or "spirit" and "body", make up the man, and the words "soul" and "spirit" are used interchangeably, with much confusion of thought as the result. This looseness is fatal to any clear view of the constitution of man, and the Theosophist may well appeal to the Christian philosopher as against the casual Christian non-thinker, if it be urged that he is making distinctions difficult to be grasped. No philosophy worthy of the name can be stated even in the most elementary fashion without making some demand on the intelligence and the attention of the would-be learner, and carefulness in the use of terms is a condition of all knowledge.

Principle I, Sthula Sarira, the Physical Body.

The physical body of man is called the first of his seven principles, as it is certainly the most obvious. Built of material molecules, in the generally accepted sense of the term, with its five organs of sensation—the five senses—its organs of locomotion, its brain and nervous system, its apparatus for carrying on the various functions necessary for its continued existence, there is little to be said about the physical body in so slight a sketch as this of the Constitution of Man. Western Science is almost ready to accept the Theosophical view that the human organism consists of innumerable "Lives", which build up the cells. H. P. Blavatsky says on this: "Science never yet went so far as to assert with the occult doctrine that our bodies, as well as those of animals, plants, and

stones, are themselves altogether built up of such beings [bacteria, etc.] : which, except larger species, no microscope can detect. . . . The physical and chemical constituents of all being found to be identical, chemical science may well say that there is no difference between the matter which composes the ox and that which forms man. But the Occult doctrine is far more explicit. It says: Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—*is a life*. Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form" (*Secret Doctrine*, vol I. p. 261). The microbes thus "build up the material body and its cells", under the constructive energy of vitality —a phrase that will be explained when we come to deal with "life", as the Third Principle. When the "life" is no longer supplied the microbes "are left to run riot as destructive agents", and they break up, disintegrate, and so the body goes to pieces.

The purely physical consciousness is the consciousness of the cells and the molecules. That which is called by physiologists "unconscious memory" is the memory of this physical consciousness, unconscious to us indeed, until we have learned to transfer our brain-consciousness thither. What "we" feel is not what the cells feel; the pain of a wound is felt by the brain-consciousness, acting, as before said, on the physical plane. The consciousness of the molecule, as of the aggregation of molecules we call cells, leads it, for instance, to hurry to the repair of damaged tissues, action of which the brain is *un*conscious ; and its memory makes it repeat the same act again and again, even when it has become unnecessary. Hence, cicatrices on wounds, scars, callosities, &c.

The death of the physical body occurs when the withdrawal of the controlling life-energy leaves the microbes to go their own way, and the many lives, no longer co-ordinated, scatter from each other, and what we call "decay" sets in. The body becomes a whirlpool of unrestrained, unregulated lives, and its form, which resulted from their correlation, is destroyed by their exuberant individual energy. "Death" is but an aspect of Life, and the destruction of one material form is but a prelude to the building up of another.

Principle II.,* Linga Sarira, the Astral Body.

The Astral Body, the Ethereal Body, the Fluidic Body, the Double, the Wraith, the Döppelganger, the Astral Man, such are a few of the many names which have been given to the second principle in man's constitution.

* Some writers speak of Linga Sarira as the Second Principle, and "Life" as the third ; others of "Life" as the second and Linga as the Third. The numbers are of no importance, since there is no "order" in intermingling principles; the important division is between the Triad and Quaternary, the Mortal and the Immortal Man.

The best of all the names is that of *Linga Sarira*, because this term designates the second principle only, whereas the other names have been used somewhat generally to describe bodies formed of more subtle matter than the matter which affects our physical senses, without regard to the question whether other principles were or were not involved in their construction. I shall therefore use this name throughout.

The Linga Sarira is formed of matter rarer or more subtle than the matter which is perceptible to our five senses. This matter is called astral matter, as resembling that which fills space, and it is the state of matter which is just beyond our "solid, liquid, and gas", and is characteristic of the "astral plane" immediately succeeding the "material plane", or the generally accepted objective universe. To this astral plane belong what are ordinarily called clairvoyance, clairaudience, many hypnotic phenomena—material enough, though manifesting in matter which is in a finer state of division than that which we can feel and see.

This Linga Sarira is the exact double or counterpart of the physical body to which it belongs, and is separable from it although unable to go very far away therefrom. When separated from the physical body it is visible to the clairvoyant as an exact replica thereof, united to it by a slender thread. So close is the physical union between the two that an injury inflicted on the Linga Sarira appears as a lesion on the physical body, a fact known under the name of "repercussion". A. D'Assier, in his well-known work—translated by H. S. Olcott, the President-Founder of the Theosophical Society, under the title of "Posthumous Humanity"—gives a number of cases (see pp. 51-57) in which this repercussion took place.

Separation of the Linga Sarira from the physical body is generally accompanied with a considerable decrease of vitality in the latter, the Linga Sarira becoming more vitalised as the energy in the body diminishes. Col. Olcott says in a note in the book just mentioned (p. 63):—

> "When the Double is projected by a trained expert, even, the body seems torpid, and the mind in a 'brown study' or dazed state; the eyes are lifeless in expression, the heart and lung actions feeble, and often the temperature much lowered. It is very dangerous to make any sudden noise, or burst into the room, under such circumstances; for the Double being by instantaneous reaction drawn back into the body, the heart convulsively palpitates, and death even may be caused."

In the case of Emilie Sagée (quoted on p. 62-65), the girl was noticed to look pale and exhausted when the Double was visible: "the more distinct the Double and more material in appearance, the really material person was proportionately wearied, suffering and languid; when, on the contrary, the appearance of the Double weakened, the patient was seen to recover strength." This phenomenon is perfectly intelligible to the Theosophical student, who knows that the Linga Sarira is the vehicle of the Life-Principle, or Vitality, in the body, and that its partial withdrawal must

therefore diminish the energy with which this principle plays on the physical molecules.

Clairvoyants, such as the Seeress of Prevorst, state that they can see the ethereal arm or leg attached to a body from which the physical limb has been amputated, and D'Assier remarks on this:—

"Whilst I was absorbed in physiological studies, I was often arrested by a singular fact. It sometimes happens that a person who has lost an arm or leg experiences certain sensations at the extremities of the fingers or toes. Physiologists explain this anomaly by postulating in the patient an inversion of sensitiveness or of recollection, which makes him locate in the hand or the foot the sensation with which the nerve of the stump is alone affected. . . . . I confess that these explanations seemed to me laboured, and have never satisfied me. When I studied the problem of the duplication of man, the question of amputations recurred to my mind, and I asked myself if it was not more simple and logical to attribute the anomaly of which I have spoken to the doubling of the human body, which by its fluidic nature can escape amputation" *(loc. cit.* pp. 103, 104).

The Linga Sarira plays a great part in "spiritualistic" phenomena. Here again the clairvoyant, seeing on the astral plane, can help us. A clairvoyant can often see the Linga Sarira oozing out of the left side of the medium, and it is this ethereal double which often appears as the "materialized spirit", easily moulded into various shapes by the thought-currents of the sitters, and gaining strength and vitality as the medium sinks into a deep trance. The Countess Wachtmeister, who is clairvoyant, says that she has seen the same "spirit" recognized as that of a near relative or friend by different sitters, each of whom saw it according to his expectations, while to her own eyes it was the mere double of the medium. So again H. P. Blavatsky told me that when she was at the Eddy homestead, watching the remarkable series of phenomena there produced, she deliberately moulded the "spirit" that appeared into the likenesses of persons known to herself and to no one else present, and the other sitters saw the types she produced by her own will-power, moulding the plastic astral matter of the medium's Linga Sarira.

Many of the movements of objects that occur at such *séances*, and at other times, without visible contact, are due to the action of the Linga Sarira, and the student can learn how to produce such phenomena at will. They are trivial enough: the mere putting out of the astral hand is no more important than the putting out of the physical counterpart, and neither more nor less "miraculous". Some persons produce such phenomena unconsciously, mere aimless overturnings of objects, making of noises, and so on; they have no control over their astral Double, and it just blunders about in their near neighbourhood, like a baby trying to walk. For the Linga Sarira is without consciousness, and is senseless on the physical plane when temporarily divorced from the physical organs of sensation.

This leads us to an interesting point. The material centres of sensation are located in the Linga Sarira, which may be said to form the bridge between

the physical organs and the mental perceptions; impressions from the physical universe impinge on the material molecules of the physical body, setting in vibration the constituent cells of the organs of sensations, or our "senses". These vibrations, in their turn, set in motion the finer material molecules of the corresponding organs in the Linga Sarira, or the centres of sensation, the inner senses. From these vibrations are again propagated into the yet rarer matter of the lower mental plane, whence they are reflected back until, reaching the material molecules of the cerebral hemispheres, they become our "brain consciousness". This correlated and unconscious succession is necessary for the normal action of "consciousness" as we know it. In sleep and in trance, natural or induced, the first and last stages are generally omitted, and the impressions start from and return to the astral plane, and thus make no trace on the brain-memory; but the natural psychic, the clairvoyant who does not need trance for the exercise of his powers, is able to transfer his consciousness from the physical to the astral plane without losing grip thereof, and can impress the brain-memory with knowledge gained on the astral plane, so retaining it for use.

"Seeing in the astral light" is a phrase often met with, and one which may have puzzled the casual enquirer. It means just this exercise of the inner senses, or senses located in the Linga Sarira, an exercise which—in the present stage of human evolution—is a natural gift with a few, and a latent possibility in everybody.

"Death" means for the Linga Sarira just what it means for the physical body, the breaking up of its constituent parts, the dissipation of its molecules. The vehicle of the vitality that animates the bodily organism as a whole, it oozes forth from the body when the death-hour comes, and is seen by the clairvoyant as a violet light, or violet form, hovering over the dying person, still attached to the physical body by the slender thread before spoken of. When the thread snaps, the last breath has quivered outwards, and the bystanders whisper, "He is dead".

The Linga Sarira remains in the neighbourhood of the corpse, and is the "wraith", or "apparition", or "phantom", sometimes seen at the moment of death and afterwards by persons near the place where the death has occurred. It disintegrates slowly *pari passu* with its physical counterpart, and its remnants are seen by sensitives in cemeteries and churchyards as violet lights hovering over graves. Here is one of the reasons which render cremation preferable to burial as a mode of disposing of the physical envelopes of man; the fire dissipates in a few hours the molecules which would otherwise be set free only in the slow course of gradual putrefaction, and thus quickly restores to their own planes the physical and astral materials, ready for use once more in the building up of new forms.

ANNIE BESANT, F.T.S.

(To be continued.)

Problems of Life.

FROM "THE DIARY OF AN OLD PHYSICIAN".

By Dr. N. I. Pirogoff.*

(Continued from the July Number.)

VIII.

ON THE INDUCTIVE AND DEDUCTIVE METHODS.

17th and 18th February, 1880.

I AM well aware that my world-concept is not based on that inductive method which is demanded in our day from every seriously thought-out speculation. But that's just where the trouble is, as on these lines we have either to renounce any conception of the universe at all, or use for its foundations generalizations so common that they become pure abstractions. I was never destined to be a positivist; it is beyond my power to command my thought to abstain from going there where it immediately loses its way. Thus, I feel bound in my world-concept to base myself on that which, to me, seems to be beyond any doubt or cavil, even if it be more of an abstraction than a fact. These kinds of abstractions seem to me as undeniable as my own existence; to them I attribute universal unity and design; a general plan of creation; universal thought; force independent of substance; substance which, when mentally analysed, gets transformed into something eluding our senses—in other words, into force also; a principle (or force) of life, penetrating substance, yet independent of it as well as of physical forces, which it guides designedly toward the self-conservation of substance, raised by that principle to the degree of organisms and species. Accepting all these as undeniable axioms, how could I have worked out a different world-conception? Whether it is ever proved by science or not that the higher animal types, forms, and we ourselves, have developed, under the influence of external conditions and forces, out of lower forms, and these, in their turn, out of primordial organic protoplasm, makes no difference and can alter in nowise my concepts; whether life on this earth has developed in this or another way, the principle of a unity of design in its creation loses nothing by it, and it is inadequate to make the presence of universal Thought and of a Life-Principle in the universe appear thereby doubtful.

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* Translated from the Russian by H.P.B.

I cannot acquire the conviction—though I am unable to demonstrate this by facts—that our brain can be the only organ of thought; that everything in the universe, save *that* organ, is thoughtless and senseless, and that human thought alone should impart to the universe a meaning and an integral harmony. With such a one-sided view the importance of the brain would seem to me very strange; for it comes to this: in the whole cosmos it is our brain alone which senses external impressions without sensing itself, and serves as a test of manifestation for some *I*, which recognises no solidarity with the source of its origin and acts as if the latter had nought to do with it. This is why I regard as far more probable this other theory, that this very hazy and very strange *I* of ours is carried into the brain, and develops in it, together with the sensations produced from external impressions brought to it; in other words the question may be asked: may not our *I* come from the outside, and may it not be universal Thought itself * which finds and uses the brain as an apparatus, cleverly constructed *ad hoc* by life-force, and designed by the latter as an embodiment and individualization of the Universal Mind? In such case the brain would be but a cleverly constructed net for the containment and the manifestation in personal form of that cosmic mind.

In every case this apparently fantastic conjecture seems to me more probable than that other hypothesis, put forward by the school of materialists *pur sang*, which teaches that our thought depends on brain phosphorus. However much fish and peas I may eat (by Moleschott's advice) never shall I consent to give away my *I* into the durance vile of a product accidentally extracted by alchemy from urine. If in our conceptions of the universe it be our fate to be ever falling into illusions, then my illusion has, at least, the advantage of being very comforting. For it shows to me a rational universe and the activity of the forces working in it, harmonious and intelligent; as also my *I*, not the product of chemical and histological elements but an embodiment of a general Universal Intelligence, which I represent to myself, as I did many times before, acting with free will, in accordance with the same laws which are traced by it for my own mind, but exempt from that restraint which trammels our humanly conscious individuality.

February 20th and 21st, 1880.

But what about my autobiography? Well, writing for myself, it is of more importance to me that I should make clear to my mind *what I am*, and only then follow it by tracing out how much and in what way practical life has helped to make of me what I am now; that is to say, by what means I have arrived at accepting my actual world-concepts, my religious

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* This is precisely what occult philosophy claims; our *Ego* is a ray of the Universal Mind, individualized for the space of a cosmic life-cycle, during which space of time it gets experience in almost numberless reincarnations or rebirths, after which it returns to its Parent-Source.—[TRANSL.]

and moral convictions. Therefore I had to ascertain and explain to myself, first of all, how I view the surrounding universe, in what light I look upon myself, and what kind of man I take myself to be, what I believe in, that which I have my doubts about, what I like and dislike. All my past, all that I have lived through is interesting to me, but only in so far as it can explain to me my development in the process of mental evolution, and of moral being. To arrive at such results in my life-history, I have not only to recall long bye-gone days, but to endeavour to be constantly sincere with myself; and both are far from being easy.

There was a time when as a boy of eighteen I kept my diary, portions of which are still preserved by my wife; but there is little in it I could use now. I find in it for instance, that I had no idea of living over thirty . . . . which shows that I was often in a gloomy disposition in those days . . . . Nor is it easy for me to determine how far I can be sincere with myself; and this is more difficult than it really appears. There are events in one's life, the chief and secret motives of which it is impossible to explain unless one is absolutely frank with oneself; and meanwhile it is just in such cases that one is at a loss to determine if one is frank or not. There are motives so deeply enshrined in the secret places of our *I*, that it becomes almost hopeless to drag them out to the surface of the Soul, however much we may desire to do so. Instead of these there appear others more comely; but when they come to be examined one feels that there lurks, in the very depths of one's being, stubborn and unyielding, another motive, misty and hazy, and what is worse, resembling in nothing any of those that swim instead of it upon the surface. And this happens in cases quite different from those in which reason and caution prohibit sincerity with other persons? Not at all; and I maintain that it is far more difficult to be frank with oneself than with others—perchance, because such sincerity is necessary only in critical and serious cases. It happens also that, in very truth, one is unable to decide what had been really the cause of such or another action committed, and finds it still more difficult to see why in doing it one's appreciation of it was quite different at that time. The very analysis of, and enquiry into the actions of our *I*, demand a great deal of experience and training. It is doubtful whether any one who has busied himself a good deal with the analysis of the thoughts and feeling of other people, acquires thereby the faculty of correctly analyzing himself.

The query—is it a normal function at all to analyze oneself—still remains for me an open question. A single-hearted man appears, lives, thinks, acts, without having any need of analyzing his *I*. He is so constituted, and has so constituted himself, that his thoughts and deeds have to be what and as they are, not otherwise. The psychic process in such a man may be compared to a clock wound up once for all for the term of his life. The pendulum moves equally, accurately and regularly. There is no

need to open it to examine its mechanism. But "Cannibalism"* is quite another thing. "Cannibalism" is, I am inclined to think, a pathological product, although it is on this faculty that the profound injunction of the sages—"Know thyself"—is based.

Guided by this rule one has to bid goodbye to single-heartedness, as the rending in twain and the duality of soul become unavoidable. When our *I* becomes at the same time subject and object, the strife between the observed and the observing principles is close at hand. It is that duality that I disapprove and regret in myself, though it has played, perchance, a considerable part in my self-training and self-control. Without the duality, *i.e.*, without self-observation and self-analysis, I would have been perhaps far worse than I now consider myself to be. Yet it has been a great hindrance to me in my professional practice, having been the means toward the development of combativeness and opposition. This spirit of opposition has always manifested in me as strongly in the analysis of the actions and opinions of other persons as of my own.

I could never take a one-sided view of anything. Whenever I come into contact with anything new for me I proceed forthwith to get a glimpse of its opposite side. It was perhaps a suggestive fact that I was born with a squint in my left eye. But this twofold view of things, while being occasionally useful, is pernicious in its action, inasmuch as it deprives me of the means of hitting the mark, of quickness and concentration. I have experienced it, to my regret, more than once during my life. On the other hand that faculty has preserved me from being injudiciously led away, by showing to me at once the bad side of things that fascinated me. Moreover, it has proved very useful to me in chronic cases, when there is sufficient time before acting to weigh and judge a thing or an action from its different standpoints.

Strange and incomprehensible† is this faculty of our *I* to rend itself in twain. I could not certify, meanwhile, whether it is our individual *I* or something else in us which has that strange faculty. What I know by experience, however, is, that neither of the two opposite frames of mind (the joyful and the gloomy) has ever taken completely hold of me; it has always seemed to me as if one of my *I*'s was rejoicing while the other felt miserable, and kept analyzing the cause of the other's joyfulness. Thus with regard to actions in which passion or fascination was concerned, everything depended on the degree of their intensity: the *I* which was

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* This term was adopted in Russian literature at one time to denote selfish and uncharitable persons, ever ready to tear their neighbours to shreds. A "Cannibal" is one who eats up and devours, metaphorically speaking, his own kind.—[TRANSL.]

† Perchance it would appear less "strange and incomprehensible", were the scientific psychologists to look into that doctrine of occultism which shows in man two *Egos* (two aspects of the same divine principle), the higher, or *Individuality*, and the lower, or *Personality*, in other words, the *divine* and the *animal* man. It is these two that during our lifetime are in incessant struggle, the one trying to gravitate heavenward, the other dragged down by its animal nature to the earth earthy.—[TRANSL.]

carried away brought hastily forward its motives; the other, the restraining *I*, gave as rapidly its reasons to the contrary; and the first generally prevailed, but acted only when its motives and reasons were laid before some *third* "*I*", and by him found more potent and conclusive than those of the restraining Ego. To a pyschologist, all this, of course, will appear arrant nonsense.* The *I* of every person is an indivisible unit; and the feeling as though two or several quite different *Egos* were acting in me, is again one of my illusions. From the very day we begin to be self-conscious and to our last hour we are clearly cognizant of our *I*; and this, however much we may alter during the course of our lives, in character, habits, modes of life, and so on. We feel the changes in us and acknowledge them; in the meantime we are quite conscious that these changes have not changed us into other persons.

February 23rd and 27th, 1880.

Just so; our *I* is an integral entity, indivisible and ever identical during the whole of our life. It is only lunatics, and even not all of these, who do not probably realize the identity of their present with their past *I*. Whence then, the illusion which makes us believe that we can think and feel in two or more different ways simultaneously, and not only differently but in complete contrast, one feeling counteracting the other and one thought chased by another thought?

Firstly, we may be erring as to time; between one sensation and another sensation, one thought and another, there must always be a certain interlude of time, however short it may be in reality and however imperceptible to our senses.

Secondly, the illusion is produced by and depends on the fact that our *I* is able to come into contact, so to say, simultaneously with several organs, each having its own set of functions, differing from each other: that same *I*, moreover, being, as it were, woven out of contrasting sensations.

What is it then, finally, this protean *I*? Is it only a personal pronoun? Or is it again, but an illusion? I believe we shall have to distinguish between the two aspects of our *I*. One of its aspects is no more than the feeling or the sensation of its individual being, a property which all the animal species have in common. In its other aspect and along with this sensation there exists in it, moreover, a more or less clear conception of itself, *i.e.*, of its personality. It is this conscious cognizance of the inherent feeling in us, of our individual being, *i.e.*, of our personality, which is precisely the human *I*, expressed by the personal pronoun, by adults in the first, by children in the third person. Even the animals express

* We do not see why. To the materialistic psychologist, (*i.e.*, physiologist) the whole of Dr. Pirogoff's world-concepts will appear "nonsense" of course; but the metaphysician and the theosophist will applaud almost every word he says; regretting only that men of such profoundly intuitional nature should be so rare among the men of science. What scholar with a reputation to lose would have such honesty and frankness?—[TRANSL.]

the sensation of their being in sounds; only with them it is always expressed in connection with a feeling of either pleasure or pain.

I would compare our *I* in its connection with sundry psychic faculties with a musician playing simultaneously on several instruments; sweeping over them by means of various movements of the body he is enabled to give harmonious concerts. The *I*, woven out of the most varied sensations, has the faculty of touching lightly and simultaneously the elements of the different portions of the brain and of stimulating psychic functions, bringing at times the activity of these organs into unison, and at others producing an intolerable *cacophony* for itself as for others. In whatever way we may localize the different pyschic faculties in various portions of the brain, sensation and the conscience of being, *i.e.*, our *I*, *cannot be localized*. In order to perform without breaking the law of harmony some mental piece, the *I* (or consciousness) has to touch simultaneously the organic elements which preserve in themselves the impresses of external impressions (*i.e.*, of memory) and the convolutions of the brain which serve as organs of speech, as also the organs of imagination and reason, never yet discovered by the modern localisators—the psycho-physiologists. This the *I* must do, because we cannot cerebrate and reason without calling forth into action our memory, our reasoning faculty and imagination, or fancy. It is by this faculty of our *I* to bring into action, simultaneously or in succession, with the shortest intervals and without interfering with its own integral nature (without dividing itself)—different organs of sensation and various psychic faculties, that I explain to myself its apparent duality, so finely expressed by the Apostle Paul in one of his epistles. Not only between our wish or will and our action, but even between the early germs of our own thoughts, sensations and desires, it is but too easy to perceive in us contradictions and a two-fold nature.

Quite recently *I* was in a bad humour (after great pain produced by stomach catarrh), and though feeling very angry, yet never ceased to observe how, while displeasure against certain persons was filling my heart, the germ of a thought contained already excuses in their favour; I was ready to abuse and at the same time to excuse them, even to reproaching myself with injustice. Does it not mean that my *I*, while penetrating into the midst of the dirty sensations carried by my diseased organ (the intestinal canal) into my imagination, had not plunged deep enough into my angry feelings to get drowned therein, leaving memory (with its certain agreeable associations concerning those persons) and reason in full activity.

What is our *I*, woven as I have said out of our sensations, without or bereft of these sensations—*ignoro et ignorabo*. We physicians and naturalists who have devoted ourselves from early years to sense-experiments on dead and living organisms and organs, get so accustomed to life bound up with organic elements, that we end by viewing it as an effect instead of as a

cause. Through one trifling puncture in the *medulla oblongata*, we put an end instantaneously to a life full of health and vital powers. How can we physicians be accused then, even if we do conclude that life stops like unto a clock-work mechanism at an injury done to one of its springs? Is it not a natural deduction that our life is nothing else than a motion regulated by organic mechanism? The key to the mechanism lies in that point of the *medulla oblongata*, which has, therefore, to be referred to as the life knot—*nœud vital*. At the moment when we are born into the world the machine is wound up, and the first manifestation of our mechanism is the motion of breath. If we do not regard as the outside world of the human fœtus, the uterus which contains it for nine months, then its first communication with the external universe consists in the movements of its chest. After this what can be to us our *I*, minus sensations and disconnected with the organs which receive and convey them to IT? To those who devote themselves to the study of organic nature these careful investigations prove abundantly that the same laws and forces that act in the inorganic world act in the organic. Are we not fully authorized thereby to conclude that all that which we observe in the animal organism, relates, as in inorganic bodies, to the properties and functions of the material elements which are the compound of that organism's parts and organs?

Testimony comes from the *Indian Mirror* to the usefulness of the Theosophical Society in India:

Some months ago, we said that the Theosophical Society had fulfilled its mission. That was true in the sense that it had awakened the Hindus to a knowledge of their ancient religious, philosophical, and literary treasures, and spread the revelation to Europe and America. It is true that for some time past, notably after the Coulomb scandal, and Madame Blavatsky's retirement to Europe, Theosophical efforts in India became less and less active each day, and the more so, as people began to be more and more engrossed in the Congress politics. But the reaction has come sooner than could have been anticipated, and the thirst for religion has become all-powerful with the advent of the new cycle. The period of renewed activity of the Theosophical Society has also come. The Hindus cannot do better than watch carefully the proceedings of the Theosophical Society, and read its numerous publications with diligence. Above all, the monumental works of Madame Blavatsky should receive the most serious attention of all Hindus. This lady has received but little gratitude from the people of India, and, we regret to say, even from many Hindu members of her own Society. After the wretched forgeries of the miserable Coulombs, Madame Blavatsky was deserted by half-hearted and ignorant Theosophists, who were such only in name. Her immense sacrifices in the cause of India were forgotten. She did well to wash her feet of this ungrateful country. And yet she is working for us in England, and she has quite recently sent another Englishman, Mr. Bertram Keightley, to work as unselfishly as herself and Colonel Olcott, in the cause of Hindus and their ancient religion. But let us have Madame Blavatsky herself back among us. She is very needful to us at the present time, to instruct and guide the bewildered Hindus with her incomparable knowledge of their religion, as understood and taught by the ancient Rishis. Even the most orthodox Pundits, including those of Benares, have admitted her claim to such knowledge. The wisdom of Madame Blavatsky would guide us out of many difficulties.

The wish comes too late!

The True Church of Christ, Exoteric and Esoteric.

VI.—THE SILENCING OF THE VOICE OF THE CHURCH.

WE have seen that, as with a living body, so with an Association the spirit or life-monad manifests itself in and through material particles, or cells, or human units, gathered from and partaking the character of its environment, and that the greater or less adaptibility of the visible body to the needs and impulses of the monad depends on the law of Karma. The two aspects of this law must also be kept in view, the Karma to which the monad is subject on entering its material body (in the case of a human being that which was earned in a prior incarnation) and that which it generates and reaps in the continuance of its present material existence. It would be rash to attempt to trace the prior history of the animating spirits of Associations—it is enough to assume that somehow or other they come under the same Karmic law as human beings, and have not *necessarily* earned in their *present* incarnation (if I may use the word) all the results they reap.

If the law of Karma be true at all it must be true, exactly in so far as applicable, to every independent or semi-independent existence, to the cell therefore, as much as to the body which is built up of cells, and to the Association composed of human beings as much as to the several human beings composing it. This, which seems elementary, leads irresistibly to the next proposition.

XII.—SUBSECTIONS AND DEPARTMENTS OR BRANCHES OF THE CHURCH HAVE, SO FAR AS ORGANIZED, A SEMI-INDEPENDENT EXISTENCE, AS ASSOCIATIONS WITHIN THE PARENT ASSOCIATION, LIKE THE ORGANS OF THE HUMAN BODY; THEIR ORGANIZATION OR GOVERNMENT CORRESPONDING TO THE NERVE-GANGLIA GOVERNING THE HUMAN ORGANS, AND LIKE THESE SEMI-INDEPENDENT, CAPABLE OF SUSTAINING LIFE, BUT NOT OF INITIATING ACTION IN REGARD TO THE PARENT ASSOCIATION.

Demonstration.—This proposition with regard to Associations is the necessary corollary of what has gone before. Every Association, however small, has a separate existence *quâ* Association, and a certain modified autonomy to the extent of regulating its own affairs as such Association. Each Association is however a part of some greater Association, a race or nation it may be, and finally a part of humanity itself, to whose general laws its own autonomy is necessarily subject, and hence it is only semi-independent. In the living human body the nerve-ganglia governing different organs are to a considerable extent automatic, that is to say, they act without the conscious interference of the central will, though not in

opposition thereto, and they sometimes re-act, by a reflex action, to external stimuli, without conveying the impression of that stimulus to the central consciousness, yet the central consciousness and the central will can generally, to some extent at least, know and control their action. Thus these ganglia are semi-independent and the correspondence is practically complete.*

Notes and Illustrations.

1. A good example of the semi-independent organ ruled by its own ganglia is to be found in the respiration. For the most part it goes on perfectly unconsciously; we know that we breathe but we pay no heed. The instant however that the attention is directed to it, we become consciously aware of it, and we can then to a certain extent regulate and even for a time inhibit respiration.

2. In the human body these semi-independent ganglia in the normal and healthy state are only executive, carrying out the dictates of the central will to nourish the body, to throw out waste products, to repair waste, to avoid danger, to prevent or destroy separateness in its molecules, &c. This duty the ganglia in the healthy state perform without troubling the central authority, so to speak. When separateness of molecules causes a failure to cast out waste product (to take one example) the semi-independent but loyal leucocytes rush to the rescue, but the result is inflammation and pain, and the central consciousness is at once informed of the mutiny.† Similarly a semi-independent ganglion may fail to do its duty, may become partially or wholly separate, and thus disease may occur.

3. The analogy holds for every association. Thus the business of a State is carried on by Departments, each of which is semi-independent, to the extent that in the healthy normal state it does its own work without troubling the central authority, but the object of that work is the good of the whole State. Suppose what is called corruption to be present in any department, this means that the heads of that department and possibly all connected with it, are using for selfish ends and for their own benefit the powers entrusted to them for the general good of the State. This is separateness, and in time produces a feeling of discomfort so wide-spread that the central will is compelled to strive to cast it out. The period longer or shorter before the central will comes into operation depends on the strength, vitality, and health of the Association or State.‡

4. In the Church, looked upon as an Association, there are Departments, Subsections and Branches, each organized and therefore semi-inde-

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* Readers of LUCIFER will find an interesting note on p. 358, as to the semi-independent brain in the throat.

† Sutton's *General Pathology*, p. 127.

‡ What is termed mortification (or really corruption) of a part of the human body is precisely analogous to this. Corruption of the body politic is a most apposite term.

pendent. By the original constitution, as we have seen, the see of every Bishop was such a Subsection, and looking for the moment upon these sees as units, we get a conception of the Church as a homogeneous multicellular organization as to which the notes and illustration to Proposition IV (ante, p. 211), are exactly applicable if we now take germ-cells to represent sees instead of human beings. In the process of development, as we have also seen, the central authority was lodged in an Œcumenical Council (see Prop. V, p. 212) whereat all the Bishops represented their own sees.

Within the sees the organization, as already demonstrated, constituted in itself an association. And thus the whole Church in its normal and healthy state forms an association consisting of semi-independent organic associations with one central will, consciousness, and power of expression (or living voice) each of the constituent associations (sees) being in its turn composed of human beings (like semi-independent cells) organized by the division of labour into various departments fulfilling various functions. (See first four propositions.)

5. As the constituent elements of the Church are drawn from its environment (see Prop. IX, p. 405), so are the constituent elements of the sees which form the Church, and as these are local and racial in their constitution, their elements necessarily vary, and thus differentiation in the character of the sees themselves will necessarily result, and this differentiation may be the source of disunion and schism, which has been shewn to depend on Karmic laws. (See Prop. X, p. 405.)

XIII. EVERY BRANCH OF THE CHRISTIAN CHURCH PARTAKES OF THE CHARACTERISTICS OF THE ENVIRONMENT FROM WHENCE ITS MEMBERS ARE DRAWN.

Demonstration.—This is really an extension of Prop. IX, and the same demonstration applies. If the body of a man born and kept continuously in the heart of a great city differs from that of a man born and kept continuously in a mountainous region, an association of slum-dwellers will be different from an association of mountaineers.

Notes and Illustrations.

1. This difference early made itself felt in the Church. The quick spread of the doctrines of Christianity was in the first instance largely due to the unification of thought and the partial physical or organic unification of the civilized world under the Roman Empire.* When that Empire fell in two, the influence of the environment on the sees comprising the two parts began to be prominently visible. There were two leading spirits regulating the thought of the world at that time, in the West Roman Law and in the East Greek Philosophy. The Advocates of Rome, who were the profoundest thinkers of the West, were the precursors of the Latin theolo-

* See Origen Lib. II. Adv. Celsum p. 79, ed. Cantab. Mosheim, Eccl. Hist. Book 1, Part 1, Ch. 1, § 3.

gians. Similarly in the East the Sophists were the precursors of the Greek fathers.* The political jealousies and animosities following the split of the Empire were also reflected in the Church. These divisions as above shewn were Karmic, and were of the nature that in a human body we should call hereditary. Thus if we regard the visible body of the Church, the association of human beings (observe carefully I do not here say anything of the animating spirit which is the real individuality and substance of the Church) as being sprung from two stocks, the Greek and the Roman, it will naturally in that outward, visible body partake somewhat of the characteristics of both its parents. In the physical man the material brain is hereditary, but the monad which uses and thinks by means of that brain has nothing to do with the earthly parents. Yet the hereditary quality of the brain may largely influence the way in which the human consciousness regards the spirit or monad animating it. Thus working out the analogy, we find in Eastern and in Western early theology two widely differing ways of regarding the animating spirit of the Church—the Holy Spirit as it is called.† Into the nature or merits of these different views it is needless to enter here, suffice it that they differed, and that the difference was due to the hereditary and Karmic influences of the visible and material body in which the spirit of the Church was incarnated.

2. Another Karmic influence, also hereditary, arose from the domineering habit of Rome, fostered through centuries of physical mastery of the known world. Just as a man born from a long descended aristocratic house finds it difficult to conceive that all men are brothers; so to the Roman or Western branch the theory that Rome must be the seat of the supreme authority appeared so natural that any other doctrine looked absurd and forced. Yet the constitution of the Church, as we have seen, vested the supreme authority in Œcumenical Councils, and no Council generally regarded as Œcumenical has ever admitted the Roman theory.

3. These elements, along with political and other jealousies, intensified the discussion, and in 1054 Leo IX. formally excommunicated Michael Celularius and the entire Eastern Church. This being the act of a pontiff and not of an Œcumenical Council was of course not the act of the Church; therefore was invalid as an excommunication, but was in fact a severance of the Eastern and Western branches.

4. After this date there were intercommunications and frequent attempts at reconciliation,‡ *e.g.*, between Gregory IX. and Germanus, and under Innocent IV. and Clement IV., the negotiations at the Council of Lyons, 1274, and at the Council of Florence when John Palæologus and Joseph the Patriarch of Constantinople came to Italy. All, however, were fruitless.

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* See St anley's *East. Ch.*, chapter 1. Also Ffoulkes' *Christendom's Divisions.*

† The controversies as to the "Filioque Clause."

‡ See Ffoulkes, Vol. ii., chap. 1-3.

XIV. As in the human body, if the connection of a nerve centre with the brain be interrupted the organs governed by that centre may continue to live, but are not subject to the control of the brain; so in the case of the Church the interruption of the connection between East and West left both branches alive, but paralyzed temporarily the central authority and the power of organic expression of the whole Church.

Demonstration.—Each branch had the three orders wherein, as we have seen, the life principle resides, each therefore has Apostolic succession, and is alive; but since owing to their differences neither will attend a council summoned by the other, an Œcumenical Council is for the present impossible, and as this is both the central authority and the voice of the Church, both are for the time suspended and the two branches have to grow in their own way, passing merely local ordinances, until a common platform can be agreed on. So long as there is the life principle in both this remains possible, therefore we can only say the authority and the voice are *temporarily* paralyzed.

XV. When the Anglican Church divided from the Roman there was no power of excommunication (save from the Roman Communion, *i.e.* not from the Church), therefore the Anglican branch is a living branch of the Church if it has the Apostolic succession which is its life. This is purely a historic question.

Demonstration.—This is self-evident as a corollary of the previous propositions. The historic evidence is well summarized in Haddan on *Apostolic Succession*.

Notes and Illustrations.

1. We have thus arrived at three branches of the Catholic Church, whose division is Karmic, for the branching off of the Anglican follows the same principles as that of the Greek; each one with the principle of life and growth in it, each semi-independent, yet each an integral part of the whole, the lack of communication between them rendering general authority and outward expression dormant for the time, till the principle of growth reunites them.

2. The analogy to a human body will be obvious to any physiologist. For example, if a man's spine be injured he may entirely lose all sensation in and all power over his legs, yet the legs are alive, they are nourished by the same blood and vital force as the rest of his body; they have moreover a semi-independent life and conscious action of their own, for if the soles of the feet be tickled the legs will be jerked away, though the man himself be utterly unconscious of the action or its cause. The phenomena of hypnotism afford many other good examples.

3. The propositions contained in this part of the subject of course depend entirely on the view that the government and power of expression of the Church is vested in the Bishops assembled in Œcumenical council.

It is right to mention here that three other theories have been put forward: 1st, the ultra-protestant, that no form of government was instituted by the Founder or by the Apostles. This was strongly supported by the historian Neander, and the reasons against it are well set forth in the translations of his works by Rose and Morrison. The broadest argument against this theory is that the authority for the life history of the founder is to be found in the books collated by the Church in the fourth century, at which time unquestionably episcopal government, as we now have it, was fully accepted. The collection of books could not then militate against the constitution which was derived from the same authority. 2nd, the Presbyterian theory, that the government resided in, and was by the original constitution handed down by Presbyters and through the presbyterate. This theory was first started by the Alexandrian Church and supported in England by Richard Cartwright. The authorities cited under prop. VII. seem sufficient refutation. 3rd, the Roman theory, which has been already considered. And here be it noted that even in Roman communion itself the Papal claims have been resisted by the Jansenists, the Port Royalists, and by Bossuet, St. Cyran, De Sacy, Arnauld, Pascal, and many others. The theory I have endeavoured to substantiate is the one supported by the entire Eastern Church and by a continuous school of the most learned Anglican divines,* the chief difficulty being that acknowledged by Mr. Gladstone, that it made the Church silent for thirteen centuries. Theosophists and Occultists however will find little difficulty in accepting the proposition that a mystical and occult body which is in possession of occult teaching may give out a certain amount of teaching and then for a long time remain in absolute silence till the proper period recurs.

4. This of course assumes for the moment that the Church is such an occult body. The evidence on this head will come later. It was necessary in the first place to dispose of the objections drawn from the material presentment and the visible form of the Church, I have accordingly somewhat elaborated the propositions and arguments dealing with the visible form of the Church's material body, finding that by far the largest amount of fallacies and misrepresentations arise here. In the next paper I propose to trace somewhat further the analogy in the Church to the Seven Principles of man, with a view of working out the more esoteric side of the question.

J. W. Brodie Innes, F.T.S.

(To be continued.)

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* See the works of Bishop Bilson, also the Scottish Bishop Sage, in the work against Gilbert Rule, also Bishop Cotterill's *Genesis of the Church*.

Fragments from an Indian Note Book.

HOW TO ESCAPE DEATH.

DEATH, it seems to me, has a close connexion with our sexual instinct. I will try to show how Kâma Deva, the god of Kâma, has many names, such as Mâra, Makâra Katu, Pancha Vâna, Madana, &c.

Now Mâra may also mean the Killer (from Mri, to die). Makâra Ketu means one having the sign of Makâra, the five-handed or the Pentagon. It is a curious fact that the Prânayâma Yogis use the Pentagon enclosed in a circle as their symbol. Pancha Vâna means one with the five arrows, the chief arrow being named Marana (causing death). Madana is from Mada. Mada is composed of two letters Ma and Da, and means that which intoxicates; it is the opposite of Dama (composed of Da and Ma); Dama is a Yoganga (limb of Yoga) and means restraining the senses, celibacy being its essential part.

In astrology the same house is assigned to the Planet of Love and the Planet that kills.

It is said in our Shastras that the Kumâras never die.*

All Tapas (self-sacrificing effort for spiritual progress, the principal object aimed at being liberation from birth, disease, decay and death), our Shastras say, is based on Brahmacharya or celibacy, as Dharma on Daya (doing good, or goodwill to all living creatures).

On the subject of "How to Escape Death", our Shastras are clear and almost the same in all (at least those that I have read). Jiva means our Ego; Jivanam (Life) is derived from Jiva. Chit means Consciousness; Chatanâ means life. The meaning is clear; in order to escape from death we must transfer our consciousness from our life to our Ego, or in other words, we must learn and practise, while still in this life, to live as pure Egos, so that the Seer may exist in his own real Self as Patanjali says. If we can but withdraw at will our Ahankâram (feeling of "I") from our body to our Inner Self, we will never feel the pangs of death.

The occult practices of Prânayâma Yogis are said to prolong Prâna, or life, much beyond its ordinary term, they taking advantage of this long time to proceed on the Path of spiritual progress.

The secret of conquering death was known to our Aryan Adepts long ago, who were initiated into such mysteries by Higher Beings, such as the Incarnations of Vishnu or Shiva.

* The Kumâras are entities who preserve absolute chastity. [Ed.]

The first Incarnated Teacher, it is said, was Yagna (meaning Sacrifice), an Incarnation of Vishnu.

It was forbidden to reveal the teachings to any unless they were asked for directly, exceptions being only made in the case of sons and disciples. In other cases the teacher must appear as if he is completely ignorant of what he actually knows.

Of those that enquire, no hope of any change for the better is to be expected from (1) the proud, (2) the sorrowful, (3) the unreflecting, and (4) the ungrateful.

SOME HINDI PROVERBS.

These proverbs are composed of sweet sounding words arranged in metre, the ends rhyming. Most of them have accents on every alternate syllable. They are sometimes sung to the tune of a one-stringed harp, called Ektârâ.

1. "Hari, like light in flint, is in every one; it is the steel of the Guru of Wisdom (Gnânam) which draws Him out."

2. "How can Bhakti* be found in this world when three words make every one roll over, *viz.*, Dumri (a small piece of copper coin, meaning money), Chamri (skin, meaning beauty), and Pate (belly, meaning food and drink."

3. "There are five jewels—the best in this world—*viz.*, the company of a pious man, Hari Kathâ†, kindness, humility, and doing good to others."

4. "When the Elephant goes out, a thousand dogs begin to bark; the devotees need not be anxious because the world speaks ill of them."‡

5. "If truth is told, one is struck, while lies charm the world. Milk is carried from door to door, while spirit is sold sitting in one place. The thief is liberated while the innocent is bound (kept in bondage) and poor travellers are hanged. These are thy glory, O Kali Yuga! I feel sorrow, but smile too at the same time."

6. "The milk of the cow goes to feed the dog, while her own calf remains hungry. The wife's brother is fed sumptuously, while the father remains hungry. His own wife does not get a man's love, while the maid-servant steals his heart. These are thy glory, O Kali Yuga! I feel sorrow, but smile too at the same time."¶

7. "Why art thou lying down? Rise and be devoted to Hari; the day is coming when thou shalt have to lie down at full length for a long time."

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* Bhakti has no equivalent word in English, the nearest approximate is Love in its higher and comprehensive signification.

† Hari is he who removes or takes away every kind of misery; the Logos or Paramâtma in one of its three aspects. Kathâ is word.

‡ The Elephant never minds the barking, and goes on unmoved in the same measured pace.

¶ The injustice and cruelty of feeding a dog at the expense of the calf would not be apparent, I think, to the Western reader. It is the first duty of a Hindu to feed his aged parents and respect them.

8. "My Father is nirguna, my Mother is saguna. Whom to praise, whom not to praise? The balance is heavy on both sides."*

9. "Every one remembers while in affliction; none remember while in comfort; should a man remember while in comfort, affliction would never come."†

There are several other similar to the above; the authors of many of these are Dadu, Tulsi Das and other devotees. The couplets are easily remembered, and have in many instances a deep significance. I have selected them at random, not knowing whether they would be appreciated by the West. Among us Hindus they are held in great esteem by the high as well as the low.

SUTTEE.

Every individual, as well as every nation, has a Mantra or root word peculiar to his or its life and growth; that word stamps the whole individual life and Karma with its distinguishing mark, and all manners and customs, all usages, all prevailing ideas, unless very transient or forced from outside, cannot be rightly understood and appreciated unless we come to know and understand the import of this Mantric word, this basic colour of the mosaic work, this key-note to the tune. The Mantra of Madame Blavatsky's life may be said to be *Yagna* or *Sacrifice*, that of the writer *Struggle*, that of the English *Mon Droit*, that of the U.S. Americans *Advance*, and lastly, that of the ancient Hindu nation—*Svadharma*, meaning the Law or Religion peculiarly its own. If any one wishes to examine and judge of our ancient customs without taking into his consideration our Svadharma, he would surely fail, like many of his most fair-minded predecessors, to understand rightly and justly our present national life and that of bye-gone days.

Sutteeism is regarded, and rightly regarded, by every enlightened European as a barbarous and inhuman practice which every Hindu ought to be ashamed of. But the fact is that no Hindu, unless he is only so in name, while in fact he is a renegade, regards Sutteeism in the same light as do the foreigners. I do not speak of the abuse of the practice (what has not its abuse peculiar to it?), but of real Sutteeism prevalent in India, as still to be found in the *Mâhabhâratam* and the *Puranâs*.

Only about half a century ago, Lieut.-Col. W. H. Sleeman, of the Bengal Army, was an eye-witness to a suttee; he thus describes the event. I quote his own words:—

"On Tuesday, 24th November, 1829, I had an application from the heads of the most respectable and most extensive family of Brahmans in the District, to suffer this old widow to burn herself with the remains of

* The Father is Iswara, the Logos or Paramâtma. The Mother is Mahâmâyâ, the Light of the Logos, or Adyâ Sakti the Original Force, the transcendental origin of matter. The Gunas are three, *viz.*, Sattva, Rajas and Tamas. Nirguna—devoid of attributes; saguna—with attributes.

† Remember what? The name of Hari, the teachings of Guru, &c. For the word "remember" substitute "pray", and the meaning would be of the orthodox Christian type

her husband, Omed Sing Oppuddea, who had that morning died upon the banks of the Nerbudda. I threatened to enforce my order, and punish severely any man who assisted; and placed a police-guard for the purpose of seeing that no one did so. She remained sitting by the edge of the water without eating or drinking. The next day the body of her husband was burnt to ashes in a small pit of about 8ft. square, and 3 or 4ft. deep, before several thousand spectators who had assembled to see the suttee. All strangers dispersed before evening, as there seemed to be no prospect of my yielding to the urgent solicitations of her family, who dared not touch food until she had burned herself, or declared herself willing to return to them. Her sons, grandsons, and some other relations, remained with her, while the rest surrounded my house, the one urging me to allow her to burn, and the other urging her to desist. She remained sitting upon a bare rock in the bed of the Nerbudda, refusing every kind of sustenance, and exposed to the intense heat of the sun by day, and the severe cold of the night, with only a thin sheet thrown over her shoulders. On Thursday, to cut off all hope of her being moved from her purpose, she put on the *Dhujja*, or coarse red turban, and broke her bracelets in pieces, by which she became dead in law, and for ever excluded from caste. Should she choose to live after this she could never return to her family. Her children and grandchildren were still with her, but all their entreaties were unavailing; and I became satisfied that she would starve herself to death if not allowed to burn, by which the family would be disgraced, her miseries prolonged, and I myself rendered liable to be charged with a wanton abuse of authority.

"On Saturday the 28th, in the morning, I rode out ten miles to the spot, and found the poor old widow sitting with the dhujja round her head, a brass plate before her with undressed rice and flowers, and a cocoa-nut in each hand. She talked very collectedly, telling me that 'she had determined to mix her ashes with those of her departed husband, and should patiently wait my permission to do so, assured that God would enable her to sustain life till that was given, though she dared not eat or drink.' Looking at the sun then rising before her over a long and beautiful reach of the Nerbudda river, she said calmly, 'My soul has been for five days with my husband's near that sun—nothing but my earthly frame is left; and this I know you will in time suffer to be mixed with the ashes of his in yonder pit, because it is not in your nature or your usage to wantonly prolong the misery of a poor old woman.' 'Indeed it is not, my object and my duty is to save and preserve them; and I am come to dissuade you from this idle purpose, to urge you to live, and to keep your family from the disgrace of being thought your murderers.' 'I am not afraid of their ever being so thought; they have all, like good children, done everything in their power to induce me to live among them; and if I had done so, I know they would have loved and honoured me; but my duties to them have now ended; I commit them all to your care and I go to attend my husband, Omed Sing Oppuddea, with whose ashes on the funeral pile mine have been already three times mixed.'

"This was the first time in her long life that she had ever pronounced the name of her husband, for in India no woman, high or low, ever pronounces the name of her husband.

"When the old lady named her husband, as she did with strong emphasis, and in a very deliberate manner, every one present was satisfied that she had resolved to die. 'I have', she continued, 'tasted largely of the bounty of Government, having been maintained by it with all my large family in ease and comfort upon our rent-free lands; and I feel assured that my children will not be suffered to want; but with them I have nothing more to do, our intercourse and communion here end. My soul is with Omed Sing Oppuddea and my ashes must here mix with his.' Again

looking to the sun, 'I see them together', said she, with a tone and countenance that affected me a good deal, 'under the bridal canopy!'

"I tried to work upon her pride and her fears. I told her that it was probable that the rent-free lands by which her family had been so long supported might be resumed by the Government, as a mark of its displeasure against the children for not dissuading her from the sacrifice; that the temples over her ancestors upon the bank might be levelled with the ground, in order to prevent their operating to induce others to make similar sacrifices; and lastly, that not one single brick or stone would ever mark the place where she died, if she persisted in her resolution. But if she consented to live, a splendid habitation should be built for her among these temples, a handsome provision assigned for her support out of these rent-free lands, her children should come daily to visit her, and I should frequently do the same. She smiled, but held out her arm, and said, 'My pulse has long ceased to beat—my spirit has departed—and I have nothing left but a little *earth* that I wish to mix with the ashes of my husband—I shall suffer nothing in burning; and if you wish proof, order some fire and you shall see this arm consumed without giving me any pain'. I did not attempt to feel her pulse, but some of my people did, and declared that it had ceased to be perceptible.

"Satisfied myself that it would be unavailing to save her life, I sent for all the principal members of the family, and consented that she should be suffered to burn herself, if they would enter into engagements that no other member of their family should ever do the same. This they all agreed to, and the papers having been drawn out in due form, about mid-day, I sent down notice to the old lady, who seemed extremely pleased and thankful. The ceremonies of bathing were gone through before three, while the wood and other combustible materials for a strong fire were collected, and put into a pit. After bathing she called for a pawn (betel leaf) and ate it, then rose up, and with one arm on the shoulder of her eldest son and the other on that of her nephew, approached the fire. I had sentries placed all round, and no other person was allowed to approach within five paces. As she rose up, fire was set to the pile, and it was instantly in a blaze. The distance was about 150 yards; she came on with calm and cheerful countenance, stopped once and casting her eyes upward said: 'Why have they kept me five days from thee, my husband.' On coming to the sentries her supporters stopped—she walked once round the pit, paused a moment, and while muttering a prayer threw some flowers into the fire. She then walked up deliberately and steadily to the brink, stepped into the centre of the flame, sat down, and leaning back in the midst as if reposing upon a couch, was consumed without uttering a shriek or betraying one sign of agony."

Thus ended the life of one of the jewels of Hindu females about whom our poets love to sing. India, the cradle of spiritual love and devotion, has witnessed many such scenes of her heroic daughters, nor can anything that may be said and done by the civilized West weigh much with a true Hindu in lessening his high regard for the Hindu ladies and the custom of Suttee.

Say the Vedas—the spirit after being freed at death from its body, is taken first to the Adityas (the spirit of the sun) and then to the other planets in succession. The Pretadeha (Kama Rupa) is formed gradually and is complete on about the tenth day (perhaps this is the case with the ordinary death of a Brahmin).

The lady, says the author, lived without food or drink for the five days intervening; such facts, however, are still not uncommon in India.

Our Shastras sanction the practice and absolve the Suttee from the sin of suicide, which is very great in other cases. No one, except a wife, is allowed to die an unnatural death for the sake of another dead, and the next best thing which a Hindu widow should do is to live the life of Brahmacharya *i.e.*, celibacy (with some ascetic observances for subduing the flesh). Now a nation, everything about which hangs on *mon droit*, may think it monstrous and cruel not to re-marry our widows; not so, however, with a nation with Svadharma for its Mantra. It is very easy for a Hindu to forget his own national Mantra and adopt another far easier to him; but it is very difficult for one not a born Hindu to adopt the Svadharma in one birth; just as horses, as said the Hindu prime minister of Akbar to his illustrious master, may easily become like asses, but asses never horses.

I do not, however, speak this in disparagement of other nations; it would be presumptuous and ridiculous, in these degenerate days of ours, to boast of our fancied superiority over other nations; I am only comparing the different Mantric words to which each nation tries to live up.

THE HINDU TRINITY.

The Hindu Trinity are named Brahmâ (male), Vishnu and Shiva; they all emanated from One, named differently in different books (the Shastras). Brahmâ represents Kriya Sakti; Vishnu, Ichha Sakti; and Shiva, Jnâna Sakti in Nature (Kriya = Motion; Ichha = Will; Jnâna = Divine Wisdom). They also correspond respectively to the three Margams or Paths, *viz.*, Karma, Upâsana or Bhakti, and Jnânam, represented by the Limbs, the Heart, and the Head of man. These Margas are, however, like the legs of a stool and one cannot succeed by exclusively following one of the three.

Karma Yoga, Bhakti Yoga and Jnâna Yoga are more or less dependent on one another and cannot be entirely separated. Karma has two aspects, Pravritti and Nivritti, represented by the two sets of Saptarshis—both sons of Brahma. Vishnu incarnated as Nara Narâyana, being born of Dharma (Divine Law) and Murti (Figure or Image). Subsequently Nara separated from Narâyana and became our present Humanity. One of the names of Arjuna is Nara, as may be seen in Subba Row's discourses on the *Gîtâ*, and Narâyana is but another name of Sri Krishna. The final union of Nara with Narâyana, after the wanderings and sufferings of the former, is mentioned in *Srimat Bhagvatam* in the allegory called the story of Puranjana (the producer of bodies).

The name of Durga, the consort of Shiva, means the Path of Suffering; she is the female aspect of Jnâna Sakti, the Power of Wisdom. She is Haimavati, golden coloured, while Kali, who issued from her body, is dark blue. As for the colours of the other deities, Brahmâ is blood red; Vishnu, indigo and golden; Shiva, pure white and very bright.

Brahmâ's wife is named Savittri, and represents Mantra Sakti, or the Power residing in Mantras. Vishnu's wives are two: Sri (beauty and

dignity and happiness), and Sarasvati (Vâch, the power of words and language).

The two principal killers of giants are Vishnu and Durga; that means that in order to overcome passions and temptations a man must follow either Bhakti Marga in its male aspect (without desire for beauty, dignity, or happiness), or Jnâna Marga in its female aspect. Durga lies in every man in deep sleep as a serpent with three-and-a-half coils, and is named Kundalini. In her progress upward when roused, she becomes Kama Kala, and last of all Chit Kala; the mysteries connected with this peculiar Sadhana are never revealed in full to any but the accepted chelas; outsiders only being supplied with symbolical substitutes often differing from one another.

Vishnu also holds this world in space as Ananta the Endless, and is represented in our Purânas as the Hydra with a thousand heads. The whole Kosmos floats like an egg in the waters of Kârana or Cause.

Both Shiva and Vishnu are eternal, merely merging themselves in the One during cosmic Pralaya, while a Brahmâ is born and dies during every cosmic manifestation. It is also said that a progressed entity of a previous creation can, if found worthy of it, become a Brahmâ, the creator of the following creation.

Rudra, the destroyer, must not be confounded with Shiva. Rudra was born from Brahmâ the creator, and is Nilalohita or violet in colour. The Rudras are Eleven and are named differently. Shiva or Shankara, however, presides over them, as Vishnu over the Adityas or suns, and Brahmâ over the ten Prajâpatis or the Lords of Creation.

KALI PRASANNA MUKERJI, F.T.S.

Berhampur.

The *Church Reformer* for August, referring to the interview with Annie Besant in the *Pall Mall Gazette*, says:—

"Our comment is simply this—for the moment, granting everything, assuming that there is no deception or self-deception, how is any single human being the better for all this? It is well that we should all have cups and saucers—it may be well that some people should be deprived of their cigarettes. But how will the world be the better if their cups and saucers are made in a moment by the will of a Mahatma instead of being made by the girls and men in Hanley? And what is the good of being able to get messages from Mahatmas thousands of miles away when there are excellent men and women here in London of ordinary flesh and blood with plenty to tell us well worth our hearing, and whom we can help with our words and deeds."

The integration of an object is interesting merely as an experiment illustrating a law. Thus a science teacher, instructing a class on electricity, will light the gas with his finger: ought he to be jeered at for doing this, on the ground that gas can be perfectly well lighted with a match? As to the Mahatmas, would anyone be so foolish as to refuse to talk, say, with Huxley, Martineau, or Westcott, to say nothing of Jesus, Plato, or Gautama-Buddha, on the ground that they could at any time converse with the excellent Mr. and Mrs. Smith next door?

Correspondence.

H.P.B. AND THE S.P.R.

From a Parsi's point of view.

[The following letter, received some little time ago, will interest our readers. It was written before the departure of H.P.B.—Ed.]

Dear Madam and Sister,

I have read in "Time" for March last, your very able and interesting article anent the Psychical Research Society and H.P.B., from which I learn what is already known to Fellows in India, that the enemies of H.P.B. and of the Theosophical Society, both within and outside its ranks, are renewing their futile efforts to wreak their personal vengeance on, and to hamper them in their humane and philanthropic work.

If H.P.B. has many loyal and devoted friends and admirers in some of the most gifted and intellectual men and women in the world—the Psychical R. Society, and all its malevolence, inherent and inspired, notwithstanding—the cause is plain to even the most superficial observer. Few that know her will deny that, regarding her in the light of her varied, extensive, and deep learning, and rare intellectual endowments, her prodigious and marvellous industry, notwithstanding her physical ailments and infirmities, her heroic courage and integrity of purpose in standing undaunted by the Society and its work, a duty assigned to her by her Masters—those benefactors of the human race—in spite of all the obloquy and hatred to which she has been condemned by the evil nature of men; whether we regard the purity of her aims and motives, her self-sacrificing devotion, the loftiness and sublimity of her teachings, from whatever point of view she may be regarded, she cannot but strike the observer as a marvellous phenomenon of the century.

If the P. R. Society was guided in its labours by any sincerity of purpose, and not misled in its researches by the malevolence—inspired and inherent—of its members, it might have existed to some purpose, and might have been able to achieve some notable results in the domain of psychical research; and in the Theosophical Society it would have found its most helpful and efficient co-labourers. But from the way it has been going about its work, it would seem to be either ignorant of the real method, or that, assuming its name only as a mask, its object is to stifle enquiry in the field of its research, and to scare away and instil scepticism in the minds of the votaries of the science. I am like thousands of Fellows of the Society in India, an ardent admirer and devoted student of the philosophy of which H.P.B. is such an able expounder, and for the edification of the P. R. Society, and her many unscrupulous enemies, I shall give reasons why I have believed in her and not her detractors and calumniators.

I have been ever since I was a young man, unconsciously to myself, a student of Theosophy, and among other problems which engaged the thoughts of my early years, were such questions as the immortality of the human soul, God, the divine retributive justice, and the ultimate triumph of truth and justice over tyranny and wrong, heaven and hell, re-incarnation, &c. I pondered over these problems in my own way—and while pondering, sometimes meeting with psychical experiences which added zest and stimulus to thought—till in the teachings of the Theosophical Society, which I joined at the age of forty, I found that light and conviction which were powerful enough to at once set at rest the ardent longings of my soul, as well as to dominate my thoughts and life. I became a Fellow towards the close of 1883, and ever since, notwithstanding my very scanty leisure, its literature has been my sole study and delight; and the more I have studied and thought, the more I have learnt to admire and appreciate H.P.B. and her true position in the Society, as the source of its vitality, and as the sole fountain of that literature which alone can assuage the thirst of spiritual souls, and furnish the key to the mysteries of life, nature, God. Let the P. R. Society know that this is the true secret of the reverence and gratitude with which H.P.B. is regarded by all thoughtful and ardent souls, and that to expect to estrange them from their loyalty to her would be as futile as to expect by throwing dust at the sun to darken its effulgence.

Among other frantic efforts of the enemies of H.P.B., is an attempt to prove by calumnies and lies that the Masters, whose accredited agent she professes to be, do not exist. Every loyal soul which has set itself in all sincerity and devotion to seek for light in this direction, has, I have no doubt, found its enquiries effectually answered by personal experiences. But when I know for a fact of their existence from personal experience, I should be unworthy of all for which I am indebted to them and H.P.B., if I kept quiet in the face of calumnious lies. So let the P. R. Society note the following for their edification, if that be their purpose.

In 1873, I learnt in the course of one of my psychical experiments of the existence of Master K. H., and had a demonstration of his knowledge and power by certain predictions which he then made of events in the course of my life, which came true, exactly as foretold by him, in 1883. He also foretold, in connection with certain events, the names of certain persons of whose existence I was not then conscious, but whom I came to know ten years later, exactly as predicted. Is it in the power of the P. R. Society, in the face of this testimony, to tamper with my loyalty and devotion at any rate to H.P.B. and the Society?

And now from personal knowledge I am in a position to endorse every word of what you say regarding H.P.B.'s character. I met her on two or three occasions at Bombay, and once at Adyar Headquarters, where I stayed for several days, and the opinion which I then formed from very close personal observation was, that she was a high-born and accomplished lady, extremely candid and out-spoken and impulsive, utterly guileless, and innocent as a child.

As I write this under a strong sense of justice, I shall be glad if you will make any use you like of this letter, by which the cause of truth and justice can be best served.

I remain,

Dear Madam and Sister,

Yours faithfully and fraternally,

PHEROZESHAW RUSTOMJI MEHTA, F.T.S.

THE SANGAMITTA GIRLS' SCHOOL.

BROTHER AND SISTER THEOSOPHISTS,

You will all, I am sure, read with great sorrow the sad news that comes to us from Colombo, and your sympathy will go out first to Miss Kate Pickett's poor bereaved mother, who had but a short time before cheerfully given up her beloved daughter to the work which both had so much at heart. You will realise further what a heavy loss has been sustained by the founders of the Sangamitta Girls' School, who have had from the beginning to struggle against want of funds, want of sympathy from those amongst whom they are working, and whom they desire to benefit, and who, after persevering in the face of so many difficulties, had at last the consolation of receiving a willing and devoted worker in their cause, only to lose her again as soon as found. In the words of my Ceylon correspondent: "Our hearts are bleeding for the mother and for ourselves".

At such a time as this it seems to me that it would only be a brotherly act to do what we can to relieve our Sinhalese sisters from some of the weight of trouble with which they are burdened, from that portion which is removable, namely, the want of funds to carry on the School. In a recent letter Mr. Peter de Abrew says: "I have my grave doubts of continuing the school, owing to want of support. . . Mrs. Weerakoon is confined to her room through ill-health brought on by over-exerting herself in the cause, being obliged to go daily from door to door begging for help to carry on the work."

An American lady, Mrs. Higgins, has promised to go out to Colombo and superintend the teaching, but the Women's Educational Society have not yet been able to raise the money to pay her passage. A number of appliances necessary for the school-work are still needed, and I have succeeded in getting from Mr. de Abrew a list of their wants; maps, copy-books, pens, pencils, and materials for needlework are among the things most urgently required, and these I am proceeding to purchase for them in time to send out by our brother Mr. Bertram Keightley, who is returning to India this month.

Will anybody help me? When I last appealed in LUCIFER for the Sangamitta Girls' School, I received £4 10s., which I made up to £5, and sent out in May last. But what is this among so many? Let the £5 stand, if you will, for the five loaves, the two fishes are still wanting. It will be a grievous pity to let this noble attempt of our Sinhalese sisters to raise and benefit their sex fall to the ground, for the want of a little substantial support, and I sincerely hope that this appeal will not go forth in vain.

Subscriptions can be made payable to me, the Women's Educational Society of Ceylon having appointed me their Treasurer in Europe.

EMILY KISLINGBURY, F.T.S.

19, Avenue Road,
Regent's Park, N.W.

NOTE.—I most heartily approve and endorse the above statement and appeal. The ladies who have begun the movement in question deserve the admiration and aid of every woman who honours her sex.

H. S. OLCOTT, P.T.S.

Theosophical Activities.

INDIAN SECTION.

The President-Founder returns to Madras *viâ* San Francisco and Yokahama, for the purpose of holding a Council of High Priests of the several Japanese Buddhist sects as the necessary supplement to the Councils he has already held in Burma and Ceylon, at which his draft of the principal tenets of Buddhism was accepted and signed. His intention is to reach Adyar by the middle of December, to prepare for the Convention, and to be ready to receive Annie Besant, who hopes to arrange matters so as to be present.

P. R. Venkatramaiyer, Assistant Secretary of the Indian Section, reports that "the work has become quite active and encouraging", and also mentions the visits of many distinguished gentlemen to the Headquarters.

T. S. Ganapathi Iyer, another of the Assistant Secretaries, gives a good report of the tour of Mr. C. Kottaya Garu who has visited Hyderabad, Secundarabad, Balarum and Warangal. We find brother Kottaya lecturing on "Sivarajayoga", "Karma and Rebirth", "The Mode of Interpretation of the Hindu Shastras", "The Latent Powers in Man", "Prayer at Heart", "Evolution and Involution of the Universe", "Chitra Gupta, the Divine Notary", "The Objects of the Theosophical Society", and "Idolatry".

The Allahabad Branch are going to undertake the task of translating some of the *Shastras*. The Kumbaconam Branch, in addition to the translation of the *Upanishads*, are undertaking other work. K. Narayanaswami Aiyar, the Secretary, has translated *Vasudeva Manam*, an Adwaita Compendium, and Ramanuja Aiengar, B.A., is translating *Kalki Purâna*. Some members of the Mozufferpore Branch intend to "translate the *Zohar* of Tulsidas, or the sayings of Kabir, into English". The Secretary of the Calcutta Theosophical Society reports that Babus Balai Chand Mullick, Khiroda N. Chatterjee, Baroda Kanto Mozumdar and Dr. Rukhal Chundra Sen are willing to undertake the translation of Sanskrit works into English. Professor M. N. Dvivedi, we are glad to announce, has completed the translation of the *Mandukyopanishad*.

CEYLON SECTION.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,

London, 25th July, 1891.

I have to announce with heartfelt sorrow, the accidental death by drowning, at Colombo, on the 25th June ult., of Miss Kate F. Pickett, F.T.S., late of Melbourne, but more recently Principal of the Sangamitta Girls' High School, in Colombo. Our noble-hearted, self-sacrificing young sister had but just begun her work for the Women's Education Society in Ceylon, and was looking joyfully forward to the coming of her venerable mother to join and help her. Our grief is shared by the whole Sinhalese nation, who paid her the honour of a cremation, conducted on the ancient royal scale, over six thousand persons assisting and showing every sign of respect and love.

(Signed) H. S. OLCOTT, P.T.S.

The President, on June 12th, being then at Colombo, issued the following order:

"Application having been made to me for the restoration of the charter of the Ceylon Section, I consent to the same, upon the condition that at least seven branches apply within the next seventeen days to Mr. H. Dhammapala, 61, Maliban Street, Colombo, whom I hereby reinstate as Assistant General Secretary, *vice* Mr. Weerasekara, who retires to devote himself to the management of our Buddhist Press and journals, and to the preliminary work of the Buddha Gaya Society. It will be understood that in case the Section is revived, the Rules and Bye-Laws will be strictly enforced by Dr. Daly, who will resume his appointment as General Secretary."

CEYLON LETTER. (*From our own Correspondent.*) June, 1891.

Early this month a monster meeting was held at the Oriental College, presided over by the High Priest Sumangala, to consider what steps should be taken to practically carry out Mr. Dhammapala's suggestion of founding a Buddhist Monastery at Buddha-Gaya, the site of the sacred Bo-tree (*ficus religiosa*) under which Prince Siddhartha Gautama, the founder of Buddhism, attained Buddha-hood, and of sending a few Buddhist monks to the place to attend to the many pilgrims who visit the site. The place is now in ruins and it is owned by a Hindu. The suggestion of our good brother was well entertained at the meeting, and accordingly a Board of Management was appointed with Colonel Olcott as Director, Chief Abbot H. Sumangala as President, Mr. Wm. de Abrew as Treasurer, and Mr. H. Dhammapala as Secretary.

The idea is an excellent one, and the acquisition of the site by the Buddhists was first suggested by Sir Edwin Arnold. The present scheme has the heartiest support of a Siamese Prince, and several other well-to-do Buddhists from Siam, Japan, Burmah, and other places.

Mr. Bertram Keightley, M.A., General Secretary of the Indian Section, arrived here during the second week of the month, to meet the President-Founder, Colonel Olcott, on his return from Australia. While awaiting the President he visited Kandy, and the "buried cities" of Anuradhapura, and other places of interest, and he returned shortly before the Colonel arrived at Colombo by the P. and O. "Massilia". A week before his arrival the President-Founder apprised the Women's Educational Society that a young lady, in the person of Miss K. F. Pickett, was coming out to the Island to help the Women's Movement, and that she would arrive a day or two before himself. The Women's Educational Society in the meanwhile made grand preparations to give Sister Pickett a fitting reception at its Headquarters, Sangamitta Girls' Boarding School at Tichborne Hall. The place was prettily decorated with ferns and flowers, and the approaches to the bungalow adorned with festoons of the graceful cocoa-nut palm leaf. On the day she was expected to arrive the ladies of the Society and several others assembled at the school, ready to welcome her, and proceeded in a long train of carriages to the landing jetty. The "Massilia", with Colonel Olcott on board, also entered the harbour, and a party went aboard the two steamers to bring ashore the President-Founder and Miss Pickett. The landing being over, and greeting exchanged between the visitors and members, the large party entering their carriages, formed into a long procession, and escorted Miss Pickett to Tichborne Hall *via* the T.S. Headquarters. Arrived at Tichborne Hall, Miss Pickett was handed a beautiful bouquet of roses by a little girl of the Sangamitta Girls' School. The place was filled with the members of both the Theosophical and Women's Educational Societies, and Colonel Olcott introduced the young lady to the members of the Society, and spoke a few words. He said that Miss Pickett had volunteered her services to the Women's Educational Society, and had come to do all that she could to further the cause of Buddhism and female education, and asked all present to give Miss Pickett all the help she required to carry on the laudable object of the Society. The *Jayamangala* was then chanted, and the party adjourned upstairs.

Miss Pickett is an excellent young lady, a member of the T.S., and a staunch Buddhist. She had received the *Pansil* from Colonel Olcott at Melbourne, and now that she had come to a Buddhist country she desired to take the *Pansil* from our venerable High Priest Sumangala. A public meeting was announced for the function, and on that occasion the Theosophical Headquarters at Maliban Street was literally crowded; it was simply a sea of heads, hundreds had to be turned out for want of sitting—nay—standing accommodation. Everybody wanted to see the ceremony and to hear Colonel Olcott's lecture on Australia.

After the ceremony was over, the *Times of Ceylon* says:

"Colonel Olcott, who was received with loud cheers, said that, before he went into the subject of his lecture—Australia—he had a very pleasant duty of handing over to Miss Pickett the present which some Sinhalese ladies had desired him to ask her to receive as tokens of love. The articles were then presented (Colonel Olcott, giving the name of each donor), Miss Pickett returning thanks to her Sinhalese co-religionists and sisters for their tribute of affection to her.

"Colonel Olcott then proceeded to deliver his lecture, giving a very interesting account of Australia, and illustrating the subject by means of a large map and implements of war, &c., used by the Aborigines. He concluded his lecture by making a pathetic reference to his late colleague Madame Blavatsky, whose place in the Society he said nobody could fill. The lecturer had been asked by many Sinhalese Buddhists, personally and by letter, what was the best way to perpetuate H.P.B.'s memory in Ceylon, and he thought it was to found two scholarships for two Buddhist girls, named after the deceased lady. To do this a fund would have to be raised, and he would start the fund by calling for subscriptions from those present and willing to contribute. Chits with amounts noted readily came in for the Blavatsky Scholarship Fund, and a sum of nearly R800 was promised."

I mournfully drop the curtain here and announce with deep regret the death of Miss Pickett whose body was found in the well opposite Tichborne Hall, on the morning of the 25th inst. The greatest excitement prevailed, and the police were immediately informed. The body was taken out of the well and the Coroner and Inquirer of Deaths of Colombo and the Judicial Medical Officer held an inquest and *post mortem* examination. The proceedings of the enquiry, &c., will be found in the *Ceylon Independent* of the 26th June, 1891. The proceedings were carefully watched by Bros. A. E. Buultjens, Dhammapala, and Peter de Abrew. A verdict of "found drowned" was returned. After the enquiry and the *post mortem* examination, the body was lovingly taken charge of by the members of the Women's Educational Society. A meeting was immediately called, and arrangements were made to cremate the remains of the deceased. The Venerable High Priest Sumangala sent word from his Monastery that the cremation should take place on the 27th inst. (Saturday), and therefore the remains were kept till then, most lovingly watched both night and day by the Boarding School girls and the members of the W.E.S. The body was draped in a beautiful shroud, and it was placed in an encasement of jackwood with silver furniture. On the lid of the coffin was engraved—"Kate Pickett, F.T.S., Lady Principal Sangamitta Girls' School. Died June 25th, 1891. Aged 24 years." The body was "lying in state" for two days in the hall of the Institution, and thousands of people came in streams to take a last look.

The funeral took place on the 27th inst., at 3.30 p.m. Precisely at that time, the pall bearers, Bros. Bowles Daly, A, E. Buultjens, Peter de Abrew, R. A, Mirando, L. B. Mahagedna, D. U. Tillekeratne and L. W. Mendis, solemnly walked up the hall to the death chamber and removed the coffin with the remains of the deceased young lady to the hearse, drawn by a pair of horses, which was waiting at the entrance to the hall. The *cortège* was headed by native musicians with muffled drums, playing the native 'dead march', then came the banner of the W. E. S., with the *Swastika* done in red on a white ground. Then the boys of the Buddhist English School, followed by some women with baskets of fried wheat, 'white as snow', which was strewn all along the road as the funeral wended its way. Then came the hearse, decorated with silver paper leaf. It was immediately followed by the members of the Women's Educational Society, the members of the Theosophical Society, and the Buddhists of Colombo, numbering from 5,000 to 6,000 persons. All who attended the funeral were dressed in spotless white. The road leading to the crematorium was spread with a layer of white sand.

The chief mourners were Mrs. O. L. G. A. Weerakoon, the President of the W. E. S., with the members of the Society and the members of the T.S. The funeral procession wended its way a distance of nearly three miles, with all those who attended it, following the *cortège* on foot. It is not customary in the East for women to follow funerals; but the deep love to Sister Kate made the members of the W.E.S. set custom aside, and see her remains to the last, with bleeding hearts and visible signs of grief. The crematorium was erected on the site where Rev. M. Gunanande's remains were cremated. The funeral pyre was in the form of a square, and it was stacked with combustible materials and wood to a height of nearly ten feet. At its centre was an aperture to receive the coffin. On the four sides of the pyre were erected four arches, and the top was covered with a white cloth.

When the hearse drew up alongside the pyre, the pall-bearers removed the coffin and solemnly placed it in the aperture, opposite which nearly 90 yellow-robed monks were awaiting to assist Rev. Gnanissara, the officiating priest of the funeral ceremony. Mounting a raised platform on the side of the pyre, Rev. Gnanissara gave Pansil to the large gathering and immediately followed it with a pathetic funeral oration. This over, the funeral chant was rendered by the assembled monks. Bro. Weerasekera poured the water out of a kettle and made the responses. Dr. Bowles Daly then stepped on to the platform and spoke a few words. He was followed by Brother Dhammapala, who made a stirring address and read out the following letter, which the deceased had written and sent the day beforel her sad end to be translated and put in the 'Sanderesco' the organ of the Theosophical Society and the Buddhists of Ceylon:—

To the Buddhists of Colombo.

Dear Brothers and Sisters.

I take this opportunity of thanking you for the very great kindness you have shewn in welcoming me to Columbo. So many kindly faces have greeted me, so many hands have been outstretched, that I could not do otherwise than feel that I have come amongst friends.

It may seem strange to you that I should come from such a distant land as Australia, to join you as a Buddhist, and you may wish to know whence I derived my knowledge of the beautiful truths of Buddhism. It was through the Theosophical Society, through their

publications and also through our beloved President. This Society is doing noble work in spreading day by day the grand doctrines of "Reincarnation" and "Karma", which are destined to revolutionize the world as soon as their living reality is grasped by the mass of humanity.

I have come, as you know, to help in the Educational Movement, and as I have given up my home and my country for the sake of your children, I am sure you will do all in your power to help me in my work. There can be no need to point out to you the very great importance of this movement, the great benefit in having your children well educated without running the risk of their religion being tampered with, and I feel assured that you require only to know that we are in want of help, to give it most generously and gladly. The School is not self-supporting yet, and until such time as it is, donations will be most gladly received. I may say that just now there are many things of importance to be done in the school so that those who wish to help would do double service in doing so at once. Those of you who *can* give are privileged in having such a worthy object for your generosity.

I fell certain that this appeal will not be in vain and that you will not allow it to be said that the Buddhists of Ceylon were backward in helping a movement for the advancement of their children.

Thanking you in anticipation for the help that is sure to come,

I am,

Fraternally yours,

K. F. PICKETT.

(*Lady-Principal*)

Sangamitta Girls' School.

Mrs. Weerakoon, Mrs. Don Carolis and Mrs. Wm. de Abrew, with visible signs of grief, set fire to the pyre, which was soon ablaze, burning the mortal remains of Kate Pickett, who during the brief period of fourteen days residence in Colombo, won golden opinions from all, and who was loved by all. Her modesty and amiability, coupled with her rare qualities and gifts, made her a friend to the many whose acquaintance she formed, and her sudden and sad death came like a shock to her friends. Our heartfelt condolences are with the deceased young lady's mother who, by the way, was written to a couple of days after Miss Pickett's arrival to come to Ceylon and take up residence with her daughter to matronize the establishment. We cannot venture to send her consolation when our own hearts are bleeding; our lips cannot frame any words of comfort when we are in grief. May the blessings of the TRIPLE GEM be with her always.

Bros. Gunawardena, de Abrew, Dhammapala and Mahagedna, have lovingly collected the ashes of our deceased sister and have placed them in an urn, to be sent very likely to Adyar, the Headquarters of the Society.

SINHALA PUTTRA.

The above account should be sufficient to disprove the idea of suicide, set floating by the European opponents of Buddhism in Ceylon.

A "native Christian minister" sends to the *Methodist Times* from Ceylon a wail of despair over the progress of Buddhism and Theosophy in that island. We give his opening words as they stand, though how a religion with live followers can be dead, passes our comprehension.

Though Buddhism is not a living religion, its followers in Ceylon are quite alive at this moment. It is not true that Buddhism is fast dying out in Ceylon. It would be more correct to say that it is reviving, or rather, that it has been roused. In the matter of zeal and earnestness in the cause of their religion the Buddhists, to say the least, are not second to Christians. Some would call this their death struggle, but it is a mighty struggle nevertheless. The Buddhists have extended their educational policy, opened new schools, both English and vernacular, started a Women's Educational Society, established girls' boarding-schools; they possess printing-presses, a tract-society, lay preachers who go about preaching the religion of Buddha, strengthening the people in their ancestral faith, warning them against what they call the traps of the "heathen"—meaning the Christians. To add to this, they have now some eloquent female lecturers, whose duty more especially it is to work among their Buddhist sisters and to stir them up to active exertion on behalf of their religion. But what may be still more surprising to English readers is that they have "Buddhist Suuday-schools", "Buddhist carols", and even "Buddhist class-meetings". In fact, they have borrowed everything from Christians except their living religion itself.

Now, to account for this revival of the national religion in Ceylon is not difficult. It is sufficiently plain that this quickening began chiefly with the advent of the so-called Western Buddhist. It is now several years since Colonel Olcott and Madame Blavatsky first arrived in Ceylon and introduced what is called Theosophy among the Buddhists. What Theosophy really is, is now well known. The word itself is manifestly a misnomer. Practical Theosophy is nothing more or less than Atheism, or rather irreligion, bound, therefore, by natural ties to every atheistic creed. The Theosophists profess themselves to be friends of every religion, but they are the enemies of one, namely, Christianity. This, then, is their common meeting point. The Buddhists, then, hailed the advent of Colonel Olcott as that of a second Buddha. He was soon followed by other Theosophists from England and America. They at once set themselves to organise branches of the Theosophical

Society in different parts of the island, and to collect funds for the purpose of establishing schools. The Buddhists took readily to all this; for that was what they had long wanted—the white-face to lead them. They had all this while been practically without a head, without one to teach them method and discipline, one who could bring the influence of Western civilization to bear upon an effete Oriental religious system. . . . . There happened to be a shrewd Buddhist here and there, such as the late Magittawathi priest, a well-known Buddhist controversialist, who raised his voice against the folly of placing implicit confidence in every man who hails from Europe or America with a garb of a Buddhist. But the vast majority were in favour of the Theosophists, and consequently they prevailed. Subscriptions began to flow in freely, and large sums were collected. It is probable the donors do not quite know what has been done with the large funds collected; nor, perhaps, are they particularly anxious to know it. At this same time Colonel Olcott, with the aid of the High Priest Sumangala and a pleader in the courts of Colombo, who is an atheist, prepared a "Buddhist catechism", which is now being used in Buddhist schools. The great attention paid by the Christian missionaries to school work has naturally led the Buddhists to increase their exertions in the same direction. Whenever they want to open new schools they take care to select their sites as close to existing Christian schools as possible. They have succeeded in doing much harm to Christian schools in this manner, by drawing off from these children of Buddhist parents. Of course the teachers of these Buddhist schools have almost in every case obtained their education in Christian schools. And it is worth while to note that the headmasters of both the English High Schools possessed by the Buddhists are young men who graduated from the missionary colleges in Ceylon. It is not likely that this opposition will continue to harm Christian schools long, because intelligent Buddhist parents must come to see, sooner or later, the superiority of the education imparted in Christian schools to that of their own in every respect. But still the writer cannot help expressing a regret that the mission schools have not, generally, been of greater service in spreading the Gospel of Christ among the heathen. The employment of ungodly teachers has no doubt, among other things, had to do with this unsatisfactory result in the case of many schools.

The writer finishes a long article with the cry, "Brethren, pray for us". It is evident that the "poor heathen" is more than a match for the unassisted Christian!

EUROPEAN SECTION.

Executive Orders.

Theosophical Society,
President's Office,
London, July 17th, 1891.

The death of H. P. Blavatsky necessitates certain changes, among which are the following:

1. The office of Corresponding Secretary remains vacant, until some future time when a successor may be chosen "by the unanimous vote of the Sections in favour of a specified individual" (*vide* Art. IV., Section 4 of the Revised Rules of the Theosophical Society).

2. The name of H. P. B. disappears from Charters and Diplomas, and henceforth they will be signed by the President alone, and be countersigned by the official who registers the same on behalf of the Headquarters of any Section of the Society. His endorsement to read as follows:

"*Registered and delivered, this.....day of* .....18...

.....

General Secretary.....Section."

3. The above regulation will take effect from the date of its reception by the officials concerned.

H. S. Olcott, *P.T.S.*
London, July 27th, 1891.

As the survivor of the two principal Founders of the Theosophical Society, I am called upon to state officially the lines upon which its work will henceforth be prosecuted. I therefore give notice—

1. That there will be no change in the general policy, the three declared objects of the Society being strictly followed out, and nothing will be permitted which would conflict with the same in any respect.

2. The Society, as such, will be kept as neutral as heretofore, and as the Constitution provides, with respect to religious dogmas and sectarian ideas; helping all to understand and live up to their best religious ideals, and pledging itself to no one more than another.

3. The untrammelled right of private judgment and the absolute equality of members in the Society, regardless of their differences in sex, race, colour, or creed, are re-affirmed and guaranteed as heretofore.

4. No pledges will be exacted as a condition of fellowship, save as provided in the Constitution.

5. A policy of open frankness, integrity, and altruism will be scrupulously followed in all the Society's dealings with its members and the public.

6. Every reasonable effort will be made to encourage members to practically prove, by their private lives and conversation, the sincerity of their Theosophical professions.

7. The principal of autonomous government in Sections and Branches, within the lines of the Constitution, and of non-interference by Head-quarters, save in extreme cases, will be loyally observed.

I invoke the help of my Guru and my colleagues to make the Society a power for good in the world.

(Signed) H. S. OLCOTT, P.T.S.,
Surviving Co-Founder of the Theosophical Society.

The following notice has been sent to all Presidents of Branches :—

At the recent Convention of the T.S. in Europe, at which all parts and sections of the Society were represented, a very large number of letters and telegrams were received, urging that steps should be taken to establish some permanent memorial of the life and work of our revered and beloved teacher, H. P. B., which should be worthy of our affection and of the gratitude we owe her for her ceaseless and unselfish labours in the cause of humanity.

In response to this universal desire, the Convention unanimously adopted the following resolutions :

1. That the most fitting and permanent memorial of H. P. B.'s life and work would be the production of such papers, books and translations, as will tend to promote that intimate union between the life and thought of the Orient and the Occident, to the bringing about of which her life was devoted.

2. That an " H. P. B. Memorial Fund " be instituted for this purpose, to which all those who feel gratitude or admiration towards H. P. B. for her work both within and without the T.S. are earnestly invited to contribute as their means will allow.

3. That the President of the Theosophical Society, together with the General Secretaries of all Sections of the same, constitute the Committee of Management of the Fund.

4. That the Presidents of Lodges in each Section be a Committee to collect and forward to the General Secretary in their respective Sections, the necessary funds for the purpose.

The plan thus suggested has been carefully considered by the Council of the T.S. and meets with their unanimous approval, and we now appeal to you to make a sustained and energetic effort among the members of your Branch, as well as among all those of your friends and acquaintances, who appreciated H. P. B.'s labours, to assist in collecting a sum which shall be worthy of the Society and of the objects to which it is to be devoted.

We hope that every member of the T.S. in the world will contribute, according to his or her means, to this noble work; no sum, however small, is too little to find a place in this memorial of universal gratitude; none, however large, is too great for so important and unique an occasion: for the

love and gratitude of each must be measured, not by the amount given, but by its proportion to the means of the giver, and by the spirit in which it is given. All sums collected should be forwarded as follows, and will be duly acknowledged in the magazines of the Society. A list of the names of the donors, and of the amounts contributed, should accompany each remittance.

In India, Burma, Ceylon, and the Far East, to the General Secretary Indian Section T.S., Adyar, Madras, India.

In America, to the General Secretary American Section T.S., P.O., Box 2659, New York City, U.S.A.

In Europe, to the General Secretary T.S., 17 and 19, Avenue Road, Regent's Park, London, N.W., England.

In Australasia, to Dr. A. Carroll, General Secretary Australasian Section T. S., 6 (top floor) Victoria Arcade, Elizabeth Street, Sydney, N.S.W.

Yours fraternally,

H. S. Olcott, *P.T.S.*
William Q. Judge.
Bertram Keightley.
G. R. S. Mead.
A. Carroll.

The following subscriptions have been promised:

H. S. Olcott	-	-	-	-	20	0	0	W. Kingsland	-	-	-	1	0	0
W. Q. Judge	-	-	-	-	1	0	0	F. J. Miller	-	-	-	0	5	0
Bertram Keightley	-	-	-		5	0	0	E. T. Sturdy	-	-	-	1	0	0
Annie Besant	-	-	-	-	1	0	0	C. H. Baly	-	-	-	1	0	0
José Xifré	-	-	-	-	2	0	0	J. Morgan	-	-	-	1	0	0
G. R. S. Mead	-	-	-		1	0	0	A. C. Lloyd	-	-	-	0	10	0
Hon. Mrs. Malcolm		-	-		5	0	0	W. Lindsay	-	-	-	1	1	0
W. R. Old	-	-	-	-	1	0	0	M. Haig	-	-	-	0	10	0
F. L. Gardner	-	-	-		0	10	0	Mrs. Mc Douall	-	-		4	0	0
Mrs. Gardner	-	-	-		0	10	0	Vienna Lodge	-	-	-	1	0	0
T. A. Duncan	-	-	-	-	1	0	0	Herbert Burrows	-	-		0	10	0
A. L. Cleather	-	-	-		1	0	0	Miss Reeves	-	-	-	0	10	0
M. C. Londini	-	-	-	-	1	0	0	M.	-	-	-	-	1	10	0
A. L. Doolittle	-	-	-		1	0	0	M. Shroff	-	-	-	1	0	0
L. H. Rogers	-	-	-	-	1	0	0	Prof. M. N. Dvivedi			-	1	0	0
M. E. Tippets	-	-	-	-	1	0	0	D. A. Courmes	-	-		1	0	0
R. B. B. Nisbet	-	-	-		1	0	0	Lord Pollington	-	-		1	5	0
O. P., (20 frs.)								A. J. W.	-	-	-	-	1	0	0
N. B. Dalal	-	-	-	-	1	0	0							
C. Marshall	-	-	-	-	1	0	0					£67	11	0
A. Wastall	-	-	-	-	1	10	0					& 20 frs.		
R. B. Holt	-	-	-	-	1	0	0							

The first Annual Convention of the European Section of the T.S. was a most successful function. Headquarters was crowded to the utmost limits of its capacity, nearly 100 people sitting down to meals in a large tent erected for their accommodation. The business meetings were attended by delegates from Spain, France, the Netherlands, Germany, Sweden, England, Scotland, and Ireland, while Bro. Judge from America, and Bro. Keightley from India brought the greetings of their respective Sections. The Convention unanimously elected G. R. S. Mead as the first General Secretary of the European Section, and Lucifer may be permitted to wish him a long and useful term of office, and many an opportunity of serving those Masters who are the true Founders of the T.S. The first Executive Committee of the Section consists of Dr. Zander, Herr Eckstein, Senor Xifré, Countess Wachtmeister, William Kingsland; Treasurer, E. T. Sturdy; Auditors, F. L. Gardner, Herbert Burrows. W. R. Old was elected as Librarian of the Headquarters Library. The proceedings have been printed, and copies have been sent to all Branches and unat-

tached members. A great meeting presided over by Col. Olcott, was held to wind up the Convention, in the Portman Rooms, and speeches were delivered by Col. Olcott, A. P. Sinnett, Herbert Burrows, Bertram Keightley, William Q. Judge, and Annie Besant.

The Treasurer of the European Section acknowledges the following Subscriptions to the European Convention:

	£	s.	d.
Amount already acknowledged	76	4	0
Proceeds of foreign notes -	2	16	7
	79	0	7
Anderson, J. W. - -	0	10	0
Dalzell, A. - - -	0	10	0
Day, B. - - - -	0	18	0
E.T.S. - - - -	0	10	0
Burrell, A. L. - - -	1	1	0
Proceeds of Convention Meals	16	15	0
Johnson, F. J - - -	0	10	0
Milevsky, T. - - -	1	0	0
	£100	14	7

GENERAL FUND OF THE EUROPEAN SECTION.

	£	s.	d.
H.P.B. per W. Q. J. - -	20	0	0

H.P.B. CASKET.*

	£	s.	d.
Neufville, Madame de -	1	0	0
E. - - - - -	1	0	0
Ham, I. I. - - -	0	2	6
Ostbery, E. - - -	0	10	0
H.A.V. - - - -	1	1	0
Fullerton, A. - - -	1	1	0
Mitchell, Isabel M. - -	0	12	0
Gebhard, R. - - -	1	0	0
Gebhard, Mrs. G. - -	1	0	0
Gebhard, G. - - -	1	0	0
Eckstein, F. - - -	0	16	11
Mathey, Junr., F. L. - -	2	0	0
Ver Planck, Mrs. C. - -	0	8	0
	£11	11	5

* A bronze casket has been kindly offered by a Swedish artist of well-known ability, and accepted. It is proposed that any balance of the H.P.B. casket fund remaining after the incidental expenses are paid, be carried to the H.P.B. Memorial Fund, which promises to be a permanent fund, and is opened in this issue of LUCIFER. Any subscriber that objects to this proposition will kindly notify the Treasurer.

EDWARD T. STURDY, *Treasurer.*

A League of Theosophical Workers has been formed, to carry on in organised fashion all kinds of propagandist and charitable work, that may tend to the spreading of the Theosophical ideal. The President is the Countess Wachtmeister; Vice-President, Miss Etta Müller; Secretary, Mrs. Cooper-Oakley. Three members of the T.S. can form a Branch of the League, and we hope to be able to report satisfactory progress next month.

A Swiss Theosophist, who does not desire his name to be mentioned, has given £1,200 to the Theosophical Society to be disposed of as follows: £100 to the Headquarters at Adyar; £100 to the Headquarters at London; £100 to the Headquarters at New York; £100 to the European Section, to print the report of the Convention, meet the expenses of the Portman Rooms public meeting, and any other unpaid Convention expenses, the balance to be at the disposition of the Section; £100 for some special printing in which he takes an interest; and the balance of £700 to be banked in the names of Annie Besant, G. R. S. Mead, and himself, to be used, if possible, for propagandist work in France, and if not, for the same general object elsewhere.

ENGLAND.

Headquarters. An act of munificence by a Theosophist—who, like the Swiss Fellow above-named, will not allow his name to be mentioned—has lifted a considerable burden off Headquarters. The lease of 19, Avenue Road, purchased for £1,600 in 1883, was given to H. P. B. in 1890 by the then owner, and by H. P. B.'s wish was at once vested in the hands of

Trustees, so that the house might be made available for the work of the Society, under her own immediate control. The lease was burdened with a mortgage, on which £545 1s. 9d. remained unpaid, the responsibility for this remaining with the donor of the lease. Of this, £139 4s. 10d. was paid off during the year by the following donations: H. P. B. £10; Ida Candler, £24 10s. 2d.; A. Keightley, £29 9s. 7d.; A. Besant, £68 16s. 10d: small donations £6 8s. 3d.; leaving £405 16s. 11d. still due. A cheque for this amount was given to A. Besant last month, and paid by her to the mortgagees, thus releasing the property. The trustees now hold, until 1905, a house valued and taxed in the parish rate-books at £200 a year, at an annual rent of £50.

It is the fate of active Theosophists to be scattered over the face of the globe, instead of remaining comfortably together, and the Headquarters staff has a limb torn off it for the benefit of India, in the person of Sydney V. Edge. Our brother Edge, who has been doing excellent work here, and in connexion with the Battersea Centre, sails early in this month with Bertram Keightley for Adyar, where he will join the Headquarters' staff and help the General Secretary of the Indian Section in the responsible work that is now going forward. If we are any judge of character, Brother Edge, in spite of his years, will prove a greater success in India than many older men. Our most hearty good wishes go with our friend and fellow-worker, and we congratulate the President-Founder upon his acquisition.

Another grievance we have is, that not only does India take off one of our workers, but America reclaims its own in the person of William Q. Judge, whom we had comfortably assimilated as a working member of the staff. He sailed for New York on August 6th, in the "City of Paris," carrying with him the warmest good wishes of all who met him here, and from those of us who had the privilege of working with him the most grateful thanks for strong help rendered in a time of sore need.

Blatvatsky Lodge. The meetings during the month have all been crowded, despite the hot weather, the enjoyment of those present being much enhanced by the help rendered by Colonel Olcott, W. Q. Judge, and Bertram Keightley. The openers of the discussions were Annie Besant, W. Q. Judge, H. S. Olcott, H. Burrows, G. R. S. Mead, and on August 6th, Bertram Keightley.

W. Q. Judge and Annie Besant addressed a very large public meeting at Norwich on July 28th, and Annie Besant lectured three times at Newcastle-on-Tyne. It is hoped that a Lodge will shortly be formed at Norwich; meanwhile information can be obtained from Mr. Selby Green, 67, Newmarket Road.

To help in the expenses of the lectures given by W. Q. Judge and A. Besant, the latter has received:—A. J. W. 5s. A friend, £1 1s. Comtesse d'Adhémar, £1 17s. F. L. Mather, jun. £5.

One hundred and twenty-five girls were taken into the country by Mrs. Lloyd, matron of the Bow Club, at the end of last month. The expenses were £11 3s. 10d., and the greater part of these were contributed by the Blavatsky Lodge. Princess Christian sent 5s.

Brixton.—The Philalethean Lodge has issued the following syllabus:

A.—The Constitution of Man.

Aug. 7th.—"According to the Gnostics and Neo Platonists."
21st.—"According to the Kabala and Jewish Esotericism."
Sept. 4th.—"According to Pythagoras."
18th.—"According to Plato."
25th.—"According to the *Secret Doctrine*."

B.—The Development of Man.

Oct. 2nd.—"The general process of evolution; rounds and races; time periods; the globe before the advent of man."

OCT. 16TH.—"The first two races to the middle of the third."
30TH.—"The third and fourth races."
NOV. 13TH.—"Fifth race. Modern Anthropology."
27TH.—"The Future of Humanity."

Battersea.—The Wachtmeister Lodge, meeting at Stanley Hall, Cairnes Road, was opened on July 18th by Annie Besant, accompanied by several members of the Headquarters staff. It has issued a syllabus of lectures as follows:—

JULY 12TH.—"Theosophy and Self-respect." S. V. Edge.
19TH.—"Theosophy and Modern Science."
H. A. W. Coryn, M.R.C.S.
26TH.—"Theosophy and Occultism." S. E. G. Coryn.
AUG. 2ND.—"Reincarnation." B. Keightley, M.A.
9TH.—"Karma." C. H. Baly.
16TH.—"Cremation." W. R. Old.
23RD.—"The Mystical Basis of Christianity. G. R. S. Mead, B.A.
30TH.—"Practical Theosophy." R. A. Machell.
SEPT. 6TH.—"Individuality and Personality." Miss E. Kislingbury.
13TH.—"Life and Death." Dr. A. Keightley.
20TH.—"Man and his Seven Principles." C. F. Wright.
27TH.—"Theosophical Concepts of Evolution." Mrs. Cooper-Oakley.
OCT. 4TH.—"Universal Brotherhood." E. T. Sturdy.
11TH.—"Hypnotism: its Use and Abuse." Countess Wachtmeister.

Chiswick. Brother Bertram Keightley visited us last month, and delivered an instructive address on the characteristics of the Hindu races and the work of the Theosophical Society in India. The meeting was well attended by members and visitors, and an interesting discussion followed the address. The Lodge continues to add to the number of its members.

Tooting. A lending library was formed on July 15th, and application as to rules, etc., may be made to Mr. Joseph Deedy, 3, Carter Villas, Hereward Road.

Charters have been issued during the month to the Battersea, Manchester, and Croydon Lodges.

IRELAND.

Dublin Lodge.—The Lodge meets at 3, Upper Ely Place, on alternate Wednesday evenings, at 8.15. The September and October meetings are as follows:—

SEPT. 2.—"Root Ideas of Theosophy." H. M. Magee.
16.—"Without Distinction of Caste." G. A. H. Johnston.
30.—"Buddha and Christ." D. N. Dunlop.
OCT. 14.—*The Bhagavat Gita.* F. J. Dick.
28.—"Eastern Hints on Self-study." E. J. King.

There is a class on the *Secret Doctrine* on Thursdays; a class on the *Key to Theosophy* on Mondays; a Conversational Meeting on alternate Wednesdays; and the Lodge is open to friends and enquirers on Saturdays. So our Dublin brothers are showing no lack of activity.

SCOTLAND.

Scottish Lodge. The Annual General Meeting of the Lodge for business purposes took place on Saturday the 18th July. An attendance of twenty-one proved that our members are fully alive to the importance of careful attention to the affairs of the Lodge. Mr. F. D'Evelyn, the excellent and painstaking Secretary of the Glasgow centre, was present as a delegate from that centre; next year we hope we may welcome him as delegate from a chartered Lodge in full work.

In accordance with our rules the office bearers all vacated their offices at this meeting, offering themselves for re-election. The President having been

unanimously re-elected, nominated the retiring Vice-President to be Vice-President for the coming year. The Secretary and Treasurer and the Librarian were then re-elected. Mr. Cattanach, the Librarian, continues to fill the office of sub-secretary for enquirers not belonging to the Lodge, and his name and address will be published as heretofore as the public office of the Scottish Lodge.

The President then briefly informed the Lodge of the results of the Annual General Convention at the European Headquarters, Avenue Road, and sketched the salient points of the Constitution of the Theosophical Society as then settled. This Constitution was considered eminently satisfactory, and the Lodge expressed great satisfaction at the consideration which its position, work and past history had received. It was resolved that the Secretary be instructed to send a minute to Headquarters embodying this feeling.

The programme for the winter session was then discussed and many valuable suggestions were made.

In accordance with a special request, the President then gave the translations and explanations of some Sanscrit words in the "Key to Theosophy" not previously discussed, the explanations being for the most part condensed from the "Secret Doctrine".

A short discussion on the relations of Karma and Freewill, arising out of a question, closed the meeting.

Spain.

Barcelona.—Our brother Roviralta desiring to carry out the wishes of our President, Colonel Olcott, will organize the Meetings in the following way in order to study Theosophy. Each Member, in turn, will take some one pre-arranged Theosophical subject, and at the next meeting will give an address upon this selected point; the rest of the members will then make any observations, questions and objections that occur to them, and take part in the discussion which will follow on the chosen subject. If it is sufficiently important, it can continue over several meetings. Brother Roviralta will take care that the subjects shall not be too difficult at first, but the choice of a subject will rest with the member who will speak at the next meeting.

Brother Roviralta will speak at the first meeting on the "Constitution of Man": Brother Prats will take "Re-incarnation". The system which has been arranged by Brother Roviralta has been unanimously approved of by the Group. It must not be forgotten that though some of our members and brothers are studying English, the rest do not know it, although they intend to learn it.

Vina.

AMERICAN SECTION.

Headquarters, New York.—The effect of H.P.B.'s departure upon the American Section has been by no means what was hoped by the enemies, or feared by the friends, of the T.S. So far from paralysis or even dismay, there seems to have been a stimulus to both energy and growth. At this season of each year the Branches are usually quiescent, and few members-at-large join. Yet since the General Secretary's Report to Convention was prepared on April 15th, no fewer than 114 Diplomas have been issued. From that date to this (July 22nd) just fourteen weeks have passed; we have had an average, therefore, of eight diplomas per week. Moreover, four new Branches have been formed: the Gray's Harbor T.S., Hoquiam, W.T., chartered May 4th; the "H.P.B." T.S., N.Y. City, chartered June 26th, the Springfield T.S., Springfield, Mass., chartered July 10th, and the St. Paul T.S., St. Paul, Minn., chartered July 21st. There are now fifty-six Branches on the American Roll.

A. F.

AUSTRALASIAN SECTION.

General Secretary: Dr. Carroll, 6, Victoria Chambers, Elizabeth Street, Sydney. The following branches have been formed and have appointed their Secretaries: *Brisbane*, J. S. H. Schmidt, Leichardt Street. *Sydney*, T. W. Willans, 6, Victoria Chambers, Elizabeth Street. *Melbourne*, Mr. E. Pickett, Peel Street, Kew. *Adelaide*, J. Mackenzie, Registered Letter Department, Post Office. *Wellington*, J. St. Clair, 12, Grey Street. *Hobart*, E. Ivey, Liverpool Street. *Toowoomba*, Secretary, care of J. H. Watson, Petrea.

We have received the most encouraging reports of the activities of this new Section. The General Secretary, Dr. Carroll, and the Assistant General Secretary, Mr. T. W. Willans, are both men of enormous activity and will not permit the grass to grow under their feet. A very comfortable house has been leased for the Headquarters in the best part of the city, and the Assistant Secretary is there all day on Tuesdays, Wednesdays and Thursdays. Our Australian brethren are thinking of publishing a Theosophical magazine of their own, to be called the *Aurora Australis*, dedicated to science, religion and philanthropy.

This new activity will doubtless be attended with success, as both Dr. Carroll and several other members have already had experience in journalism. The first steps of the New Section are being carefully supervised by the doctor, who is endeavouring to keep the investigations and studies of the members on rigid scientific lines, and to keep the "psychic babies" in check. The staff are planning all kinds of activities and are arranging for correspondents in foreign countries. A type writer is employed, and one of the lady members is learning type writing so that the work may all be done by Theosophists.

Reviews.

THE DEVIL'S VISIT.*

Four hundred and forty-eight pages of verse, good, bad, and indifferent, and mostly the last, as far as scansion is concerned. The Devil pays a visit to a bachelor's chambers, and spends the evening in an easy chair discussing cigars, "Veuve Cliquot", and things in general. The bachelor, being a newspaper man, reports the "interview" after the manner of his kind. The Devil turns out to be a man of the world, and a well-informed and entertaining companion. The *Ingoldsby Legends*, Butler's *Hudibras*, *Letters from Hell*, and Goethe's incomparable creation, Mephistopheles, make us familiar with the "Nick" of *The Devil's Visit*. The dwellers in Hell are reported to be all "good fellows" and the pleasantest of comrades; those of Heaven, under the control of "Pete", are decidedly slow coaches, while those who are rejected by both the infernal and supernal companies of the elect are divided among the purgatorial planets, by a wise arrangement that provides a natural remedy for the various human pests that torment the long-suffering majority. The lawyers are all relegated to their own place, and have to practise on themselves. So with the Chadbands, and Evangelical and other nuisances.

* Excelsior Publishing House, New York, 1891. (Anonymous.)

There is a good deal of common sense in the versification of the author, but the tone is never more serious than that of the Horatian philosophy. The philosophy of the man of the world, and of the "good-fellow" type, is very pleasant, but in reality is merely a plausible excuse for laziness of character, and "demnition" shallow to the true gentleman.

THE ASIATIC QUARTERLY REVIEW.*

NUMBER three of Volume II. (second series) of *The Asiatic Quarterly Reveiw*, in addition to its political and linguistic papers, with which we have nothing to do, has two especially interesting articles, entitled, "Rabies Africana, and the Degeneracy of Europeans in Africa", and "The Truth about Morocco". The first named paper, in speaking of various classes of "hypocrites" who are "making a good thing" out of the "Dark Continent", says:—

"They maintain that they have annexed Africa in order to save the poor blacks from their primeval barbarism. Indeed! and how do the Great Powers begin their task? Big words are of course not wanting. 'We bring European culture to the negroes.' It is still a question whether this culture would be an unmixed blessing in Africa. As a matter of fact, we bring them European vices, brandy, bad guns, and gunpowder. Four-fifths (say ninety-nine per cent.) of the entire European importation into the negro lands of Africa, consist of an abominable beverage, which out of very shame, is called 'rum'. The great African dealer, Woermann, openly admitted in the German Parliament that this stuff was exclusively prepared for the negroes, as no one would dare to offer it to the most degraded European pauper. Some Powers have attempted to prohibit the importation of this brandy. Should this prohibition ever be carried out in earnest, the interest of many pretended enthusiasts for Africa would cease, and the phrase regarding the introduction of European culture would no longer be heard."

We feel little inclined to curtail our quotes from this slashing article by Max Nordau, not that his arguments or facts are new, but that they can never be too often repeated. They are concrete examples of a great problem which we Westerns must sooner or later solve: "Is European civilization a blessing to non-Europeans, even if it be a blessing to Europe(?!)?" The *Asiatic Quarterly* is clearly of the opinion right through that *it is not*, and LUCIFER is with it in every atom of its nature.

But to quote once more from "Rabies Africana", and for the benefit of intolerant self-righteousness.

"'We preach Christianity to the negroes.' This argument of the Hypocrites always makes a great impression. There are, however, a series of facts which greatly weaken its effects.

"Missionary activity was successful on Africa before the European Powers threw themselves on that quarry. Besides, Christianity is not the only faith which can raise the negro to a higher civilization. We have incontestable evidence that great negro tribes have reached a comparatively high culture without the least European influence, without missionaries, without Christianity, by their own efforts only. The French Captain BINGER, known by his explorations in Western Soudan, was the first European who reached Kong, the capital of a country bearing the same name, and inhabited solely by negroes. Let him give his observations in his own words:—'There is in Kong an Imam, or religious Chief, who, in addition to religious administration, has also Public Instruction under his supervision. This Public Instruction has made *great progress* in the country; in Kong itself, there are few men who cannot read or write.' (This is more than may be said of some districts of Ireland and Wales.) 'All can write Arabic, and comment on the Koran. They are, however, by far not so bigoted as the Peuls or the Arabs; all know that there are three great religions, which they call the three paths; the paths of Moses, Jesus, and Muhammed. The Kong people consider the three religions as of equal value; because they lead to the same God, and because in every one of them there are men who deserve every esteem, therefore, they say, there is no reason to hold that any one of them is better than the others.' Thus speak, according to Captain BINGER, supposed savages, who, the hypocrites argue, should be annexed by European States to be educated to civilization. The savages seem rather capable

* The Oriental Institute, Woking.

to give lessons of toleration and wisdom to more than one of the European nations who want to civilize them."

"The Truth about Morocco" is written by one who was Editor of the *Morocco Times* for six years. It is a reply to an article on "Morocco" by Dr. Cust, and we hope the learned doctor is not over-sensitive as to his reputation for accuracy. The "late Editor" is a warm supporter of the Moors, and bravely champions them against the panderers to popular prejudice. Speaking of the European and British "cad", he says:—

"Were a Moor to behave in England as many Europeans do in Morocco, he would soon be ducked in a horse-pond by the maddened mob . . . But whatever else a Moor may, or may not be, he is a born gentleman . . . Graceful and polite, he is equally at his ease before the Sultan and his officials, or a beggar saint. Far from being uncivilized, he lives a highly decorous and sociable life on Oriental principles; and his every action is just as much governed by unwritten rules of etiquette, as that of the Bond Street man of fashion."

The present number contains also an interesting sketch of the Oriental Institute, and a report of the progress of the ninth Congress of Orientalists.

THE SYMMETRY AND SOLIDARITY OF TRUTH.*

UNDER the sub-title "Philosophy, Theology and Religion, Harmonious and Interdependent", the authoress, with sufficient courtesy to Atheists, Agnostics, and such-like, attempts to refute their onslaught on dogmatic Christianity, and to prove the philosophical necessity of the existence of a Personal God, and that the Christian scheme is the best and only one. As the writer, however, seems to know little, if anything, of other systems of religion, and as we find page after page of the book are scored with our marks of interrogation, of exclamation, we shall not trouble to touch on the details of an argument which is fundamentally weak and generally unconvincing. The main *crux* of the authoress is her inability to grasp in any way the "conception of the absolute", for she takes Mansell as an authority, and in traversing some of the Dean's statements, thinks that the question is settled, and the Personal God fallacy placed on a sound and logical basis. According to Eastern ideas, the Absolute is synonymous with the All. According to Mansell and other Westerns, all that is not Relative is Absolute. When Western philosophers have shown that anything short of the All can be Absolute, then they may begin to dogmatize on the Relative and Absolute. All that can be philosophically stated is that: The Relative exists because of the non-Relative; Finitude because of Infinity, &c., &c. But if we wish to be free from the "pairs of opposites" and this eternal duality, we must think of the Absolute as including both Relativity and non-Relativity, Finitude and Infinity, &c. This being so, the Christian philosopher may take his choice as to whether he will separate a part from the whole and call it the All-good, and that too from his own miserably confined and myopic purview, or let his soul expand into some greater and more fitting concept, where with bowed head he refrains from dogmatizing as to good and bad, knowing that wisdom will teach him to find good where he now finds nought but evil, and evil in what he now deems all-good.

There is no "Personal God" except the Higher Ego in Man, the Christ-principle. But the Ego is not the All. The "Gods" are not Deity. Let us compare the reverent and cultured East with the blatant and half-educated West, let us look on that picture and on this. The one is always ready to tell you that God is this, that, and the other, a common, vulgar deity that all can describe, and they best who have least learned; the other whispers "No! No! It cannot be said".

* By Mary Catherine Irvine. Williams and Norgate, 1885.

Theosophical AND Mystic Publications.

THE THEOSOPHIST for July is prefaced by H. S. O.'s editorial on H. P. B., entitled "H.P.B.'s Death". It is a strong and sturdy declaration of love, respect and loyalty to his colleague of seventeen years, and our great teacher. This is followed by the Address delivered at the Cremation and by the leader in the *Vâhan*, entitled "The Departure of H. P. B.". Bertram Keightley's lecture at the Adyar Convention, on "Theosophy in the West" is the next paper. As its name suggests, it is a history of theosophical activities in the West, principally in England and America. Dr. Henry Pratt contributes a paper, dealing mainly with the metaphysics of cosmogenesis, under the title "Elohistic Mysteries", and sub-title, "The Mystery of Causation". He commences as follows:—"Man knows nothing about 'God', absolutely nothing. This is a fundamental truth." This, however, depends entirely upon what we mean by "God," "man," and "knowledge." The Doctor is somewhat inclined to write his pieces in a hopeless key, and we should like to see him take a brighter view of things occasionally. Of course the normal man, as known, is painfully ignorant of Deity, and even of the definition of the problem of Deity. But if man is an entity capable of infinite progress, it is unwise to set limits to knowledge, much more to utterly deny any possibility of it. W. S. Beale's short paper on "Jealousy" is sensible, and we are glad to see a new and serious contributor to the pages of *The Theosophist*. K. Narayanswami Iyer writes a very interesting paper on "When is Retrogression of Man Possible". That is to say, interesting to students of Eastern Occultism; the ordinary reader will of course consider it superstitious nonsense. He starts by giving a complete denial to the interested lie of certain missionary agitators, who tell us that the Hindus believe in the transmigration of the souls of men into animals. He divides retrogression into two kinds—permanent and temporary, and classes the case of "soulless men" under the first category. Even these, however, he says, do not become animals, "since they have developed into more than beasts through their period of evolution, and cannot find scope for the gratification of their desires in the life of a beast". For what their fate is, and what kind of a thing a *Manushya* (man) *Gandharva* may be, we must refer our readers who have an interest in elementals, to our brother's learned paper. We next come to two exceedingly interesting papers, under the heading, "Religious and other Notes on Queensland Aboriginals". They are notes by two very competent authorities, viz., A. Meston, F.T.S., and the Hon. Mr. Hodgkinson. The former gentleman was associated with one of the races since childhood, "studying their customs, speaking some of their languages, and using their weapons'; the latter was leader of the Government Scientific Exploring Expedition of 1889. Colonel Olcott, in an introduction, speaking "of the merciless extirpation of dark races by the conquering white", says:—"From what I have learnt on the spot from living witnesses and current histories, I am inclined to believe that my own Anglo-Saxon race are as devilishly cruel upon occasions as any Semitic, Latin or Tartar race ever was." The "Two Members of the Kumbakonam T.S.", continue their translations with a version of the "Yoga-Chudamani Upanishad of Sama-Veda", *Yoga-Chudamani* meaning "The Crest-jewel of *Yoga*". It is entirely devoted to the art of *pranayama*, and is of course only useful to those who know the key of *Raja-Yoga*. S. E. Gopalacharlu concludes the magazine part of the July number with Section V. of his "Sandhyavandana, or the Daily Prayers of the Brahmins," entitled "The Pranava," in which he deals with some of the meanings of the sacred syllable AUM, and shows us the almost infinite permutation of signification that the mystical Aryans have given to the symbol of the higher triad.

THE PATH for July commences with a paper on "Karma and Free Will", by Annie Besant. Our old friend, William Brehon, then shows very distinctly that in judging of Karma, the narrow personal standpoint is quite inadequate. In answer to the question: "Is Poverty Bad Karma"

he points out the vulgar misconceptions about poverty, and shows the absurdity of that test of good and bad Karma, which is "founded entirely upon a man's purse". "If we regard all conditions of life", he writes, "as experiences undergone by the Ego for the purpose of development, then even poverty ceases to be 'bad Karma.' Strength comes only through trial and exercise. In poverty are some of the greatest tests for endurance, the best means for developing the strength of character which alone leads to greatness. These Egos, then, whom we perceive around us, encased in bodies whose environment is so harsh that endurance is needed to sustain the struggle, are voluntarily, for all we know, going through that difficult school so as to acquire further deep experience, and with it strength." James H. Connelly commences a story, entitled "Calling Araminta Back". It is written in his well-known and witty style, and we look with anticipation to the next number of *The Path*, when Mr. Flitters, a devotee of the "Summer-land", is to evoke the shade of the dead Araminta, the wife of John Blodgett, whom they "filed away in a stone pigeon-hole". William Q. Judge follows with a capital paper on "'Spirit' Materialisations". Starting with some scathing remarks on the Spiritualist worship of Corpses, he proceeds to demonstrate the occultist's view of such phenomena out of the mouth of one of their own mediums, whom he avers was used by the mind of a living man in this instance. The process of materialisation was thus described by the supposed "spirit": "The Electrical particles in a dark room are in a quiet condition; they are collected by us, and laid upon one another until we have made an electrical form (still unseen). We then take magnetism from the medium, or from the sitters in the circle, and with it coat this electrical form. After that the form is used by the 'spirit', who steps into it and uses it as a form . . . Another way is this: We gather these particles to which I have referred, and, going into the astral light, we reflect upon them the face of some spirit, and thus a reflected image of a spirit is seen. Or, again, we collect these particles into a sheet or plane surface, take chemicals from the atmosphere with which to coat them over, and then (at the request of the sitters) reflect upon this surface a face, and you see the features of the deceased or other person." Farewell, a long farewell to the "dear departed". "Little Jim" and "Nellie" are "reflections" after all, the shadows of shadowdom, which is no doubt one of the divisions of the famous "cloud-cuckoo-land" of Aristophanic wit. The medium goes on to tell us: "It is very rarely in cases of materializations that over two or three forms are used for the whole number of reporting spirits. Really, what would be the use in building house after house for every one who wishes to go into it for some special purpose?" We have already quoted beyond the due limits of our space, and must send our readers to the *Path* for the rest of W. Q. J.'s most interesting article. In a paper on "The Solidarity of the T.S." Brother Fullerton says: "The Theosophical Society does not hold to a collection of doctrines as revealed by God, but as ascertained by man with the powers God has given him." God has given man powers. What God? Is God distinct from man? If so, is God limited, &c., &c.? We know a friend who passed a theological examination by writing the word God with a very large G, but as he afterwards himself confessed, he really knew nothing of the subject. "Tea Table Talk" is headed with a photograph of the "Pillakatuka girl". It is a bright little face; but did she *really* say all that is attributed to her?

THE BUDDHIST reprints the review of Arnold's *Light of the World* from LUCIFER, and the editor promises to give a Buddhist's ideas on the subject shortly. We shall in that case be glad to return the compliment of a reprint to our Sinhalese brother. Among other articles of interest is the reprint of a leader in *The Mahratta* on H.P.B. It concludes as follows: "To the generality of Indians, Madame Blavatsky's loss will cause grief, as that of a generous, large-minded lady who worked herself to death in finding out the truth, and who helped in no small degree, in conjunction with Colonel Olcott, to revive the study of the ancient religious systems of India, and to create for them a sympathetic interest in foreign countries. This in itself was no light task, and had it not been for her indomitable will and energy it could not have been accomplished." The Wesak festival, which through the exertion of our President-Founder has now become a public holiday, was celebrated with even greater enthusiasm than usual, the decorations being of the gayest description, and the Buddhist flag, which our President also brought into existence, being displayed on every temple and almost every house. The most interesting article is one by our brother Dhammapâla, entitled "Buddha-Gaya and its surroundings." Buddha-Gaya is the most sacred spot in India for the Buddhist, "for there

the 'Sun of Righteousness' rose to enlighten the Prince of Kapilavastu while He was seated under the Great Bodhi Tree." After the extirpation of the Buddhists by the Mahommedan fanatics in the 13th century, the shrine remained desolate, until it was occupied by a wandering Saivite ascetic and his followers, who allowed it to rot and decay. After the Adyar Convention, Dhammapâla, accompanied by one of the Japanese Buddhist priests who were brought by Colonel Olcott to Ceylon to study Pali and Sanskrit, paid a visit to Gaya. And there the inspiration came to them to place the shrine once more in the custody of Buddhists, and found there a Monastic Institution. Their plan is meeting with every success; an appeal is being made to the Buddhist world and help is already promised from Siam, Japan, China, Burma, Chittagong, Cambodia, Assam, and Ceylon. The *Buddhist* says "On the 31st of May a large and influential meeting was held in the Vidyodaya College Hall, under the presidency of the High Priest Sumangala Maha Nâyaka Thera, who spoke enthusiastically of the scheme; and Devamitta Thera re-echoed the sentiments of the High Priest, and strongly supported the movement. The celebrated Pandit Batuvantudave also advocated the cause most eloquently. A Society was immediately formed under the designation of the Buddhagaya Maha Bôdhi Society. The High Priest Sumangala was elected President; Colonel Olcott was nominated as Director and Chief Adviser."

We have received four more copies of the *Buddhist* and so must make our notice longer than usual. Dr. Hartmann gives an interesting paper showing the identity between the philosophy of Schopenhauer and Buddhism. The June number reprints "Christianity a Failure," by Ouida. H. Dhammapala writes on "Burma and Buddhism" in a most instructive series of papers. The account of the Cremation from the *Vâhan* and the address are reprinted and also the protest that was made in the press. Several other papers on H.P.B. also find space. These last four issues of the *Buddhist* are carefully arranged and edited, and a great improvement is manifested both in choice of subjects and style. The papers by H. Dhammapala are especially deserving of mention, and should be read by those interested in the *Prajna Paramitas*.

LE LOTUS BLEU continues the translation of *The Voice of the Silence*. There are several serious mistakes in it, which we hope will be rectified if the translation is to appear in book form. H. P. B.'s article "Cosmic Mind" is concluded (in translation), and the versions of the *Key* and Hartmann's *Magic, Black and White*, make up the rest of the number.

THE THEOSOPHICAL FORUM, No. 25, continues its useful work of solving problems for beginners and others. The last issue insists strongly on the fact that Dêvâchân is a state or condition, and not a locality or place. The question of absorption or expansion is again explained in relation to *Nirvâna*. One querist objects to the theory that a Materialist, that is one who has persistently refused to entertain a thought of a subjective state of existence, will have no conscious interlude between two incarnations. The answer squarely meets the objection and disposes of it as follows:—"A man denies that he has a body: he starves it and it will die. A man denies that he has a mind: he gives it no food and it withers away. A man denies that he has a soul: he refuses it sustenance and it becomes extinct." We should rather say "atrophied", for he gets another body, mind and soul, in each and every case, although he withers up those he has.

THE VAHAN has re-incarnated into a new personality. Instead of being published fortnightly, it is to appear once only in the month, but its size and shape have been doubled, and it is fair to look upon. The literary and scientific notes have disappeared, and six out of the eight pages are devoted to Questions and Answers. The programme of the *Vâhan* is to be "practical"; and the first number of its second series carries out the programme creditably. The subscription for readers who are not members of the European Section is reduced from 4s. to 2s. 6d. *per annum*, in the hopes of making the "Vehicle" as useful as possible. *Macte virtute esto!*

THEOSOPHICAL SIFTINGS Vol., 4, No. 9, consists of a translation of a magnificent article by H. P. B., entitled, "Alchemy in the Nineteenth Century", which was originally published in *La Revue Théosophique*. It is unquestionably the best article on Alchemy that we have met with, and we are glad to see it in the *Siftings*, so that we may refer enquirers about Alchemy to a reliable and easily obtainable source of information. The article was originally written to combat the strange *olla podrida* of neo-magism and the rest which was serving to amuse the Parisian public of the time. Everybody was "maître" and "mage", and

Eliphas Lévi was their prophet! H. P. B. smashes the temple, the idol and the priests to pieces with relentless logic and with that knowledge of occultism which at once dwarfed to nothingness the puny conventicles of her pigmy opponents. The notice to this effect should have been placed in a more prominent position. Without it, the majority of English readers will miss the real force of much of it.

ORIENTAL DEPARTMENT: *American Section.* Number 5 contains much of interest. First of all we have the translation of *Hastâmalaka*, a treatise called after a sage of that name, and treating of "Atmâ the only reality". The translation is by our respected brother Doria Nath Gangali. Then comes some explanation of "The Goddess Kali", which is followed by a fine protest against the undue prominence given by the West to "FACTS" (the *phenomena* of existence), over *Chaitanyam*, Intelligence or rather Consciousness (the *noumenon* or reality). This and also the following short translation, entitled *Bhakti Marga*, in the form of question and answer between *Guru* and *Chelâ*, is by our contributor, Kali Prasanna Mukherji. K. L. Banerji concludes with a "Defence of Asceticism" by translating *Jati Panchakam*, five stanzas on Asceticism, written by the great teacher, Sankaracharya. The proofs of this number have not been read with sufficient care, and the Bengali transliteration is suffered to remain where it would have been well to change it.

DEPARTMENT OF BRANCH WORK. This Department of the American Section supplies us in Paper 18 with two excellent expositions on "Intuition". Both are thoroughly common-sense views of the subject, and will do good educative work in the Branches where they are studied. The second paper takes the case of the late Laurence Oliphant and his connection with the Lake Harris community as one of its "Intuitional Problems", and clearly demonstrates the inconsistency of one who boasted of his right intuition. It also contains the following definitions of Intuition from the *Perfect Way*, which deserve requoting. "Intuition is that mode of the mind whereby, after exercising itself in an outward direction as Intellect, in order to obtain cognition of phenomena, it returns towards its centre as Intuition, and, by ascertaining the essential idea of the fact apprehended through the senses, completes the process of its thought"; and again, "The Intuition is that operation of the mind whereby we are enabled to gain access to the interior and permanent region of our nature, and there to possess ourselves of the knowledge, which in the long ages of her past existences the soul has made her own."

Paper No. 19, by John M. Pryse, is one of the most interesting studies we have seen for some time. It is entitled "Mystical California", and deals with the psychic propensities of the inhabitants of that well-favoured country. The climate, mixture of races, and the fact that the mountain peaks of a submerged continent speckle the "Italy of America", all tend to make the theory that it is the cradle of a new sub-race. The once submerged peaks of Atlantis, testified to by the granite strata, which are *crumbling* from age, bring the Atlantean race and its environment before the mind's eye of the writer, and aided by the testimony of the strange experiences undergone by sensitives among his personal friends, who tell of giant spooks, he suggests that "perhaps these same elementals will act in the capacity of race *Skandhas* for the new sixth sub-race". The paper concludes with a warning against taking the present chaotic state of psychism in California, the ploughing and manuring of the soil, for real spiritual advancement.

THE SANMARGA BODHINI is the weekly organ of the Sanmarga Samaj of Bellary, a society founded by some of our Theosophists, and which we noticed in our April issue. In referring to the credibility of the Coulombs whom newspaper men have resurrected from their obscurity, the editor quotes the following pregnant sentence from a letter of Mme. Coulomb to H.P.B.: "I may have said something in my rage, but I swear on all that is sacred for me that I never said fraud, secret passages, traps, nor that my husband had helped you in any way. If my mouth has uttered these words, I pray to the Almighty to shower on my head the worst maledictions in Nature." The issue of May 16th published the life of H.P.B. from *Men and Women of the Time*, and the warm-hearted editorial from the *Madras Mail*.

THE SPHINX for August gives the place of honour to the article we mentioned last month, "The Theosophical Society in India and H. P. Blavatsky", from the pen of Dr. Franz Hartmann. We can only reiterate our appreciation of the article. Dr. Julius Stinde writes on "Forbidden Things", the things to deal wherewith is to be regarded as a fool or a knave, despite all the babble about our free thought and free speech. An interesting paper follows on a work of Bernstein's on "Hypnotism, suggestion,

and Psychotherapeutics"; "suggestion" is defined as the process by which a thought may be implanted in the brain or removed from it, and it is defended as a useful method of healing in the hands of the physician; hypnotism is a condition of extreme receptivity to suggestion, and can be used to put the patient into the best state for treatment. It is argued that that suggestion often heals, that it can alleviate where it cannot heal, and is in any case harmless. With this conclusion we cannot agree, for a person who has been made sensitive is as open to evil suggestions as to good, and may easily become the prey of a deliberately wicked hypnotiser. An article on Mesmer is followed by an account of a spiritualistic séance, with the questions addressed to the "spirit" and the answers given, none of which are of a nature to throw any clear light on "the other side". A pleasing vagueness characterises these utterances when they pass beyond the powers of the embodied spirits. Then we have a warning through a dream, a trance oration, and a number of short papers, making an interesting number.

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The Life and Writings of H.P. Blavatsky. We have received a copy of the lectures delivered under this title by W. J. Colville at Boston, which we noticed in our last issue. The pamphlet is a very appreciative one, and the writer makes a brave effort to reconcile Spiritualism and Theosophy. We appreciate such efforts, but surely the streamlet and the ocean do not meet on equal terms!

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Hê Koinônia is the title of the weekly journal of the "Social League", a Society founded some five months back at Athens on a basis of the Humanitarianism of Comte, advanced Socialism and Altruism. We hear also that it is tinged with Theosophy, owing to the presence of some of our members among the founders. The legend of the Society, of which the two first words form the title of the paper, is "Society can and ought to be raised and reformed". The numbers since the first issue (April 14) contain moderate and sensible articles. From Greece we have also received copies of the *Ephêmeris* of Athens and the *Harmonia* of Smyrna, containing long articles on the T.S. and H.P.B.

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The Gujerat Mitra and *The Gujerat Darpau* print the protest that was issued against the scandalous attacks that have appeared in the press against H.P.B.

Our Budget.

BUILDING FUND.

	£	s.	d.
Deficiency from last account - - -	168	4	6
RECEIVED			
N. J. Allan - - - - -	1	1	0
Deficiency	£167	3	6

EDITORIAL NOTICES.

It has been decided that I shall visit India during the coming winter, in order to make a lecturing tour with the President-Founder, visit our Lodges there, and attend the Convention. I shall hope to make acquaintance with many of our Indian Fellows, and so strengthen the ties between India and Europe. I hope to be able to give fuller particulars next month.

In the September issue, the first number of our new Volume—Volume IX.—will appear a long and most interesting article from the pen of H. P. Blavatsky, entitled, "The Substantial Nature of Magnetism Demonstrated". This will be succeeded by other papers from the MSS. left by her in my charge, so that LUCIFER, *her own Magazine, will be able for a considerable time to come to regard its Founder as being still its leading contributor.*

I venture to ask members and friends of the T.S. to bring LUCIFER *to the attention of English-reading people all over the world, so that its circulation may be increased. The series of elementary articles on Theosophical doctrines, commenced in the present issue, under the title of "The Seven Principles of Man," will be succeeded by others, dealing with Re-incarnation, Karma, and other important truths.*

We have awaiting publication some interesting papers read at the Convention of the European Section of the T.S., and also a very important article sent to LUCIFER *by Rama Prasad, the learned and able author of "Nature's Finer Forces", dealing with Karma and Re-incarnation.*

We are asked to announce (and to request American and Australian papers to copy the notice) the marriage of EDITH ALICE BURROWS, *only daughter of Herbert Burrows, F.T.S., to* JAMES MELVIN *of Glasgow. Herbert Burrows will now join the staff at the London Headquarters.*

ERRATA.—*June number*, p. 352. Marshall, Mrs. C. £1 *instead of* 1s.
July number, p. 409. αἱρεσις *instead of* αἰφερις

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